إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ ... (17:9)

EXPOSITION OF THE HOLY QURAN

Vol. 2

Surah Maryam (19) to Surah An-Nas (114)

AN ENGLISH RENDERING

by

Haji Habib-ur-Rehman Khan

of

The Famous Urdu Presentation

MAFHUM-AL-QURAN

By

LATE ALLAMA GHULAM AHMED PARWEZ

TOLU-E-ISLAM TRUST (REGD.)
25-B, Gulberg -2, Lahore - 54660, Pakistan

ALL RIGHTS RESERVED

Name: EXPOSITION OF THE HOLY QUR'AN (VOL. II)

Author: (Late) Allama Ghulam Ahmad Parwez

English Rendering by: Haji Habib-ur-Rehman Khan

Publisher: Tolu-e-Islam Trust
25-B, Gulberg -2, Lahore 54660, Pakistan
042-5753666, 5764484
www.toluislam.com

Printed and Bound at: GrafixINN, 35-Royal Park, Lahore-54000
Tel: 042-6363009
www.grafixinn.com

Edition: First (June 2005)

Available from: Tolu-e-Islam Trust
25-B, Gulberg -2, Lahore 54660, Pakistan
042-5753666, 5764484
www.toluislam.com

Tolu-e-Islam Trust expresses its gratitude to
Mr. Mohammad Riaz (Bazm London)
who has donated the Paper used for the publication of
the Exposition of The Holy Qur'an (Vol.II)

Vol. II
(Para 16 to Para 30)

"Alhamdulillah" At last; Vol. II is before the readers after a lapse of nearly twelve years.

It fell to my lot to undertake the translation of Mafhum-al-Quran by Muhtaram Ghulam Ahmed Parwez. Many a times I would put down the pen and say, "It is not possible to translate this piece of the verse into English. Rendering a translation into Urdu or Persian is not as difficult as into English. In Urdu and Persian, so many words are retained as such, but in English it is totally a different thing.

After its translation into English was complete, I invited brother Allah Ditta Sheikh and (late) Mohammad Omar Darz to sit down and revise the whole translation verse by verse. At the end of each day, we would say that this was by far the best part of our lives to revise this translation. Later the whole work was sent to brother Ubedur Rahman Arain at Kuwait, who spent a lot of time and energy along with Aziz Mamuji for a final review of the text.

The English language has its own style, other than the Urdu language wherein he has further explained certain verses in brackets and we have removed some of the brackets as the text has been fully explained in the English language.

The reader will find that at times the English translation is different from the Mafhum-al-Quran this is because Muhtaram G.A. Parwez had made same changes with his own hand in the personal copy which is presently with me. For example, in verse (19:17), he translated "Tamassala" as she saw, (in a dream) but later on changed it. Similarly in verse (80:11-2) he struck off with his pen the translation 'He frowned and turned away, because the blind man came to him'. "It was not the Holy Prophet who frowned and turned away but some chief of the Quraish frowned and turned away". We have therefore followed his changed version and many cross references added and corrected by him in his personal copy.

Last and the most important is the gratitude due to Mr. Mehmood A. Haroon, without whose financial assistance this project would not have seen the light of the day so conveniently.

HAJI HABIB-UR-REHMAN
25-B GULBERG-III, LAHORE

"Out of dust rose Adam
and out of good deeds would
rise the man for the world
hereafter"

Mukafat-e-amal

PROPER NAMES

Biblical proper names are not transliterated, but their Biblical form is adopted, other names are transliterated according to the rules of transliteration. Hence the reader will notice a change in such names as Mecca which should be written as Makkah, Medina which should be written as Madinah, Yamen which should be written as Yaman, and so on.

The following list shows the Biblical names and their Arabic equivalents:

Biblical Names	Arabic Form
Aaron	Harun
Abraham	Ibrahim
Adam	Adam
David	Dawud
Egypt	Misr
Gospel	Injil
Isaac	Ishaq
Ishmael	Isma'il
Jacob	Ya'qub
Jesus	Isa
Joseph	Yusuf
Job	Ayyub
John	Yahyz
Jonah	Yunus
Moses	Musa
Noah	Nuh
Solomon	Sulaiman
Zacharias	Zakariyya

List of Sura

19 (Maryam)....442
20 (Ta Ha)....458
21 (Al-Anbiya)....480
22 (Al-Hajj)....502
23 (Al-Mu'minun)....523
24 (Al-Nur)....542
25 (Al-Furqan)....562
26 (Al-Shu'ara')....578
27 (Al-Naml)....604
28 (Al-Qasas)....624
29 (Al-Ankabut)....648
30 (Al-Rum)....667
31 (Luqman)....682
32 (Al-Sajdah)....692
33 (Al-Ahzab)....699
34 (Al-Saba)....720
35 (Al-Fatir)....732
36 (Ya Sin)....744
37 (Al-Saffat)....758
38 (Sad)....776
39 (Al-Zumar)....790
40 (Al-Mu'min)....808
41 (Ha Mim Al-Sajdah)....826
42 (Al-Shura)....840
43 (Al-Zukhruf)....854
44 (Al-Dukhan)....868
45 (Al-Jathiyah)....875
46 (Al-Ahqaf)....882
47 (Muhammad)....892
48 (Al-Fath)....901
49 (Al-Hujurat)....910
50 (Qaf)....916
51 (Al-Dhariyat)....923
52 (Al-Tur)....931
53 (Al-Najm)....938
54 (Al-Qamar)....948
55 (Al-Rahman)....955
56 (Al-Waqi'ah)....964
57 (Al-Hadid)....974
58 (Al-Mujadilah)....985
59 (Al-Hashr)....992
60 (Al-Mumtahanah)....1000
61 (Al-Saff)....1005
62 (Al-Jumu'ah)....1009
63 (Al-Munafiqun)....1012
64 (Al-Taghabun)....1015
65 (Al-Talaq)....1020

66	(Al-Tahrim)	1025
67	(Al-Mulk)	1031
68	(Al-Qalam)	1037
69	(Al-Haqqah)	1044
70	(Al-Ma'ariji)	1050
71	(Nuh)	1055
72	(Al-Jinn)	1060
73	(Al-Muzzammil)	1065
74	(Al-Muddaththir)	1069
75	(Al-Qiyamah)	1076
76	(Al-Dahr)	1081
77	(Al-Mursalat)	1087
78	(Al-Naba')	1092
79	(Al-Nazirat)	1097
80	(Abasa)	1102
81	(Al-Takwir)	1106
82	(Al-Infitar)	1110
83	(Al-Tatfif)	1112
84	(Al-Inshiqaq)	1117
85	(Al-Buruj)	1120
86	(Al-Tariq)	1123
87	(Al-A'la)	1126
88	(Al-Ghashiyah)	1129
89	(Al-Fajr)	1132
90	(Al-Balad)	1136
91	(Al-Shams)	1139
92	(Al-Lail)	1141
93	(Al-Duha)	1144
94	(Al-Inshirah)	1146
95	(Al-Tin)	1148
96	(Al-Alaq)	1150
97	(Al-Qadr)	1153
98	(Al-Bayyinah)	1154
99	(Al-Zilzat)	1156
100	(Al-Adiyat)	1158
101	(Al-Qari'ah)	1160
102	(Al-Takathur)	1162
103	(Al-Asr)	1163
104	(Al-Humazah)	1164
105	(Al-Fil)	1165
106	(Al-Quraish)	1166
107	(Al-Ma'uh)	1167
108	(Al-Kauthar)	1168
109	(Al-Kafirun)	1169
110	(Al-Nasr)	1171
111	(Al-Lahab)	1172
112	(Al-Ikhlas)	1173
113	(Al-Falaq)	1175
114	(Al-Nas)	1177

اَلْجُزْءُ (١٦) السَّادِسَ عَشَرَ

قَالَ اَلَمْ اَقُلْ لَّكَ اِنَّكَ لَنْ تَسْتَطِيْعَ مَعِيَ صَبْرًا ۝٧٥ قَالَ
اِنْ سَاَلْتُكَ عَنْ شَيْءٍۢ بَعْدَهَا فَلَا تُصٰحِبْنِيْ ۚ قَدْ بَلَغْتَ مِنْ لَّدُنِّيْ عُذْرًا ۝٧٦ فَانْطَلَقَا حَتّٰٓى اِذَآ
اَتَيَآ اَهْلَ قَرْيَةِۨ اسْتَطْعَمَآ اَهْلَهَا فَاَبَوْا اَنْ يُّضَيِّفُوْهُمَا فَوَجَدَا فِيْهَا جِدَارًا يُّرِيْدُ اَنْ يَّنْقَضَّ فَاَقَامَهٗ ۭ
قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ اَجْرًا ۝٧٧ قَالَ هٰذَا فِرَاقُ بَيْنِيْ وَبَيْنِكَ ۚ سَاُنَبِّئُكَ بِتَاْوِيْلِ مَا لَمْ تَسْتَطِعْ
عَّلَيْهِ صَبْرًا ۝٧٨ اَمَّا السَّفِيْنَةُ فَكَانَتْ لِمَسٰكِيْنَ يَعْمَلُوْنَ فِي الْبَحْرِ فَاَرَدْتُّ اَنْ اَعِيْبَهَا وَكَانَ وَرَآءَهُمْ

Para-16

(75-76) He said, "Did I not tell you that you cannot bear with me?. *Moses* said: "If after this I question you about anything then keep me no longer in your company. I shall then have no excuse to offer".

(77) Then they went on till they came to city. They sought from the people something to eat but they refused to entertain them. They found therein a wall which was about to fall and he (*Moses'* companion) set it right. Thereupon *Moses* said; "People of that town treated us so badly and you have done them a free service. If you had wished you would have obtained wages for it".

(78) The companion of *Moses* said that we are now to part (Formerly what you had asked was due to inquisitiveness. But now you have raised an objection not as to why I rendered my service but as to why I rendered it free which means that from your point of view renering service free to deserving human beings is objectionable. This constitutes a basic difference of attitude and this is why I have said that we can no longer remain together). I shall now tell you what all you were so impatient to know.

(79) As to the boat, it belonged to some poor men toiling on the sea and I

1. It seems that the companion of *Moses* was some high rank official of the State who was aware of the circumstances prevailing there and also possessed legal authority to decide matters by himself.

مَّلِكٌ يَّاْخُذُ كُلَّ سَفِيْنَةٍ غَصْبًا ۝٧٩ وَاَمَّا الْغُلٰمُ فَكَانَ اَبَوٰهُ مُؤْمِنَيْنِ فَخَشِيْنَآ اَنْ يُّرْهِقَهُمَا طُغْيَانًا وَّ
كُفْرًا ۝٨٠ فَاَرَدْنَآ اَنْ يُّبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ زَكٰوةً وَّاَقْرَبَ رُحْمًا ۝٨١ وَاَمَّا الْجِدَارُ فَكَانَ لِغُلٰمَيْنِ
يَتِيْمَيْنِ فِي الْمَدِيْنَةِ وَكَانَ تَحْتَهٗ كَنْزٌ لَّهُمَا وَكَانَ اَبُوْهُمَا صَالِحًا ۚ فَاَرَادَ رَبُّكَ اَنْ يَّبْلُغَآ اَشُدَّ
هُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا ۖ رَحْمَةً مِّنْ رَّبِّكَ ۚ وَمَا فَعَلْتُهٗ عَنْ اَمْرِيْ ۭ ذٰلِكَ تَاْوِيْلُ مَا لَمْ تَسْطِعْ عَّلَيْهِ
١٠ ع ١٢ ١ صَبْرًا ۝٨٢ وَيَسْــَٔـلُوْنَكَ عَنْ ذِي الْقَرْنَيْنِ ۭ قُلْ سَاَتْلُوْا عَلَيْكُمْ مِّنْهُ ذِكْرًا ۝٨٣ اِنَّا مَكَّنَّا لَهٗ فِي الْاَرْضِ
وَاٰتَيْنٰهُ مِنْ كُلِّ شَيْءٍ سَبَبًا ۝٨٤ فَاَتْبَعَ سَبَبًا ۝٨٥ حَتّٰٓى اِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ

damaged it because (I know that) behind them was a ruler in the habit of seizing every defectless boat forcibly.

(80-81) As to that youth, his parents were righteous and peaceful citizens and we had every reason to fear lest he should involve them by his open defiance (of law) and denial of all truth. *Allah* might grant them in his place (a child) better than him, in qualities and more affectionate to them.

(82) As to the wall it belonged to two orphan boys in the city and underneath it (lay) a treasure which their father who was a righteous man had buried so your *Rabb* had willed it that when they come of age in full strength, they should take it out and then it should become a source of *Rahmat* for them from your *Rabb* (if the wall had fallen before time, the treasure could have been taken away by the villagers, so I repaired it and the treasure was safe). Also remember, that I did not do this of my own accord (but as per Divine guidance). This is the explanation (of all the events) which you were unable to bear with patience.

(83) O messenger, they ask you about *Zulqarnain*. Say "I will relate to you something about him". (He also used to set up walls of poor people without remuneration but on a larger scale).

(84) We had established his authority in the land and he had access to everything he required.

(85-86) So he sit out on a course till he reached the setting place of the sun and it appeared to him that it was setting in black turbid sea and saw a people living nearby (who were given to all kind of wrong doings). It was left to him to punish then o r treat

فِيْ عَيْنٍ حَمِئَةٍ وَّوَجَدَ عِنْدَهَا قَوْمًا ۬ قُلْنَا يٰذَا الْقَرْنَيْنِ اِمَّآ اَنْ تُعَذِّبَ وَاِمَّآ اَنْ تَتَّخِذَ فِيْهِمْ حُسْنًا ﴿٨٦﴾
قَالَ اَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهٗ ثُمَّ يُرَدُّ اِلٰى رَبِّهٖ فَيُعَذِّبُهٗ عَذَابًا نُّكْرًا ﴿٨٧﴾ وَاَمَّا مَنْ اٰمَنَ وَعَمِلَ
صَالِحًا فَلَهٗ جَزَآءَ ۨ الْحُسْنٰى ۚ وَسَنَقُوْلُ لَهٗ مِنْ اَمْرِنَا يُسْرًا ﴿٨٨﴾ ثُمَّ اَتْبَعَ سَبَبًا ﴿٨٩﴾ حَتّٰٓى اِذَا بَلَغَ مَطْلِعَ
الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلٰى قَوْمٍ لَّمْ نَجْعَلْ لَّهُمْ مِّنْ دُوْنِهَا سِتْرًا ﴿٩٠﴾ كَذٰلِكَ ۭ وَقَدْ اَحَطْنَا بِمَا
لَدَيْهِ خُبْرًا ﴿٩١﴾ ثُمَّ اَتْبَعَ سَبَبًا ﴿٩٢﴾ حَتّٰٓى اِذَا بَلَغَ بَيْنَ السَّدَّيْنِ وَجَدَ مِنْ دُوْنِهِمَا قَوْمًا ۙ لَّا يَكَادُوْنَ يَفْقَهُوْنَ
قَوْلًا ﴿٩٣﴾ قَالُوْا يٰذَا الْقَرْنَيْنِ اِنَّ يَاْجُوْجَ وَمَاْجُوْجَ مُفْسِدُوْنَ فِي الْاَرْضِ فَهَلْ نَجْعَلُ لَكَ خَرْجًا عَلٰٓى اَنْ
تَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَدًّا ﴿٩٤﴾ قَالَ مَا مَكَّنِّيْ فِيْهِ رَبِّيْ خَيْرٌ فَاَعِيْنُوْنِيْ بِقُوَّةٍ اَجْعَلْ بَيْنَكُمْ وَبَيْنَهُمْ رَدْمًا ﴿٩٥﴾

them with kindness according to the circumstances.

(87-88) He said: "He who will commit *Zulm* I shall surely chastise him. This chastisement he will meet in this world and in the hereafter he will meet a more grevious chastisement from his *Rabb*. But for him who belives in the laws of *Allah* and does righteous deeds he shall have good recompense and his course of life will be made easy for him.

(89-90) Then he followed another course eastwards towards the rising sun till he came upon a people living under the open sky having no shelter from the sun.

(91) He left them in that state because he was so well-equipped that he apprehended no danger from them.

(92-93) Then he followed another course till he arrived in a valley in between two mountains. There he found a people who could not understand anything said to them.

(94) They said to *Zulqarnain* (of course through some interpretters) *Gog* and *Magog* create havoc in the land. If you could create a rampat between us and them, we will pay you tribute.

(95) *Zulqarnain* said: "What my *Rabb* has bestowed upon me is better than your tribute (you are an oppressed people and it is my duty to help you against the oppressors). You provide labour for it and I will set up a barrier between you and them.

آتُونِي زُبَرَ الْحَدِيدِ ۖ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدَفَيْنِ قَالَ انفُخُوا ۖ حَتَّىٰ إِذَا جَعَلَهُ نَارًا قَالَ آتُونِي أُفْرِغْ
عَلَيْهِ قِطْرًا ﴿٩٦﴾ فَمَا اسْطَاعُوا أَن يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ نَقْبًا ﴿٩٧﴾ قَالَ هَٰذَا رَحْمَةٌ مِّن رَّبِّي ۖ فَإِذَا جَاءَ
وَعْدُ رَبِّي جَعَلَهُ دَكَّاءَ ۖ وَكَانَ وَعْدُ رَبِّي حَقًّا ﴿٩٨﴾ وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَمُوجُ فِي بَعْضٍ ۖ وَنُفِخَ فِي الصُّورِ
فَجَمَعْنَاهُمْ جَمْعًا ﴿٩٩﴾ وَعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكَافِرِينَ عَرْضًا ﴿١٠٠﴾ الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَن ذِكْرِي
(11) ع (19) (٢) وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا ﴿١٠١﴾ أَفَحَسِبَ الَّذِينَ كَفَرُوا أَن يَتَّخِذُوا عِبَادِي مِن دُونِي أَوْلِيَاءَ ۚ إِنَّا أَعْتَدْنَا
جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ﴿١٠٢﴾

---

(96) Bring me blocks of iron. They did so and when the space between these two mountain sides was filled, he said to them "Blow your bellows". When the iron was thus made red hot he said "Bring me molten copper that I may pour over it".

(97) *Gog* and *Magog* were not, thereafter, able to scale it nor were they able to dig through it.

(98) *Zulqarnain* said to them: "This is due to *Rahmat* from my *Rabb*. The wall is sufficiently strong (until some natural calamity overtakes it and it is levelled down in the dust. (None can withstand such calamities) as the law of my *Rabb* is unalterable true.

(99) (What *Zulqarnain* had said was true). A time shall come when such means of defense will not hold good. Different nations will over-run each other like the waves of sea.

(100) There will be the fire of hell everywhere due to wrong man-made systems (e.g. nationalism and secularism) as against the system based on the Divine Laws.

(101) Their eyes had failed to notice the warnings given by *Allah* and they had disdained to listen to them.

(102) Having narrated this story, *O Rasool*, ask these people who reject Our laws if by taking mere creatures to be their friends besides *Allah* (i.e. by obeying man - made laws) they will be successful. The fire of hell is ready to welcome all those who deny the truth.

قُلْ هَلْ نُنَبِّئُكُم بِالْأَخْسَرِينَ أَعْمَالًا ﴿۱۰۳﴾ الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ
صُنْعًا ﴿۱۰۴﴾ أُولَٰئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزْنًا ﴿۱۰۵﴾ ذَٰلِكَ
جَزَاؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي وَرُسُلِي هُزُوًا ﴿۱۰٦﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ
الْفِرْدَوْسِ نُزُلًا ﴿۱۰۷﴾ خَالِدِينَ فِيهَا لَا يَبْغُونَ عَنْهَا حِوَلًا ﴿۱۰۸﴾ قُل لَّوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمَاتِ رَبِّي لَنَفِدَ الْبَحْرُ قَبْلَ
أَن تَنفَدَ كَلِمَاتُ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا ﴿۱۰۹﴾ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ فَمَن
۱۲ ع ۹ ۳ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ﴿۱۱۰﴾

(103-106) Ask them: "*Should Allah* tell you about those who act in such a manner that all their actions go waste. They are those who waste their efforts in the pursuit of only the life of the present in the mistaken belief that what they do is absolutely right. These are they who reject the law of *Mukafat* of their *Rabb* and do not believe that they have to face it (one day). All their efforts shall go waste so much so that no weight shall be attached to it on the Day of Rackoning. *Jahannam* shall be their recompense because they refuse to believe in My laws and treated Our *Rasool* with scorn.

(107-108) As for those who believe is *Allah's* laws and act rightly they shall have gardens of *Jannat* to enter. There they shall dwell as guests (of *Allah*). They shall wish no change therein.

(109) *O Rasool,* say to the people of the world: "Even were the sea to become ink wherewith to write words of My *Rabb* the sea will exhaust itself while the words of My *Rabb* shall continue to issue forth and even if a like of it is added there to".

(110) And say to them: "I am a human being like you with the only difference that it has been revealed to me that the entire authority rests with *Allah* the one, let him who believes in His law of *Mukafat* do that which is right, and not to obey anyone other than *Allah* and thus associate any authority with Him".

سُوْرَةُ مَرْيَم (١٩)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

كٓهٰيٰعٓصٓ ۝١ ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهٗ زَكَرِيَّا ۝٢
إِذْ نَادٰى رَبَّهٗ نِدَآءً خَفِيًّا ۝٣ قَالَ رَبِّ إِنِّيْ وَهَنَ الْعَظْمُ مِنِّيْ وَاشْتَعَلَ الرَّأْسُ شَيْبًا وَّلَمْ
أَكُنْۢ بِدُعَآئِكَ رَبِّ شَقِيًّا ۝٤ وَإِنِّيْ خِفْتُ الْمَوَالِيَ مِنْ وَّرَآءِيْ وَكَانَتِ امْرَأَتِيْ
عَاقِرًا فَهَبْ لِيْ مِنْ لَّدُنْكَ وَلِيًّا ۝٥ يَّرِثُنِيْ وَيَرِثُ مِنْ اٰلِ يَعْقُوْبَ وَاجْعَلْهُ رَبِّ رَضِيًّا ۝٦

SURAH MARYAM : 19

1. *Allah* the Generous, Ever-guiding, Ever-living, All-knowing All-seeing has said:

2. This is a narration of the bounties which your *Rabb* had bestowed on His devotee *Zachariah.*

3. It so happened that *Zachariah* addressed his *Rabb* in a low submissive tone (3:37);

4. And said, "O my Rabb. I am growing weak on account of my old age and my head glistens with grey hair. Until now it has never happened that I have asked for something from you, my Rabb, and it has not been granted. (Therefore I earnestly hope that this prayer in my old age will also be granted graciously.)

5-6. (As I am old and) My wife is barren (and there is no chance of my getting any offspring). (I am thus apprehensive that) There is no one amongst my kinsfolk who is capable of carrying on the (dignified and distinguished characteristics of the) house of *Jacob*. (I also fear that these may be lost and continuity may be disturbed.) So O my *Rabb*, out of your grace, grant me an heir who will be capable, worthy and deserving in all respects; so that I may entrust this heritage to his care.

يٰزَكَرِيَّآ اِنَّا نُبَشِّرُكَ بِغُلٰمِ اِۨسْمُهٗ يَحْيٰى لَمْ نَجْعَلْ لَّهٗ مِنْ قَبْلُ سَمِيًّا ۷ قَالَ رَبِّ اَنّٰى يَكُوْنُ
لِيْ غُلٰمٌ وَّكَانَتِ امْرَاَتِيْ عَاقِرًا وَّقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ۸ قَالَ كَذٰلِكَ ۚ قَالَ رَبُّكَ هُوَ عَلَيَّ
هَيِّنٌ وَّقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْـًٔا ۹ قَالَ رَبِّ اجْعَلْ لِّيْۤ اٰيَةً ؕ قَالَ اٰيَتُكَ اَلَّا
تُكَلِّمَ النَّاسَ ثَلٰثَ لَيَالٍ سَوِيًّا ۱۰ فَخَرَجَ عَلٰى قَوْمِهٖ مِنَ الْمِحْرَابِ فَاَوْحٰۤى اِلَيْهِمْ اَنْ سَبِّحُوْا
بُكْرَةً وَّعَشِيًّا ۱۱

7. (We heard his prayers and said) O *Zachariah*, We give you the good news of a son. When he is born he should be named (Yahya) John. This boy will be very outstanding; and there has been none like him before (in your clan). (19:65)

8. *Zachariah* (was extremely happy on receiving the good news, but when he thought of the physical handicap, for his personal satisfaction[1] he sought further clarification and) said, "O my *Rabb*. How can I have a child when my wife has always been barren and I have become utterly infirm through old age. (Will that child be born to my own family or will I adopt someone else's son, like Mary who is being brought up by me ~ 3:39.)

9. (His *Rabb* answered) "(No) The child will be born as your own son; just as children are born (to other people). Reviving the potential of having children naturally, even in old age, is quite easy according to My Laws. I brought you into existence, although previously there was no trace of you."

10. *Zachariah* said, "O my *Rabb*! Let me know if there is any particular directive in this regard." *Allah* said that the only directive is that you will fast continuously for three (days and) nights (3:40). And (as is the custom) you will not converse with people (19:26).

11. Thereafter, he came out of the *mehrab*[2] and signalled to his people (who had gathered in the temple awaiting his instructions) not to wait, but to continue performing their normal duties, day and night.

1. This is just like *Abraham*, who despite his firm conviction, had raised such a question for his own satisfaction.
2. A place where animals were sacrificed.

يَٰيَحْيَىٰ خُذِ الْكِتَٰبَ بِقُوَّةٍ ۖ وَآتَيْنَٰهُ الْحُكْمَ صَبِيًّا ﴿١٢﴾ وَحَنَانًا مِّن لَّدُنَّا وَزَكَوٰةً ۖ وَكَانَ تَقِيًّا ﴿١٣﴾ وَبَرًّا
بِوَٰلِدَيْهِ وَلَمْ يَكُن جَبَّارًا عَصِيًّا ﴿١٤﴾ وَسَلَٰمٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيًّا ﴿١٥﴾ وَاذْكُرْ
فِى الْكِتَٰبِ مَرْيَمَ إِذِ انتَبَذَتْ مِنْ أَهْلِهَا مَكَانًا شَرْقِيًّا ﴿١٦﴾ فَاتَّخَذَتْ مِن دُونِهِمْ حِجَابًا فَأَرْسَلْنَا
إِلَيْهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿١٧﴾ قَالَتْ إِنِّىٓ أَعُوذُ بِالرَّحْمَٰنِ مِنكَ إِن كُنتَ تَقِيًّا ﴿١٨﴾

12. (So according to the glad tidings) John was born and even when he was still a young boy, We graced him with wisdom so that he could very capably decide on matters.

13. And We also gifted him with a compassionate heart. (When he grew up) We told him to hold fast to the Divine Laws. He was always conscious of these Laws and lived a pure and promising life (and accordingly his human potentialities continued developing).

14. And his heart was magnanimous towards his (old) parents. He was never overbearing or rebellious.

15. (Such were the qualities of this child that) His birth was free from defects (despite being born to aged parents). And the day of his death will be as peaceful as the day he will be raised again to life. (Such was the child *Zachariah* had longed for.)

16. (O *Rasool*!) Now relate from this Book (*Quran*) the story of Mary, (starting from the time) when after abandoning her clerical life she moved towards the east (to her village.)

17. (The clerical life and the unpleasant events occuring there had such an adverse effect on her mind that) There also she lived in seclusion, apart from others. In order to obliterate these effects, We introduced positive thoughts in her mind and then sent her a messenger which appeared in her vision as a well made person.

18. (Mary was frightened at this sight and exclaimed) "I seek the protection of *Ar-Rahman* from you (if you have any regard and respect for His Laws)."

قَالَ إِنَّمَآ أَنَا۠ رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَٰمًا زَكِيًّا ١٩ قَالَتْ أَنَّىٰ يَكُونُ لِى غُلَٰمٌ وَلَمْ يَمْسَسْنِى بَشَرٌ وَلَمْ
الربع أَكُ بَغِيًّا ٢٠ قَالَ كَذَٰلِكِ قَالَ رَبُّكِ هُوَ عَلَىَّ هَيِّنٌ وَلِنَجْعَلَهُۥٓ ءَايَةً لِّلنَّاسِ وَرَحْمَةً مِّنَّا وَكَانَ أَمْرًا
مَّقْضِيًّا ٢١ فَحَمَلَتْهُ فَٱنتَبَذَتْ بِهِۦ مَكَانًا قَصِيًّا ٢٢ فَأَجَآءَهَا ٱلْمَخَاضُ إِلَىٰ جِذْعِ ٱلنَّخْلَةِ
قَالَتْ يَٰلَيْتَنِى مِتُّ قَبْلَ هَٰذَا وَكُنتُ نَسْيًا مَّنسِيًّا ٢٣

19. He answered, "(There is no cause to become alarmed because) I have only brought a message from your *Rabb* (3:44). He is going to bestow on you a well developed son."

20. She said, "How can I have a son when no man has ever touched me." (When I was in the temple, I lived a virtuous life; and since I came out, I have not got married as this is against the clerical laws ~ 3:46; 19:28.)

21. He said, "Whatever I have told you, will happen according to *Allah's* law of creation (3:46). This is easy for Him (to remove all the hindrances which are in your mind and which perturb you ~ 19:9). *Allah* has also said that this child will not be like other children. He will be from our side an embodiment of *Rahmat* for the people; and a testimonial for truth and falsehood. (Whoever brings *Eiman* on his *Nabuwat* will be on the right path, while the one who rejects it will be wrong.) And this is already decreed by Us (that the child will be Our Messenger ~ 3:47).

22. (And gradually all impediments were removed and the fear of clerical taboos vanished from Mary's mind. At the same time, in spite of warnings and intimidation from the priests, one person agreed to marry Mary.) In time Mary conceived the child and consequently considered it appropriate to move to a far off place (so that the child would be born at a place where no one knew her; and where she would be safe from the wrath and accusations of the priests).

23. And when the time of delivery came, the throbs of childbirth drove her to the trunk of a date-palm tree. (An idle life in the temple; the pangs of first delivery; the unfamiliar surroundings; and the absence of appropriate provisions and shelter, caused Mary extreme bewilderment; and) She exclaimed, "O how I wish I had died before all this and had become quite forgotten."

فَنَادٰىهَا مِنْ تَحْتِهَآ اَلَّا تَحْزَنِىْ قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٤﴾ وَهُزِّىْٓ اِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسٰقِطْ
عَلَيْكِ رُطَبًا جَنِيًّا ﴿٢٥﴾ فَكُلِىْ وَاشْرَبِىْ وَقَرِّىْ عَيْنًا ۚ فَاِمَّا تَرَيِنَّ مِنَ الْبَشَرِ اَحَدًا ۙ فَقُوْلِىْٓ
اِنِّىْ نَذَرْتُ لِلرَّحْمٰنِ صَوْمًا فَلَنْ اُكَلِّمَ الْيَوْمَ اِنْسِيًّا ﴿٢٦﴾ فَاَتَتْ بِهٖ قَوْمَهَا تَحْمِلُهٗ ؕ قَالُوْا يٰمَرْيَمُ لَقَدْ
جِئْتِ شَيْـًٔا فَرِيًّا ﴿٢٧﴾ يٰٓاُخْتَ هٰرُوْنَ مَا كَانَ اَبُوْكِ امْرَاَ سَوْءٍ وَّمَا كَانَتْ اُمُّكِ بَغِيًّا ﴿٢٨﴾ فَاَشَارَتْ
اِلَيْهِ ؕ قَالُوْا كَيْفَ نُكَلِّمُ مَنْ كَانَ فِى الْمَهْدِ صَبِيًّا ﴿٢٩﴾

24. (While she was in acute anguish there came a voice from beneath) O Mary! Grieve not. There is a (pleasant) rivulet running below (and a bunch of ripe dates hanging over you).

25. Shake the branch of the date-palm towards you and fresh ripe dates will drop near you.

26. Eat (the fresh dates) and drink (the cold water from the rivulet) and then let your eyes rejoice (at the sight of your baby). (As for your concern about accusations or people's queries, you should keep a fast and) If anyone asks, you should inform only by gesturing, that you have vowed to fast in the name of *Ar-Rahman* and will therefore not speak to any person for the day.

27. So the people said, 'O Mary! You have come here with something very strange. (Firstly your own conduct was against the norms of our society; and now you have brought a son with you.)

28. They said, 'O sister of *Aaron*! Neither was your father a wicked man, nor had your mother revolted against the clerical discipline. (With such a noble, religious and law abiding ancestry, look at what you have done.

29. In reply to all these questions she (would not say anything herself but) would direct them towards *Jesus* (to get their answers from him). (The elderly priests who were extremely proud of their priesthood arrogantly asked) Should they talk to one who till recently was a little boy in the cradle?

قَالَ إِنِّي عَبْدُ اللَّهِ آتَانِيَ الْكِتَابَ وَجَعَلَنِي نَبِيًّا ﴿٣٠﴾ وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنتُ وَأَوْصَانِي
بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ﴿٣١﴾ وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿٣٢﴾ وَالسَّلَامُ عَلَيَّ
يَوْمَ وُلِدتُّ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ﴿٣٣﴾ ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ
يَمْتَرُونَ ﴿٣٤﴾ مَا كَانَ لِلَّهِ أَن يَتَّخِذَ مِن وَلَدٍ سُبْحَانَهُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُن
فَيَكُونُ ﴿٣٥﴾

30. In reply *Jesus* said: (There is no justification in this argument that because you are older than me and I am young in age, that you should not consider it appropriate to talk to me. Now listen carefully to what I say) "I am a servant of *Allah*. He has given me the Book and bestowed *Nubuwwah* upon me."

31. He has blessed me in every walk of life and has enjoined upon me to establish, as long as I live, the correct system of *Salat* and *Zaka*t (in place of your self-made laws).

32. (You had been very critical about my mother's conduct. However whatever she did was according to the true *shariah* of *Allah*. Therefore) I shall always be very dutiful and respectful to my mother; and He has not made me a cruel and callous person.

33. (According to your self-made laws, you regard my birth objectionable. However, according to God, whose message I have brought) My birth is for peace; my life will be for peace. Peace will be upon me till the day I die; and I will be in peace in the life after death.

34. This is the true story of Jesus about whom people disagree so deeply. (One group, namely the Jews, degrades him and regards his birth objectionable. On the other hand the Christians aggrandise him as the son of God.)

35. It is not necessary that *Allah* should have taken for himself a son (to help Him in running the affairs of the universe). He is far above such a requirement. Such is the might of His powers, that whenever He decrees a matter, He only has to order it to 'be', and it 'becomes' (according to His plan). (He does not need any outside help in carrying out His will and decree.)

وَإِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ ۚ هَٰذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٣٦﴾ فَاخْتَلَفَ الْأَحْزَابُ مِنْ بَيْنِهِمْ ۖ

فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ مَشْهَدِ يَوْمٍ عَظِيمٍ ﴿٣٧﴾ أَسْمِعْ بِهِمْ وَأَبْصِرْ يَوْمَ يَأْتُونَنَا ۖ لَٰكِنِ الظَّالِمُونَ الْيَوْمَ

وقف لازم فِي ضَلَالٍ مُبِينٍ ﴿٣٨﴾ وَأَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ إِذْ قُضِيَ الْأَمْرُ وَهُمْ فِي غَفْلَةٍ وَهُمْ لَا يُؤْمِنُونَ ﴿٣٩﴾ إِنَّا نَحْنُ

٢ ع ٢٥ ٥ نَرِثُ الْأَرْضَ وَمَنْ عَلَيْهَا وَإِلَيْنَا يُرْجَعُونَ ﴿٤٠﴾ وَاذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ ۚ إِنَّهُ كَانَ صِدِّيقًا

نَبِيًّا ﴿٤١﴾ إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا ﴿٤٢﴾

36. (As regards the Christian belief that Jesus was God himself, there cannot be a better argument than Jesus's own proclamation that) Verily *Allah* is my Sustainer and yours as well. All of us should obey Him, for this is most certainly the (only) straight and balanced path (3:50).

37. (This was exactly how he preached. However later on) Some of the factions (amongst his followers) started dissenting amongst themselves. Regretfully for all those who deny the truth, when that Day of Judgement comes it will be a difficult time for them.

38. (Today by calling a *Rasool*, 'God', or 'son of God') They are perpetrating *Zulm* and are committing an error. But they will not be able to do this on the Day (of Judgment). On that Day how clearly will their ears hear and their eyes see! (50:22)

39. Therefore O *Rasool*! You should warn them of the coming of the day of regrets, when all matters shall be settled. As yet they are heedless because they do not believe this.

40. (Today they are inebriated with their worldly power; but they are not aware that in actual fact) We alone shall remain masters over the earth and everything on it. Everything revolves around Our Law of *Mukafat*; nothing remains beyond it. (Even power and authority are bestowed and taken away according to this Law ~ 21:105.)

41. (O *Rasool*!) Now being narrated in this Book (*Quran*) is the story of *Abraham*, who was indeed a *Nabi* and an embodiment of truth.

42. (Start the story from the incident when) He spoke to his father, "O father! Why do you worship something which can neither hear nor see; and can be of no use to you whatsoever?"

يٰۤاَبَتِ اِنِّیْ قَدْ جَآءَنِیْ مِنَ الْعِلْمِ مَا لَمْ یَاْتِكَ فَاتَّبِعْنِیْۤ اَهْدِكَ صِرَاطًا سَوِیًّا ۝۴۳ یٰۤاَبَتِ لَا تَعْبُدِ الشَّیْطٰنَ
اِنَّ الشَّیْطٰنَ كَانَ لِلرَّحْمٰنِ عَصِیًّا ۝۴۴ یٰۤاَبَتِ اِنِّیْۤ اَخَافُ اَنْ یَّمَسَّكَ عَذَابٌ مِّنَ الرَّحْمٰنِ فَتَكُوْنَ
لِلشَّیْطٰنِ وَلِیًّا ۝۴۵ قَالَ اَرَاغِبٌ اَنْتَ عَنْ اٰلِهَتِیْ یٰۤاِبْرٰهِیْمُ لَىٕنْ لَّمْ تَنْتَهِ لَاَرْجُمَنَّكَ وَاهْجُرْنِیْ مَلِیًّا ۝۴۶
قَالَ سَلٰمٌ عَلَیْكَ سَاَسْتَغْفِرُ لَكَ رَبِّیْ اِنَّهٗ كَانَ بِیْ حَفِیًّا ۝۴۷ وَاَعْتَزِلُكُمْ وَمَا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ وَاَدْعُوْا
رَبِّیْ عَسٰۤى اَلَّاۤ اَكُوْنَ بِدُعَآءِ رَبِّیْ شَقِیًّا ۝۴۸

43. He had told him, "O my father ! Indeed a ray of knowledge has come to me, that which never came to you. Therefore you should follow me. (Do not think that it is only the son who should follow the father; and that the father never follows the son. Whether father or the son, one should follow the truth and as I am on the right path) I shall lead you to the passage which will take you directly to the destination.

44. "O my father! Why do you obey the satanic forces which are rebellious to *Ar-Rahman*?"

45. "O my father! I fear lest a chastisement from *Ar-Rahman* befalls you; and you also become a comrade of *Shaitan* (and be deprived of all *Allah's* bounties)."

46. (*Abraham's* father was listening to all this and becoming extremely angry. finally) He answered, "O *Abraham*! Have you become averse to my gods? (Have you abandoned the religion of your ancestors?) If you do not desist from your views I shall reprove you (and deprive you of all the properties and status which otherwise you are likely to inherit). So if you want my grace, stay away from me (till you mend your ways).

47. *Abraham* (replied very politely to these harsh and brazen remarks and) said, "May *Allah* guide you to the correct path (and keeps you under His protection). I will continue praying that He (bestows *Eiman* on you and) protects you from (the destructive effects of) Kufr. He has always been very gracious in bestowing His endless blessings upon me. (9:114).

48. (As for your advice that I should stop preaching the truth and stay away from all of you, it is impossible to think like this. How can I leave this mission? Therefore) I withdraw from you all and from whomsoever you invoke other than *Allah*. I will only invoke my *Rabb*. I am sure that by invoking Him I will not be deprived of life's bounties. (Thus I do not attach any importance to your threats that I will be deprived of the wealth and status which I am likely to inherit otherwise ~ 60:4.)

فَلَمَّا اعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۖ وَكُلًّا جَعَلْنَا نَبِيًّا ﴿٤٩﴾ وَوَهَبْنَا لَهُمْ
مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ﴿٥٠﴾ وَاذْكُرْ فِي الْكِتَابِ مُوسَىٰ ۚ إِنَّهُ كَانَ مُخْلَصًا وَكَانَ
رَسُولًا نَبِيًّا ﴿٥١﴾ وَنَادَيْنَاهُ مِنْ جَانِبِ الطُّورِ الْأَيْمَنِ وَقَرَّبْنَاهُ نَجِيًّا ﴿٥٢﴾ وَوَهَبْنَا لَهُ مِنْ رَحْمَتِنَا أَخَاهُ
هَارُونَ نَبِيًّا ﴿٥٣﴾ وَاذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ ۚ إِنَّهُ كَانَ صَادِقَ الْوَعْدِ وَكَانَ رَسُولًا نَبِيًّا ﴿٥٤﴾ وَكَانَ
يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ مَرْضِيًّا ﴿٥٥﴾ وَاذْكُرْ فِي الْكِتَابِ إِدْرِيسَ ۚ إِنَّهُ كَانَ
صِدِّيقًا نَبِيًّا ﴿٥٦﴾ وَرَفَعْنَاهُ مَكَانًا عَلِيًّا ﴿٥٧﴾

٣ ع ٦

49. So he departed from them and from everything they were worshipping (and settled in Syria). There We bestowed on him (a son) Isaac and (thereafter a grandson) Jacob. We honoured both of them with (the exalted stature of) *Nubuwwah.*

50. And We bestowed upon them manifold bounties and granted them the great power to convey the truth (by virtue of which they became well-known and were highly respected throughout the world).

51. (Likewise) O Rasool! you narrate in this Book the story of *Moses,* who was a very sincere person; and he was Our *Rasool* and *Nabi.*

52. We called him from the right side of the Mount (of Sinai) and drew him closer to Us (so as to bestow Our *Wahi* on him).

53. And also out of Our grace, we made his brother *Aaron* a Nabi.

54. Similarly, narrate in this Book the story of *Ishmael* (who besides being from the line of *Bani-Israel,* was also the progenitor of the other branch of *Abraham's* descendants). He was always true to his promise; and was indeed a *Nabi* sent by Us.

55. He always enjoined upon his people the enforcement of *Salat* and *Zakat* (as these are the most important pillars of the Divine Order). He was in complete harmony with the laws of his Sustainer.

56. Also (O *Rasool!*), mention in this Book the story of *Idrees.* He too was a very truthful person; and a *Nabi.*

أولئك الذين أنعم الله عليهم من النبيين من ذرية آدم وممن حملنا مع نوح ومن ذرية
إبراهيم وإسرائيل وممن هدينا واجتبينا إذا تتلى عليهم آيات الرحمن خروا سجدا وبكيا ۩ ٥٨ فخلف السجدة
من بعدهم خلف أضاعوا الصلاة واتبعوا الشهوات فسوف يلقون غيا ٥٩ إلا من تاب وآمن
وعمل صالحا فأولئك يدخلون الجنة ولا يظلمون شيئا ٦٠ جنات عدن التي وعد الرحمن عباده
بالغيب إنه كان وعده مأتيا ٦١ لا يسمعون فيها لغوا إلا سلاما ولهم رزقهم فيها بكرة وعشيا ٦٢

58. All of them fall in the category of *Anbia*, upon whom *Allah* had bestowed His bounties. They were from the progeny of Adam (that is they were human); and from those whom We bore on the ark with *Noah*; and the off-spring of *Abraham* and *Israel* (*Jacob*). We had bestowed guidance on all of them; and they were specially chosen (for the high stature of *Nubuwwah*). Such was the state of their mind that whenever they encountered the Divine Laws, they would bow down before them in firm conviction and adoration (25:73).

59. (These people possessed admirable qualities but) Their successors were unworthy people who simply neglected the system of *Salat* and (instead of following the Divine Laws) pursued their own gains and desires. (Now they are being given another chance. If they lose this too then very soon) They will find themselves facing utter destruction;

60. Except those who leave the wrong path (because they have full conviction in the Divine System and undertake a positive, constructive programme which would set right everything that has been spoiled). They shall then live a blissful life in this world as well as in the world hereafter. And they will be fully recomposed without any shortfall.

61. (In the initial stages of this programme) The blissful life in this world remains obscure (2:3); and as far as life in the world hereafter is concerned, it cannot be perceived now. However the promise that *Ar-Rahman* has made (that the reward of *Eiman* and constructive deeds is certainly a blissful life in this world and in the world hereafter) will surely be fulfilled. (And there is absolutely no doubt about it.)

62. Such a society will be devoid of everything indecent; and there will be no purposeless noise or clamouring. (In fact everything will be for the completion of one's 'self' and a source of peace for humanity. Everyone will continuously receive uninterrupted means of nourishment.)

تِلْكَ الْجَنَّةُ الَّتِي نُورِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ﴿٦٣﴾ وَمَا نَتَنَزَّلُ إِلَّا بِأَمْرِ رَبِّكَ ۖ لَهُ مَا بَيْنَ أَيْدِينَا وَمَا خَلْفَنَا
وَمَا بَيْنَ ذَٰلِكَ ۚ وَمَا كَانَ رَبُّكَ نَسِيًّا ﴿٦٤﴾ رَبُّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ وَاصْطَبِرْ لِعِبَادَتِهِ
هَلْ تَعْلَمُ لَهُ سَمِيًّا ﴿٦٥﴾ وَيَقُولُ الْإِنْسَانُ أَإِذَا مَا مِتُّ لَسَوْفَ أُخْرَجُ حَيًّا ﴿٦٦﴾ أَوَلَا يَذْكُرُ الْإِنْسَانُ أَنَّا (٣ ع ١٥ ٤)
خَلَقْنَاهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْئًا ﴿٦٧﴾ فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيَاطِينَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿٦٨﴾

63. This is the *Jannah* which is inherited by Our devotees who are conscious of Our Laws; and who are thereby saving themselves from the destructive aspects of life.

64. (As a result of their deeds, the *Malaika* descend upon such people and bring them glad tidings ~ 41:31 ~ and tell them that) We descend according to the command of your Rabb. Everything that is before us; all that is behind us; and everything that is between these two (the past, present and the future; and whatever you have done) is entirely preserved (in the Divine Record) and there is no possibility whatsoever of any omission or forgetfulness.

65. (O *Rasool*! the Law of *Mukafat*) Is of Your *Rabb*, Who is the sustainer of everything in the universe. (He alone deserves to be obeyed) So you also should obey Him and remain steadfast in this obedience. Is anyone besides him worthy of this stature? (No certainly not!)

66. (Just imagine) The person (who wants to escape the Law of *Mukafat*) says, "What? Once I am dead, I shall be raised to life again? How is it possible?"

67. But does he not remember that We had previously created him when he was nothing. (The God Who can create a human being out of nothingness, can also bring him back to life after death.)

68. (Refusing to believe in the life after death is in fact the rejection of the Law of *Mukafat*. By doing this these people develop a false notion that they can continue doing whatever they like and that there is no one to check on them. Therefore) O *Rasool!* Tell them that besides punishment in the life after death, in this very world too they will see how firm the grip of *Allah's* Law of *Mukafat* is. We have decreed that We will round them up alongwith their rebellious leaders (in the battlefield) and then aseemble them on their knees in (the deepest depths of degradation of) *Jahannum* (45:28). (And this will also prevail in the life hereafter.)

ثُمَّ لَنَنزِعَنَّ مِن كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَى الرَّحْمَٰنِ عِتِيًّا ﴿٦٩﴾ ثُمَّ لَنَحْنُ أَعْلَمُ بِالَّذِينَ هُمْ أَوْلَىٰ
بِهَا صِلِيًّا ﴿٧٠﴾ وَإِن مِّنكُمْ إِلَّا وَارِدُهَا ۚ كَانَ عَلَىٰ رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿٧١﴾ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوا وَّنَذَرُ
الظَّالِمِينَ فِيهَا جِثِيًّا ﴿٧٢﴾ وَإِذَا تُتْلَىٰ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ
خَيْرٌ مَّقَامًا وَأَحْسَنُ نَدِيًّا ﴿٧٣﴾ وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هُمْ أَحْسَنُ أَثَاثًا وَرِئْيًا ﴿٧٤﴾

69. Thereafter, from every group We shall segregate the ones who have been very determined in their disdainful rebellion against the system ordained by *Ar-Rahman*.

70. For certainly We know best who amongst them are most deserving of the agony of *Jahannum*.

71. (This however does not mean that only their leaders will suffer in *Jahannum*. You can tell them that) None of you will escape the ignominious punishment in it. (All of them are guilty and will be driven to that site ~ 19:86; 21:99.) This decree has been ordained by your *Rabb*(according to His Law of *Mukafat*).

72. We will however save the *Muttaqeen* (who shall be so far away that they will not even hear its noise ~ 21:101). And those who rebel against *Allah's* Laws will live a life of degradation (in this life as well as in the hereafter).

73. Whenever Our clear Laws are presented to them, those who are bent upon denying the truth say to the *Momineen*, "Tell us, which of the two groups amongst us enjoys a better position; and who has more grandeur and prestige?"

74. (There is no doubt that in the early stages of the establishment of the Quranic Social Order, the status and position of *Momineen* is somewhat weaker than their opponents, but they do not know that) Before them, we have destroyed many generations which had surpassed themselves in material assets and outward opulence.

قُلْ مَنْ كَانَ فِي الضَّلَالَةِ فَلْيَمْدُدْ لَهُ الرَّحْمَٰنُ مَدًّا ۚ حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ إِمَّا الْعَذَابَ وَإِمَّا السَّاعَةَ
فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَكَانًا وَأَضْعَفُ جُنْدًا ﴿٧٥﴾ وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى ۗ وَالْبَاقِيَاتُ الصَّالِحَاتُ
خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ مَرَدًّا ﴿٧٦﴾ أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتَيَنَّ مَالًا وَوَلَدًا ﴿٧٧﴾
أَطَّلَعَ الْغَيْبَ أَمِ اتَّخَذَ عِنْدَ الرَّحْمَٰنِ عَهْدًا ﴿٧٨﴾ كَلَّا ۚ سَنَكْتُبُ مَا يَقُولُ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ مَدًّا ﴿٧٩﴾

---

75. Tell them that (at the moment they have more wealth and power, but according to the Law of *Ar-Rahman*, those who choose the wrong path are not apprehended immediately, instead) sometimes they are spared so that they see with their own eyes the destruction about which they were forewarned. In the beginning this is a light punishment (so that they can revert from their erroneous path; but even after that if they do not desist and make amends), but then comes the ultimate doom. So (according to this Divine Law) these people will soon understand who (of the two groups) is in the worse position and who is really weak.

76. (In contrast) For people who adopt the right way of life, the Divine Law of guidance opens up further avenues (for their success and nourishment). Keep in mind the absolute reality that only the ever-enduring and inexhaustible means of nurture are those through which human abilities are developed according to the Divine Law of *Rabubiyyat*. This is the best reward for whatever is spent in establishing and strengthening of this system; and this ultimately yields superior returns. Therefore, one must keep in view the ultimate gain and not the immediate short-term benefits.

77. He who denies the truth (when he receives immediate and temporary gains) will always be under the impression that he will continue to have sources of wealth and increased progeny, (that is material and human resources and that this position would never change).

78. (Just ask him) Has he perchance attained access to the realm of the unseen; or has he concluded a covenant with *Ar-Rahman*?

79. (Remember!) Whatever he says or thinks is incorrect. We are recording everything he says and (for the time being) are lengthening his period of respite.

وَنَرِثُهُ مَا يَقُولُ وَيَأْتِينَا فَرْدًا ﴿٨٠﴾ وَاتَّخَذُوا مِن دُونِ اللَّهِ آلِهَةً لِّيَكُونُوا لَهُمْ عِزًّا ﴿٨١﴾ كَلَّا ۚ سَيَكْفُرُونَ
٥ ع ١٧ ٨ بِعِبَادَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾ أَلَمْ تَرَ أَنَّا أَرْسَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ تَؤُزُّهُمْ أَزًّا ﴿٨٣﴾ فَلَا تَعْجَلْ
عَلَيْهِمْ ۖ إِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿٨٤﴾ يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَٰنِ وَفْدًا ﴿٨٥﴾ وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ
وقف لازم وِرْدًا ﴿٨٦﴾ لَّا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِندَ الرَّحْمَٰنِ عَهْدًا ﴿٨٧﴾ وقف لا

80. (When this respite is over, he will see with his own eyes that all the wealth and progeny, about which he was so boastful, has been taken away from him. And only) We will inherit all that he talks about; and he will appear before Us all alone. (Upon his death the material and worldly things will abandon him and only what he has become on account of his deeds shall appear before Us. Everything that belongs to him will remain behind and only what he himself is will go to the next life ~ 6:95; 19:95.)

81. And they have acknowledged other authorities besides *Allah*; so that these would be a source of strength for them.

82. Tell them that they are living under a fallacy. When the time comes, these deities shall disown their obedience and (instead of being a source of strength) shall turn against them.

83. In actual fact their own selfish ambitions and their rebellious leaders have overpowered their rational faculties and are continuously instigating them to rise against the order of truth and justice.

84. The delay (in inflicting doom on them) occurs because We are counting down their days (according to Our Law of *Respite*); so do not be in haste.

85. (The Day is fast approaching when) We shall assemble the *Muttaqeen* before us with respect and dignity, in order to bestow Our bounties and honour upon them.

86. Likewise, We shall drive the guilty ones towards *Jahannum*, just like how thirsty cattle are driven down to water. (In fact the cattle are not 'driven', but their intense inner thirst pulls them to that place.)

87. (On that Day) No one will have (the benefit of) intercession by anyone else; except only those who have conformed with the Laws of *Ar-Rahman* (and have thus become friends giving a helping hand to each other).

وَقَالُوا اتَّخَذَ الرَّحْمٰنُ وَلَدًا ﴿٨٨﴾ لَقَدْ جِئْتُمْ شَيْئًا إِدًّا ﴿٨٩﴾ تَكَادُ السَّمٰوٰتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْأَرْضُ
وَتَخِرُّ الْجِبَالُ هَدًّا ﴿٩٠﴾ أَنْ دَعَوْا لِلرَّحْمٰنِ وَلَدًا ﴿٩١﴾ وَمَا يَنْبَغِي لِلرَّحْمٰنِ أَنْ يَتَّخِذَ وَلَدًا ﴿٩٢﴾ إِنْ كُلُّ مَنْ
فِي السَّمٰوٰتِ وَالْأَرْضِ إِلَّا آتِي الرَّحْمٰنِ عَبْدًا ﴿٩٣﴾ لَقَدْ أَحْصٰىهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾ وَكُلُّهُمْ آتِيهِ يَوْمَ الْقِيٰمَةِ
فَرْدًا ﴿٩٥﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصّٰلِحٰتِ سَيَجْعَلُ لَهُمُ الرَّحْمٰنُ وُدًّا ﴿٩٦﴾

88. Amongst them are also the people who say that *Ar-Rahman* has a son (Jesus, son of Mary) who will atone for their sins?

89. (Tell them that) Undeniably, by this assertion, you have concocted something very serious.

90. (This is such a terrible thing that) It will split apart the skies, tear asunder the earth and mountains will crumble in utter ruin (42:5).

91. (Just think about what they are actually saying.) They also say that *Ar-Rahman* has a son.

92. That He should take a son for Himself is certainly not worthy of the Almighty.

93. (He does not need a son to help him. His sovereignty is such that) There is nothing in the universe that does not bow before *Ar-Rahman* in complete obedience.

94. His sovereignty is all-encompassing. His Law (of *Mukafat*) has taken into account every one of them. (Nothing escapes His authority.)

95. (As has been narrated above in verse 19:80) On the Day of Judgment, everyone will appear before Him alone. (Individuality of self necessitates that no one will be able to seek any intercession by anyone else; everyone will be responsible for his own actions ~ 6:95.)

96. (O *Rasool*!) For all those who profess *Eiman* on the truthfulness of *Allah's* Laws and accordingly do righteous deeds (although now the entire world opposes them), that day is not far when in the hearts of people, *Ar-Rahman* will instill love and affection towards them. (Then people will follow them in large numbers ~ 110:2.)

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُّدًّا ﴿٩٧﴾ وَكَمْ أَهْلَكْنَا قَبْلَهُم مِّن قَرْنٍ هَلْ

٦ ع ١٦ ٩ تُحِسُّ مِنْهُم مِّنْ أَحَدٍ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ﴿٩٨﴾

97. (All) This will happen by implementing (the injunctions of) the Quran which We have made easy to understand in your own language, so that you can convey to the *Momineen* the glad tidings of the pleasant results of their righteous deeds. And convey warnings to those who are obstinate and given to futile contentions.

98. (And tell them that according to Our Law of *Mukafat*,) We have destroyed many generations before their time. Can you see any trace of them now or hear any whisper about them ? (Thus if you also do not accept the Quranic system and persist in your erroneous behavior, then your outcome will be similar to theirs.)

سُوْرَةُ طٰهٰ (٢٠)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

طٰهٰ ۝١ مَآ اَنْزَلْنَا عَلَيْكَ الْقُرْاٰنَ لِتَشْقٰٓى ۝٢ اِلَّا تَذْكِرَةً لِّمَنْ
يَّخْشٰى ۝٣ تَنْزِيْلًا مِّمَّنْ خَلَقَ الْاَرْضَ وَالسَّمٰوٰتِ الْعُلٰى ۝٤ اَلرَّحْمٰنُ عَلَى الْعَرْشِ اسْتَوٰى ۝٥ لَهٗ مَا فِى
السَّمٰوٰتِ وَمَا فِى الْاَرْضِ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرٰى ۝٦

SURAH TAHA : 20

1. O addressee (*Rasool*)!

2. We have not revealed the Quran to make your life cumbersome or to deprive you of the pleasant things in life. (This code will bestow a pleasant and successful life on you ~ 20:118; 123:124. The initial stages of this revolutionary programme shall certainly be difficult, but ultimately it is only you who shall be successful ~ 94:1-6.)

3. The purpose of its revelation is to be a source of prosperity and accomplishment for the one who fears that he may be deprived of the bounties of life.

4. This revelation is from the One, *Ar-Rahman*, Who has created the earth and the high skies (wherein His Laws are in operation with complete command).

5. This is *Ar-Rahman*, who is in full command and control of the universe.

6. The entire awe-inspiring universe, from the highest point to the lowest depths, is busy fulfilling His destined programme. (The objective of this control is that everything in the universe should continue receiving nourishment ~ 1:2 ~ and every action should produce the correct and appropriate result ~ 45:22.)

وَإِن تَجْهَرْ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَأَخْفَى ﴿٧﴾ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ ۖ لَهُ الْأَسْمَاءُ الْحُسْنَىٰ ﴿٨﴾ وَهَلْ أَتَاكَ حَدِيثُ
مُوسَىٰ ﴿٩﴾ إِذْ رَأَىٰ نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ نَارًا لَّعَلِّي آتِيكُم مِّنْهَا بِقَبَسٍ أَوْ أَجِدُ عَلَى النَّارِ وقف لازم
هُدًى ﴿١٠﴾ فَلَمَّا أَتَاهَا نُودِيَ يَا مُوسَىٰ ﴿١١﴾ إِنِّي أَنَا رَبُّكَ فَاخْلَعْ نَعْلَيْكَ ۖ إِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٢﴾
وَأَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا يُوحَىٰ ﴿١٣﴾ إِنَّنِي أَنَا اللَّهُ لَا إِلَٰهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴿١٤﴾

7. (Given this state of affairs, that everything in the universe is actively fulfilling *Allah's* programme according to His Law (of *Mukafat*,) it makes no difference to Him whether you say something aloud or softly.) He is aware of every secret of yours, and all (thoughts and intentions) still hidden within you.

8. In fact absolute authority in the entire universe belongs to *Allah*. All His attributes (as mentioned in the *Quran*) are the reflections of His extremely balanced facets.

9. (In order to understand how one, after passing through initial turmoil, reaches the ultimate goals by following the Divine Laws) You have to keep in mind the story of *Moses*.

10. (We start this story from the incident when) He saw some fire and said to his companions, "You should wait here; I have seen fire far away. Perhaps I will bring you a burning brand from there, or find someone near the fire who may guide us in the right direction (in the darkness of night). (Human intellect, when it is devoid of guidance from *Wahi*, tries to find it's path by such guesswork.)

11. When *Moses* came close to the fire a voice called out, "O *Moses*!" (19/52)

12. It is Me, your *Rabb*. (You have now reached the stage where the long and arduous methods of quest through trial, error and intellectual guesswork are over. Henceforth starts the role of *Wahi*, whereby the absolute truth unveils on its own. You can now be content and leave aside this long quest; that phase is over ~ (79:16.) 93/7

13. I have chosen you (for an important purpose). Therefore, listen very carefully to what is being revealed to you (20:40-41).

14. The very first message of this *Wahi* is that I alone am *Allah*. No one except Me holds any authority in the universe. Therefore, you should obey only Me and set-up the system of *Salat* in order to establish the superiority of the Divine Order.

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا تَسْعَىٰ ١٥ فَلَا يَصُدَّنَّكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ
هَوَاهُ فَتَرْدَىٰ ١٦ وَمَا تِلْكَ بِيَمِينِكَ يَا مُوسَىٰ ١٧ قَالَ هِيَ عَصَايَ أَتَوَكَّأُ عَلَيْهَا وَأَهُشُّ بِهَا عَلَىٰ غَنَمِي وَلِيَ
فِيهَا مَآرِبُ أُخْرَىٰ ١٨ قَالَ أَلْقِهَا يَا مُوسَىٰ ١٩

15. (Keep in mind that through you) A great revolution is about to occur. Our programme is that the revolution which till now was obscure (to the non-observant) should now manifest itself. This revolution will come so that everyone receives full reward for what they strive for (and the unjust system of exploitation and plundering in the society established by Pharoah, Korah and Haman, is finally overthrown. Moreover in that society the rewards of one's labour are taken away by others. This revolution will be brought about only by the enforcement of *Nizam-us-Salat* ~ 20:112.)

16. (Keep one thing firmly in mind. Do not keep with you the) People who do not believe in the impending revolution and continue to follow their own selfish desires. (Because) They will become a hindrance and also a reason for your destruction. (This revolution will only be brought about by people who are convinced about it and do not have selfish desires.)

17. (After this *Moses* was given instructions regarding the revolutionary programme. These included the art of reasoning and rationale, together with solid arguments to convince opponents and how, at the time of confrontation, to skillfully deal with them with an iron-hand. Thereafter, a voice came from the Unseen) O *Moses*! With deep insight ponder over these commandments and the instructions; and with the sources of strength given to you say how you will find them?

18. *Moses* replied, "O my God! These laws and instructions are an immense source of strength for me for carrying out my forthcoming mission. Now I will proceed with their assistance and firmly hold on to them at every moment of difficulty, so that I do not falter anywhere. With their help I will drive my herd (of the children of Israel to whom You are sending me as their shepherd). I will change their inactivity and lethargy into action and movement. Besides this, whenever I confront a problem, I will take vision and guidance from these instructions[1]."

19. "You have understood it correctly", came the command. "Now you should present it before the people."

1. In translating verses 17 to 22, the allegorical import of certain words has been chosen. If they so prefer, readers may consult other translations for the literal meetings.

فَأَلْقٰهَا فَإِذَا هِيَ حَيَّةٌ تَسْعٰى ﴿٢٠﴾ قَالَ خُذْهَا وَلَا تَخَفْ سَنُعِيدُهَا سِيرَتَهَا الْأُولٰى ﴿٢١﴾ وَاضْمُمْ يَدَكَ إِلٰى جَنَاحِكَ
تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوٓءٍ ءَايَةً أُخْرٰى ﴿٢٢﴾ لِنُرِيَكَ مِنْ ءَايٰتِنَا الْكُبْرٰى ﴿٢٣﴾ اذْهَبْ إِلٰى فِرْعَوْنَ إِنَّهُ
(١) ع ٢٢ (١٠) طَغٰى ﴿٢٤﴾ قَالَ رَبِّ اشْرَحْ لِي صَدْرِي ﴿٢٥﴾ وَيَسِّرْ لِيٓ أَمْرِي ﴿٢٦﴾ وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي ﴿٢٧﴾

20. From then onwards *Moses* thought about his mission seriously and took stock of the whole situation. He realized that the task of presenting these laws before the people was not easy. He felt as if this gigantic task was like a fast moving python (26:32-33; 7:107-108; 28:32).

21. God reassured *Moses* and told him not to worry. "Hold on to these laws and instructions firmly. Keep in mind what you had said earlier (that you will also utilize them for beneficial purposes). We will make them (so that for evil forces they shall prove destructive like a python, but) a source of strength for you and your nation.

22. Do not at all be distressed. On the contrary be completely calm and have tranquillity; and with total commitment present your manifesto clearly and rationally. You will surely be safe, sound and successful. This will be the second sign of your success. (The first sign would be the destruction of your enemy. The second shall be the rehabilitation of the supremacy and sovereignty of your own people.)

23. All these commandments are being given to you, so that We can show you how great a revolution can occur through their enforcement. (79:20)

24. Now go to Pharaoh, for he has certainly transgressed all bounds.

25. (When *Moses* realized the enormous task he had been chosen for; and the powerful forces he had to clash with) He prayed, "O my *Rabb*! (Since this mission is extremely difficult) Strengthen and broaden my breast (so that I am able to face all situations with confidence ~ 94:1).

26. "And ease all the hurdles that come in my way (94:5).

27. "And make my speech fluent and forceful (so that I am able to convey Your message in the best possible manner);

يَفْقَهُوا قَوْلِي ﴿٢٨﴾ وَاجْعَل لِّي وَزِيرًا مِّنْ أَهْلِي ﴿٢٩﴾ هَارُونَ أَخِي ﴿٣٠﴾ اشْدُدْ بِهِ أَزْرِي ﴿٣١﴾ وَأَشْرِكْهُ فِي
أَمْرِي ﴿٣٢﴾ كَيْ نُسَبِّحَكَ كَثِيرًا ﴿٣٣﴾ وَنَذْكُرَكَ كَثِيرًا ﴿٣٤﴾ إِنَّكَ كُنتَ بِنَا بَصِيرًا ﴿٣٥﴾ قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَا مُوسَىٰ ﴿٣٦﴾
وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ ﴿٣٧﴾ إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ ﴿٣٨﴾ أَنِ اقْذِفِيهِ فِي التَّابُوتِ فَاقْذِفِيهِ
فِي الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَّهُ ۚ وَأَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّي ۚ وَلِتُصْنَعَ
وقف عَلَىٰ عَيْنِي ﴿٣٩﴾

28. "So that they fully understand what I say (and it immediately penetrates their hearts).

29-32. "(Since the mission is very difficult) Out of my kinsfolk appoint my brother *Aaron* for me, so that he will help me by sharing my task, provide me strength and remain by my side.

33. "So that together we can vigorously involve ourselves in accomplishing the assigned task;

34. "And take one step after the other, so that your Divine Law and the system become supreme.

35-36. "You are surely fully aware of our capabilities (and how the two of us together can surmount this expedition)." Came the reply, "O *Moses*! We have granted all that you have asked for. (Now stand steadfastly and do not let anyone divert your attention ~ 10:89.)"

37. (On hearing this) *Moses* bowed in deep gratitude and said, "O my God! This certainly is a great favour." Thereupon He replied, "O *Moses*!. This is not the first time that We have bestowed Our favour upon you; this process (of Divine Favours) started long ago;

38. When (at the time of your birth) We sent a message to your mother (through one of Our messengers);

39. That she should put the child in a chest and place it (the chest) on the river. The waves of the river would then cast him ashore; and the one who is his enemy as well as that of Our Divine Laws, would take him away (for adoption). (It was in this way that you reached the palace of Pharaoh and) There Our blessings made you amenable and lovable to everybody. All this was so arranged because We wanted you to grow up (in the palace) under Our guidance (and be at home and familiar with palace etiquette, politics and statecraft, which you were to challenge one day)."

إِذْ تَمْشِيٓ أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ عَلَىٰ مَن يَكْفُلُهُۥ ۖ فَرَجَعْنَٰكَ إِلَىٰٓ أُمِّكَ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ ۚ
وَقَتَلْتَ نَفْسًا فَنَجَّيْنَٰكَ مِنَ ٱلْغَمِّ وَفَتَنَّٰكَ فُتُونًا ۚ فَلَبِثْتَ سِنِينَ فِيٓ أَهْلِ مَدْيَنَ ثُمَّ جِئْتَ عَلَىٰ
قَدَرٍ يَٰمُوسَىٰ ﴿٤٠﴾ وَٱصْطَنَعْتُكَ لِنَفْسِي ﴿٤١﴾ ٱذْهَبْ أَنتَ وَأَخُوكَ بِـَٔايَٰتِي وَلَا تَنِيَا فِي ذِكْرِي ﴿٤٢﴾ ٱذْهَبَآ
إِلَىٰ فِرْعَوْنَ إِنَّهُۥ طَغَىٰ ﴿٤٣﴾ فَقُولَا لَهُۥ قَوْلًا لَّيِّنًا لَّعَلَّهُۥ يَتَذَكَّرُ أَوْ يَخْشَىٰ ﴿٤٤﴾ قَالَا رَبَّنَآ إِنَّنَا نَخَافُ أَن يَفْرُطَ
عَلَيْنَآ أَوْ أَن يَطْغَىٰ ﴿٤٥﴾

---

40. (And when you arrived at the palace) The members of Pharoah's household were concerned about nursing you. At that moment your sister was passing close by and said (to Pharaoh's household) "Shall I guide you to a woman who can take full responsibility of looking after him?" (This woman was your own mother.) In this way We brought you back to your mother's lap, so that her eyes would remain appeased and she would not grieve (about having been separated from her son). Thereafter, when you came of age you killed a man, but We kept you safe from any grievous consequences. Then (after taking you away from the palace) We put you through various turmoils of rough and tough life so that you become a real stalwart. You also sojourned for several years amongst the people of Madian, as a shepherd. (Think about the stages through which you have passed; for) It was then that you, O *Moses*, came up to Our standard.

41. And thus We prepared you for a very special task of Ours. (It was not by a simple coincidence that while grazing cattle you went to a place to fetch a burning brand. There We crowned you with *Nubuwwah.*)

42. You and your brother should now go forth to Pharaoh with My message. And remember, do not show any slackness in following the directives given by Me.

43. (So *Moses* left for the mission and when his brother *Aaron* joined him, these Divine Instructions were repeated once again. They were told) "Go forth to Pharaoh, both of you, because now he has transgressed all limits."

44. (When you meet him) Converse with him in a gentle manner. It is quite possible that he may take heed, or he may become frightened (of the consequences of his transgression).

45. They replied, "O our *Rabb*. We are very apprehensive lest he behaves insolently with us (takes an offensive position) and becomes violent."

قَالَ لَا تَخَافَآ إِنَّنِي مَعَكُمَآ أَسْمَعُ وَأَرَىٰ ﴿٤٦﴾ فَأْتِيَاهُ فَقُولَآ إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِيٓ إِسْرَٰٓءِيلَ
وَلَا تُعَذِّبْهُمْ ۖ قَدْ جِئْنَٰكَ بِـَٔايَةٍ مِّن رَّبِّكَ ۖ وَٱلسَّلَٰمُ عَلَىٰ مَنِ ٱتَّبَعَ ٱلْهُدَىٰٓ ﴿٤٧﴾ إِنَّا قَدْ أُوحِيَ إِلَيْنَآ أَنَّ
ٱلْعَذَابَ عَلَىٰ مَن كَذَّبَ وَتَوَلَّىٰ ﴿٤٨﴾ قَالَ فَمَن رَّبُّكُمَا يَٰمُوسَىٰ ﴿٤٩﴾ قَالَ رَبُّنَا ٱلَّذِيٓ أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُۥ ثُمَّ
هَدَىٰ ﴿٥٠﴾ قَالَ فَمَا بَالُ ٱلْقُرُونِ ٱلْأُولَىٰ ﴿٥١﴾

46. God replied "Do not be afraid, I shall also be with both of you. I am All-hearing, All-seeing (and he will not be able to do you any harm)."

47. Now both of you should go to him without any fear and proclaim, "We are the messengers of your *Rabb*. (He decrees you to) Let the children of Israel go with us; and to not oppress them (anymore). If you follow the path decreed by your Sustainer, it will bring complete peace. In fact peace prevails upon everyone who follows His guidance."

48. And it has been revealed to us that severe punishment will befall on whoever belies the Divine Message and turns away. (Now you can decide for yourself which course you want to adopt.)

49. (So when the two brothers conveyed the Divine Message to the Pharaoh, he asked them) "O *Moses*! (First of all) tell me who that *Rabb* of yours is (whose message you are giving to me. You know every tribe or community has its own separate God. Which one is yours)?"

50. Moses replied, "Our *Rabb* does not belong to any particular community or group. Our *Rabb* has created everything; and after giving to it instinctive nature and form, guides it towards the path (leading to its destination). As far as human beings are concerned, they are given guidance through *Wahi*, which we are conveying to you."

51. (When Pharaoh realized that he had not been able to corner *Moses* with his line of questioning. And because he was sitting amongst his royal courtiers who were polytheists like their ancestors; and who according to the Divine Law explained by *Moses* were all destined to be in *Jahannum*, in typical pharaonic tone he changed the line of his argument. He asked Moses) "What then, in your opinion, is the state of previous generations?"

قَالَ عِلْمُهَا عِنْدَ رَبِّي فِي كِتَابٍ ۖ لَا يَضِلُّ رَبِّي وَلَا يَنْسَى ﴿٥٢﴾ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَلَكَ
لَكُمْ فِيهَا سُبُلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا مِنْ نَبَاتٍ شَتَّىٰ ﴿٥٣﴾ كُلُوا وَارْعَوْا أَنْعَامَكُمْ ۗ
إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِأُولِي النُّهَىٰ ﴿٥٤﴾ مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَمِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَىٰ ﴿٥٥﴾ وَلَقَدْ ع ٢ ٣٠ ١١
أَرَيْنَاهُ آيَاتِنَا كُلَّهَا فَكَذَّبَ وَأَبَىٰ ﴿٥٦﴾ قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ يَا مُوسَىٰ ﴿٥٧﴾

52. (Pharaoh had raised this query with a mischievous design, knowing that if *Moses* said that all of them were in *Jahannum*, the 'nobility' would rise against him and the issue of the freedom of *Bani-Israel* would be side-tracked. But Pharaoh did not know with whom he had to deal with.) *Moses* said, "I do not know what condition those people are in. This knowledge rests with my *Rabb* alone, and it is recorded in His Decree (according to which their cases will be decided). (Rest assured) Neither does He err, nor does He forget. (Their cases will be decided according to their deeds. Now once again, listen to the reply to your earlier question about what type of *Rabb* He is, Who has sent us to you.)

53. He is the One Who has stored means of nourishment for all of you everywhere on this spacious earth; made and traced out ways for your movements; and sends down water from the sky and with which He grows various vegetation and plants;

54. So that you yourself may eat and also pasture your cattle." In this Divine System there are signs for those who are endowed with reason, that absolute authority and control over the entire universe rests with Him. (Therefore Pharaoh's claim that he alone was the great rabb ~ 79:29; that this land, the rivers, and the entire country were his property ~ 43:51; and that therefore you all were under his subjugation, was totally baseless and devoid of reason.)

55. It is He Who created all of you from this earth (inorganic matter) and He shall revert your lifeless physical body back to it; and raise you forth once again from it. This process will be different from the previous one's (Therefore, amongst human beings there is no distinction between ruler and the ruled, master or the slave. He is the real master or ruler; all human beings are equal and are His servants.) You have now understood what kind of *Rabb* He is, Whose message we have brought to you.

56. (Now Pharaoh understood the message *Moses* had brought and the kind of revolution he intended to bring about.) Thus (through Moses) We explained in no uncertain terms Our Laws to Pharaoh and also showed him how rightfully they were based on truth and equity. But Pharaoh refused to accept and belied them.

57. He said, "Have you come to us, O *Moses*, to drive us out of our land by giving us illusive reasons and a false religion?"

فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَّا نُخْلِفُهُ نَحْنُ وَلَا أَنتَ مَكَانًا سُوًى ﴿٥٨﴾ قَالَ
مَوْعِدُكُمْ يَوْمُ الزِّينَةِ وَأَن يُحْشَرَ النَّاسُ ضُحًى ﴿٥٩﴾ فَتَوَلَّىٰ فِرْعَوْنُ فَجَمَعَ كَيْدَهُ ثُمَّ أَتَىٰ ﴿٦٠﴾ قَالَ لَهُم مُّوسَىٰ
وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُم بِعَذَابٍ ۖ وَقَدْ خَابَ مَنِ افْتَرَىٰ ﴿٦١﴾ فَتَنَازَعُوا أَمْرَهُم
بَيْنَهُمْ وَأَسَرُّوا النَّجْوَىٰ ﴿٦٢﴾ قَالُوا إِنْ هَٰذَانِ لَسَاحِرَانِ يُرِيدَانِ أَن يُخْرِجَاكُم مِّنْ أَرْضِكُم بِسِحْرِهِمَا
وَيَذْهَبَا بِطَرِيقَتِكُمُ الْمُثْلَىٰ ﴿٦٣﴾

58. "In that case we shall certainly meet you with the like (and the reply will be given by our religious priests). So arrange a debate between us and yourself at a place where both stand equal chances. We shall not fail to attend, and nor should you."

59. Announced *Moses*, "Your debate shall be on the day of the festival and let people assemble when the sun has risen high."

60. Then the Pharaoh withdrew, collected his stratagem and returned for the debate at the appointed time.

61. *Moses* addressed (all the priests who were gathered for the confrontation with him) and cautioned them, "Beware; do not fabricate lies against *Allah*, lest you are struck by some punishment. (You invent your own religious fables and then attribute them to *Allah*.) Beware; the Divine Law stipulates that whoever does so is doomed to failure. He pulls them out of their very roots."

62. (The impact of this grievous warning was that) They started altercating amongst themselves in whispers and secrecy. (This too had an adverse effect on the masses who had gathered there.)

63. (When) The nobles of Pharaoh (saw this impact on the crowd they became very upset and) told the people, "Do you know what these two brothers (*Moses* and *Aaron*) really want[1]? Their real intention is to establish themselves in this land by deceitful means; drive you out from the country; and destroy your religion and cult which is so high and superior. In this way they shall also take away the grandeur, status and authority of the state and the monarchy."

1. They are the priests of a false religion. Allegorical meanings of these words have been adopted. Readers may consult another translation for the literal meanings.

فَأَجْمِعُوا كَيْدَكُمْ ثُمَّ ائْتُوا صَفًّا ۚ وَقَدْ أَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلَىٰ ﴿٦٤﴾ قَالُوا يَا مُوسَىٰ إِمَّا أَن تُلْقِيَ وَإِمَّا
أَن نَّكُونَ أَوَّلَ مَنْ أَلْقَىٰ ﴿٦٥﴾ قَالَ بَلْ أَلْقُوا ۖ فَإِذَا حِبَالُهُمْ وَعِصِيُّهُمْ يُخَيَّلُ إِلَيْهِ مِن سِحْرِهِمْ أَنَّهَا
تَسْعَىٰ ﴿٦٦﴾ فَأَوْجَسَ فِي نَفْسِهِ خِيفَةً مُّوسَىٰ ﴿٦٧﴾ قُلْنَا لَا تَخَفْ إِنَّكَ أَنتَ الْأَعْلَىٰ ﴿٦٨﴾ وَأَلْقِ مَا فِي يَمِينِكَ
تَلْقَفْ مَا صَنَعُوا ۖ إِنَّمَا صَنَعُوا كَيْدُ سَاحِرٍ ۖ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَىٰ ﴿٦٩﴾ فَأُلْقِيَ السَّحَرَةُ سُجَّدًا قَالُوا
آمَنَّا بِرَبِّ هَارُونَ وَمُوسَىٰ ﴿٧٠﴾

64. (They addressed the priests and said) "Now forget your differences, concentrate on your strategy and plans and come forward in unison for the encounter. It is certain that whoever succeeds here shall carry the day." (7:111-113; 107:79)

65. They asked *Moses*, "Will you start (the debate) first or should we explain whatever we want to say?"

66. *Moses* said, "(It is better that) You state first whatever you want to say in support of your claim." So they presented their own religion as being against *Allah's Deen*; and gave arguments in support of their claims and against those of Moses. (Their presentation was so impressive that Moses was apprehensive that they might succeed by their sheer verbosity and eloquence.)

67. And in his heart Moses became somewhat apprehensive (7:116).

68. We (assured him and) said, "There is nothing to worry about; surely it will be you who is victorious."

69. "Whatever arguments they have given are deceitful and illusive. Such arguments (of hallucinatory nature) can never succeed, no matter which quarter they come from. (The fact that the state authority is also in support of the clergy will go a long way towards influencing people. However it cannot stand the test of your arguments.) You should therefore present with perspicuous eloquence and clarity, the Divine Laws which you have already found to be a tremendous source of solace and strength to you." (20:17)

70. (So when *Moses* presented his case with convincing reasoning, exactly that which *Allah* had foretold happened. All) The clergy of Pharaoh openly accepted their weakness and exclaimed, "Surely we proclaim our *Eiman* on the *Rabb* of *Moses* and *Aaron*."

قال آمنتم له قبل أن آذن لكم إنه لكبيركم الذي علمكم السحر فلأقطعن أيديكم وأرجلكم من
خلاف ولأصلبنكم في جذوع النخل ولتعلمن أينا أشد عذابا وأبقى ﴿٧١﴾ قالوا لن نؤثرك
على ما جاءنا من البينات والذي فطرنا فاقض ما أنت قاض إنما تقضي هذه الحياة الدنيا ﴿٧٢﴾ الثلثة
إنا آمنا بربنا ليغفر لنا خطايانا وما أكرهتنا عليه من السحر والله خير وأبقى ﴿٧٣﴾ إنه من يأت ربه
مجرما فإن له جهنم لا يموت فيها ولا يحيى ﴿٧٤﴾

71. Upon hearing this, Pharaoh (became infuriated and shouting at the top of his voice) said, "How is it that you have proclaimed your *Eiman* on the *Rabb* of *Moses* and *Aaron* before I have permitted you to do so! It appears as if *Moses* is in fact your master, and has taught you all these illusive tricks (as all that was happening was intriguing). Just see what sort of torturous punishment I will give you all. I shall have your hands and feet cut off on alternate sides (or put you in handcuffs and shackles) and crucify all of you on trunks of palm trees. You will see for yourself which one of us can inflict a more severe and lasting punishment."

72. (They heard the loud threats with complete tranquility and calmness and said) "The truth and the evidence that has been unfolded before us is so convincing that we can neither give preference to your fallacious reasoning, nor can we turn away from the One Who has brought us into being; to instead obey you. So go ahead and do whatever you want to do. Furthermore your decree is confined to life in this world alone (and we do not care much for this life because it does not end here. Life goes beyond to a point on which you have no access or control).

73. Now that we have expressed *Eiman* in our Sustainer, we pray to Him to keep us safe from the adverse affects of our previous faults and excesses, in particular the trickery and deceitful devices which you forced us to perform. (We have now seen that only the Divine Law is the best and everlasting.)

74. (We do not care much if you still consider us guilty. What matters is who is considered or found guilty before the *Rabb*.) "And for whoever appears guilty before Him, there is the grievous castigation of *Jahannum* where he shall remain suspended between life and death." (14:17; 87:13)

وَمَنْ يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ الدَّرَجَاتُ الْعُلَىٰ ﴿٧٥﴾ جَنَّاتُ عَدْنٍ تَجْرِي
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَاءُ مَنْ تَزَكَّىٰ ﴿٧٦﴾ وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ ٣ ع ٢٢ ١٢
بِعِبَادِي فَاضْرِبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ يَبَسًا لَا تَخَافُ دَرَكًا وَلَا تَخْشَىٰ ﴿٧٧﴾ فَأَتْبَعَهُمْ فِرْعَوْنُ بِجُنُودِهِ
فَغَشِيَهُمْ مِنَ الْيَمِّ مَا غَشِيَهُمْ ﴿٧٨﴾ وَأَضَلَّ فِرْعَوْنُ قَوْمَهُ وَمَا هَدَىٰ ﴿٧٩﴾ يَا بَنِي إِسْرَائِيلَ قَدْ أَنْجَيْنَاكُمْ مِنْ عَدُوِّكُمْ
وَوَاعَدْنَاكُمْ جَانِبَ الطُّورِ الْأَيْمَنَ وَنَزَّلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوَىٰ ﴿٨٠﴾

75. (In contrast) The people who shall have elevated positions are those who appear before Him as *Momineen* (those who express *Eiman*) and with a valuable treasure of righteous deeds.

76. For them there shall be gardens of perpetual bliss, through which will be flowing running waters. This is the recompense for those who nourish and develop their 'selves'.

77. (Thereafter *Moses* continued training and educating the *Bani-Israel* and at an appropriate time) We revealed to *Moses*, "Now leave Egypt together with Our devotees. Do so during the night and take them across from that part of the sea where the water has receded[1]. You should not be afraid of being overtaken or drowning." (26:63; 24:29)

78. (When *Moses* left Egypt with his people) Pharaoh chased them with his forces, but the waves of the sea covered them up and they drowned.

79. Like this, Pharaoh led his people astray and destroyed them for he had not guided them correctly (Although *Moses* had candidly presented the Divine Guidance to him)

80. O children of Israel, We thus delivered you from your enemy; and then on the right side slope of Mount Sinai (through the revelation to *Moses*) we made a covenant with you (for a bright future). And we also provided to you *Manna* and *Salwa* (2:75).

---

1. In the English translation of Torah, published recently by Jews, it is affirmed that according to the latest research, the Bani-Israel did not go through the Red Sea. Instead Moses took them across via a portion of the river which was marshy and where weeds had grown. Because of the growth there, this part was named the Sea of Reed. It is situated near the present Suez Canal. (The announcement was made by Mr. Lisserz Ussman, Executive Director of the Jewish Publication Society of America Daily Telegraph, September 1962.)

كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي ۖ وَمَن يَحْلِلْ عَلَيْهِ غَضَبِي فَقَدْ
هَوَىٰ ﴿٨١﴾ وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ ﴿٨٢﴾ وَمَا أَعْجَلَكَ عَن قَوْمِكَ يَا مُوسَىٰ ﴿٨٣﴾
قَالَ هُمْ أُولَاءِ عَلَىٰ أَثَرِي وَعَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضَىٰ ﴿٨٤﴾ قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِن بَعْدِكَ وَأَضَلَّهُمُ
السَّامِرِيُّ ﴿٨٥﴾ فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا ۚ قَالَ يَا قَوْمِ أَلَمْ يَعِدْكُمْ رَبُّكُمْ وَعْدًا حَسَنًا ۚ
أَفَطَالَ عَلَيْكُمُ الْعَهْدُ أَمْ أَرَدتُّمْ أَن يَحِلَّ عَلَيْكُمْ غَضَبٌ مِّن رَّبِّكُمْ فَأَخْلَفْتُم مَّوْعِدِي ﴿٨٦﴾

81. Now partake in all the pleasant things We have provided for you, but do not transgress the bounds of equity. If you do that, a dire punishment will fall on you (according to the Divine Law of *Mukafat*.) And remember that people upon whom such chastisement is unleashed fall into an abyss.

82. The only way to come out of the abyss is to return to the righteous path as ordained. Leave the erroneous path and do virtuous deeds which would not only help them, but would also help mankind put its affairs in order. Thereafter they should remain steadfastedly on that right path. Only then will the results of their previous misdeeds be erased.

83. (Also recall that particular part of the story when *Moses* came to the Mount of Sinai and We asked him), "O *Moses*, what caused you to leave your people behind in such a haste?" (You should have given more time to their training and education.)

84. He said, "They are closely following my footsteps (and my temporary absence will not upset anything). I have come hurriedly to You for (getting) some more guidance, by following which I can complete this mission (as quickly as possible)."

85. Almighty replied that (this is what you think but) in your absence your people are at a turning point, caught in a turmoil, as *Samiri* has led them astray.

86. (When he heard this) *Moses* returned to his people full of wrath and sorrow and exclaimed, "O my people. Did your Sustainer not give promises of (so many) enjoyable things of life? Did (the fulfillment of) these promises seem to you too long in coming (that you became disappointed with your *Rabb* and instead created your own god)? Are you perchance so determined to see your Sustainer's condemnation fall upon you, that you broke the promise you had made to me?"

قالوا ما أخلفنا موعدك بملكنا ولكنا حملنا أوزارا من زينة القوم فقذفنها فكذلك ألقى
السامري ﴿٨٧﴾ فأخرج لهم عجلا جسدا له خوار فقالوا هذا إلهكم وإله موسى فنسي ﴿٨٨﴾ أفلا
يرون ألا يرجع إليهم قولا ولا يملك لهم ضرا ولا نفعا ﴿٨٩﴾ ولقد قال لهم هرون من
قبل يقوم إنما فتنتم به وإن ربكم الرحمن فاتبعوني وأطيعوا أمري ﴿٩٠﴾ قالوا لن نبرح
عليه عكفين حتى يرجع إلينا موسى ﴿٩١﴾ قال يهرون ما منعك إذ رأيتهم ضلوا ﴿٩٢﴾ ألا تتبعن
أفعصيت أمري ﴿٩٣﴾

87. They answered, "We did not break our promises to you of our own free will. (This is what actually happened. Taking a cue from the Egyptian people) We cast off all the ornaments which we were wearing. These (looked nice and were suited to urban life, but in the tough desert existence where we are on the move day and night) had become a burden for us. This suggestion was put in our mind by *Samiri*."

88. (Out of the molten ornaments) *Samiri* produced for them the effigy of a calf, which made a howling sound. Therefore the people said, "This is our deity and also that of *Moses*". (But *Samiri* forgot how *Moses* would react to this upon his return.)

89. (However all their explanations were useless, because even if *Samiri* had made them an effigy of a calf) Could they not see for themselves that neither was it incapable of giving them any answer; nor did it have power to do them any harm or bring any good?

90. Moreover *Aaron* had warned them earlier, "O my people. This person is leading you astray. Only your *Rabb* (not the calf) is *Ar-Rahman*. Therefore do not listen to him; but instead follow me and obey my command."

91. But they totally refused and answered, " Until *Moses* comes back to us we are not going to stop worshipping it (for we shall see what he says)."

92. *Moses* (now turned to *Aaron* and) said "O *Aaron*! What prevented you (from stopping them) when you saw that they had gone astray?

93. "Why did you not take any action which I would have taken under such circumstances? What was it that prevented you from taking such an action; or have you also (deliberately) disobeyed my instructions?"

قَالَ يَبْنَؤُمَّ لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي ۖ إِنِّي خَشِيتُ أَنْ تَقُولَ فَرَّقْتَ بَيْنَ بَنِي إِسْرَاءِيلَ وَلَمْ
تَرْقُبْ قَوْلِي ﴿٩٤﴾ قَالَ فَمَا خَطْبُكَ يَسَامِرِيُّ ﴿٩٥﴾ قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ
قَبْضَةً مِنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَٰلِكَ سَوَّلَتْ لِي نَفْسِي ﴿٩٦﴾ قَالَ فَاذْهَبْ فَإِنَّ لَكَ فِي الْحَيَوٰةِ
أَنْ تَقُولَ لَا مِسَاسَ ۖ وَإِنَّ لَكَ مَوْعِدًا لَنْ تُخْلَفَهُ ۖ وَانْظُرْ إِلَىٰ إِلَٰهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا ۖ
لَنُحَرِّقَنَّهُ ثُمَّ لَنَنْسِفَنَّهُ فِي الْيَمِّ نَسْفًا ﴿٩٧﴾ إِنَّمَا إِلَٰهُكُمُ اللَّهُ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ ۚ وَسِعَ كُلَّ شَيْءٍ عِلْمًا ﴿٩٨﴾

---

94. *Aaron* answered, "O son of my mother! Do not reproach me so harshly (7:150). I did not stop them so sternly because I feared that on your return you might accuse me of causing a split amongst the children of Israel; and that I did not care for your word. (I tolerated their temporary ignorance, but in fact have saved them from sectarianism.) After hearing this explanation *Moses* was satisfied about *Aaron's* behaviour.

95. Then he turned towards *Samiri* and said, "What made you do all this?"

96. He said, "(Since I came across your people) I have gained a lot of insight in matters which these people could never have perceived. I had not accepted your commandments in totality, but only a part of them (and had joined your followers for the fulfillment of my own designs). (Taking advantage of your absence) This whole scenario which was conceived by me and it appeared to be very attractive. So I abandoned your message which I had accepted only partly (and was able to bring your nation back to idolatry)."

97. *Moses* told him, "Now go away and get lost. A lifelong chastisement for you will be your complete social boycott. (By chance) If someone unknowingly comes to you, you should warn him not to touch you even (because you are the debarred *Samiri*). This is the decree from which you will be unable to escape. Now look at what happens to the 'god' which you had made and worshipped so steadfastedly. We will rub it into dust, burn it and then scatter it (far and wide) across the sea (so that these people can see with their own eyes the helplessness of their idol)."

98. (Then turning towards the *Bani-Israel Moses* said), "Your *Ilah* is *Allah* alone, and only He has to be obeyed. No one else wields authority in the universe. His knowledge extends over everything (and nothing is beyond His control)."

كَذٰلِكَ نَقُصُّ عَلَيْكَ مِنْ اَنْۢبَآءِ مَا قَدْ سَبَقَ ۚ وَقَدْ اٰتَيْنٰكَ مِنْ لَّدُنَّا ذِكْرًا ﴿٩٩﴾ مَنْ اَعْرَضَ عَنْهُ فَاِنَّهٗ
يَحْمِلُ يَوْمَ الْقِيٰمَةِ وِزْرًا ﴿١٠٠﴾ خٰلِدِيْنَ فِيْهِ ۖ وَسَآءَ لَهُمْ يَوْمَ الْقِيٰمَةِ حِمْلًا ﴿١٠١﴾ يَّوْمَ يُنْفَخُ فِي
الصُّوْرِ وَنَحْشُرُ الْمُجْرِمِيْنَ يَوْمَئِذٍ زُرْقًا ﴿١٠٢﴾ يَّتَخَافَتُوْنَ بَيْنَهُمْ اِنْ لَّبِثْتُمْ اِلَّا عَشْرًا ﴿١٠٣﴾ نَحْنُ
اَعْلَمُ بِمَا يَقُوْلُوْنَ اِذْ يَقُوْلُ اَمْثَلُهُمْ طَرِيْقَةً اِنْ لَّبِثْتُمْ اِلَّا يَوْمًا ﴿١٠٤﴾ وَيَسْـَٔلُوْنَكَ عَنِ الْجِبَالِ فَقُلْ ٥ ع ١٥ ١٣
يَنْسِفُهَا رَبِّيْ نَسْفًا ﴿١٠٥﴾

99. (O *Rasool*!) Thus We are relating to you some of the stories about what happened in the past. (In addition to these stories) We have also given you a Code of Divine Laws (which explains the principles of the rise and fall of nations).

100. Whoever turns away from this Code will bear the consequences on the Day of Judgment (and no one else shall bear this burden).

101. He will abide in this state. And on that Day, how very grievous the weight of this burden will be!

102. (The results of one's deeds also start showing in this life; and this will happen to the people who oppose the truth.) And when the trumpets[1] of war are sounded, the guilty will be avenged in such a manner that they will become bleary-eyed with terror (20:124).

103. They will murmur amongst themselves (and tell each other) that our luxurious life (which we thought would last forever) turned out to be so short-lived and transitory, as if it was only there for a week or so. (The duration of immediate gain is always short, as compared to eternal life which prevails beyond the count of time.)

104. We understand very well what they will say (in this state of panic); and the more perceptive of them will question the talk for about a week or so. In fact you will have lived there for not more than a day, as compared to the eternal life. (The duration of that life is like that of a flash.)

105. (Hearing the news of this great revolution) They ask you (awestruck) about the fate of the high people who are standing firm like mountains. (Will they also perish?) Tell them, "My *Rabb* shall uproot them from the base and scatter them like dust. (18:47; 56:5; 77:10; 78:20; 81:3)

---

1. The import of this and later verses may also refer to life in the hereafter.

فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٠٦﴾ لَا تَرَىٰ فِيهَا عِوَجًا وَلَا أَمْتًا ﴿١٠٧﴾ يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِيَ لَا
عِوَجَ لَهُ ۖ وَخَشَعَتِ الْأَصْوَاتُ لِلرَّحْمَٰنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿١٠٨﴾ يَوْمَئِذٍ لَّا تَنفَعُ الشَّفَاعَةُ إِلَّا مَنْ
أَذِنَ لَهُ الرَّحْمَٰنُ وَرَضِيَ لَهُ قَوْلًا ﴿١٠٩﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا ﴿١١٠﴾
وَعَنَتِ الْوُجُوهُ لِلْحَيِّ الْقَيُّومِ ۖ وَقَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿١١١﴾ وَمَن يَعْمَلْ مِنَ الصَّالِحَاتِ وَهُوَ مُؤْمِنٌ
فَلَا يَخَافُ ظُلْمًا وَلَا هَضْمًا ﴿١١٢﴾

106-107. And they will become so smooth and flat that you shall see no curve, unevenness or ruggedness in them (7:86) (All their cunning and craftiness will be smothered.)

108. On that Day everyone will follow the one who has today invited them towards the Divine Call; and in whose invitation there is no complexity (18:1). All opposing voices will be silenced in the presence of (the system of) *Ar-Rahman* and nothing shall be heard except the trampling of their marching feet.

109. On that Day, any intercession will be of no avail, except only from those who offer acceptable words according to the Law of *Ar-Rahman*.

110. (All this will take place exactly in this fashion because) *Allah's Law* (of *Mukafat*) knows what they have done before and the consequences (that will follow and come to surface at the proper time). (How this will occur) They cannot even perceive this (at present).

111. In this (life-imbibing) System provided by the Ever-living and Self-subsisting *Allah*, everyone's latent potentialities shall be actualized. They will all voluntarily stand up for strengthening this system and from the depths of their hearts obey all the Divine Laws. In contrast, the one who is out to transgress shall end up in despair.

112. And whoever does righteous deeds, after accepting the truth of the Divine System, will have no fear of being wronged by a tyrant or being deprived by an exploiter (of whatever is his due).

وَكَذَٰلِكَ أَنزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ الْوَعِيدِ لَعَلَّهُمْ يَتَّقُونَ أَوْ يُحْدِثُ لَهُمْ ذِكْرًا ﴿١١٣﴾
فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ ۗ وَلَا تَعْجَلْ بِالْقُرْآنِ مِن قَبْلِ أَن يُقْضَىٰ إِلَيْكَ وَحْيُهُ ۖ وَقُل رَّبِّ زِدْنِي
عِلْمًا ﴿١١٤﴾ وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِن قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُ عَزْمًا ﴿١١٥﴾ وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ (٦) ع (١١) (١٥)
فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ ﴿١١٦﴾

113. This is the sublime objective for which We have eloquently and explicitly revealed the Quran and in different ways explained the outcome of an erroneous lifestyle, so that people may remain conscious and steer away from that path. The various historical stories (which have been narrated here) have been given so that they arouse awareness; and attain eminence and distinction.

114. Likewise these people should observe with reason and conviction that, in reality, supremacy is achieved by being firmly attached to the Divine Laws. This is because these Laws are given by the ultimate sovereign and master. And while implementing the Quranic system, O *Rasool*, do not be in haste and wait until the full text of *Wahi* in respect of that matter is revealed to you. Wait until your knowledge is further increased (and only then you should take the next step ~ 75:16).

115. (It is dangerous to follow one's instincts without receiving guidance from *Wahi* or to ignore it after it has been acquired. This has been earlier explained in the Quran in an allegorical manner, when narrating the story of *Adam*. As has been explained there, the story of *Adam* is not that of an individual. It is in fact the story of mankind ~ 2:30-38; 7:11-25.) Earlier We had commanded Adam (mankind) not to lose sight of the guidance revealed in *Wahi*, but he disregarded it. In fact we did not find him resolute. (That he generally lacks firmness in his resolutions is the fundamental weak point in a human being. And this weakness can be overcome by believing in the Divine Laws.) - 46:35 - 3:159 - 41:30

116. (This allegorical story pertains to the period when) We commanded all *Malaika* (the heavenly forces) to bow before *Adam*; and they all, except *Iblees* did so. He refused to bow before him. (In other words, except for his own rebellious desires, the heavenly forces can be conquered by a human being. This however can only be done if he makes his desires subservant to the Divine Guidance.)

فَقُلْنَا يَا آدَمُ إِنَّ هَٰذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا مِنَ الْجَنَّةِ فَتَشْقَىٰ ﴿١١٧﴾ إِنَّ لَكَ أَلَّا تَجُوعَ
فِيهَا وَلَا تَعْرَىٰ ﴿١١٨﴾ وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَضْحَىٰ ﴿١١٩﴾ فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَا آدَمُ هَلْ
أَدُلُّكَ عَلَىٰ شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلَىٰ ﴿١٢٠﴾ فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْآتُهُمَا وَطَفِقَا يَخْصِفَانِ
عَلَيْهِمَا مِن وَرَقِ الْجَنَّةِ ۚ وَعَصَىٰ آدَمُ رَبَّهُ فَغَوَىٰ ﴿١٢١﴾

117. And We told *Adam*, that this was his enemy as well as that of his spouse; lest it drives both of them out of this blissful life of *Jannah*. (The rebellious emotions do not affect men only; they also occur in women. Both are liable to become its victims.) (The result will be that you will be deprived of all life's necessities, which presently are easily and abundantly available to you; and to attain them again) You will have to labour hard and strenuously.

118. At present (with the kind of life you are leading) you do not have to worry about your food or clothing.

119. You suffer neither from thirst, nor from the heat of sun. (You get all the food to eat; water to drink; clothes to wear; and houses to live in. All this is available without struggle. This was the society in which mankind was living in the early stages of human life.)

120. (Later, personal and selfish interests started arousing various fears and apprehensions in his mind. The most alarming and serious was the fear of death. Man did not want to die. The *Shaitan* thus took advantage of and exploited this weakness.) The *Shaitan* said to him, "Should I lead you to a "tree", the fruit of which (if you eat it) will give you eternal life and a kingdom which will never decay. (Man was already in search of such ambitions; and asked *Shaitan* to lead him there. The *Shaitan* replied that man can have these ambitions fulfilled through his offspring. Therein lies your continued existence. Your progeny will keep your name alive. Therefore you should forget the good of humanity and keep in view only the interests of your own children. Why should you worry about others?)

121. (Man fell into this trap and instead of promoting universal brotherhood, got involved in racial complications. This can be allegorically explained like this.) Then both *Adam* and his wife ate the fruit of this tree. Thereafter they became conscious of their private parts; following which they started covering themselves with leaves from the garden. In this way man disobeyed his *Rabb*, as a result of which his livelihood and means of nourishment became disorderly. He started treading the wrong path and went astray.

ثُمَّ اجْتَبٰهُ رَبُّهٗ فَتَابَ عَلَيْهِ وَهَدٰى ﴿۱۲۲﴾ قَالَ اهْبِطَا مِنْهَا جَمِيْعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ فَاِمَّا يَاْتِيَنَّكُمْ
مِّنِّىْ هُدًى ۙ فَمَنِ اتَّبَعَ هُدَاىَ فَلَا يَضِلُّ وَلَا يَشْقٰى ﴿۱۲۳﴾ وَمَنْ اَعْرَضَ عَنْ ذِكْرِىْ فَاِنَّ لَهٗ مَعِيْشَةً
ضَنْكًا وَّنَحْشُرُهٗ يَوْمَ الْقِيٰمَةِ اَعْمٰى ﴿۱۲۴﴾ قَالَ رَبِّ لِمَ حَشَرْتَنِىْ اَعْمٰى وَقَدْ كُنْتُ بَصِيْرًا ﴿۱۲۵﴾ قَالَ كَذٰلِكَ
اَتَتْكَ اٰيٰتُنَا فَنَسِيْتَهَا ۚ وَكَذٰلِكَ الْيَوْمَ تُنْسٰى ﴿۱۲۶﴾ وَكَذٰلِكَ نَجْزِىْ مَنْ اَسْرَفَ وَلَمْ يُؤْمِنْ بِاٰيٰتِ رَبِّهٖ ۭ وَلَعَذَابُ
الْاٰخِرَةِ اَشَدُّ وَاَبْقٰى ﴿۱۲۷﴾

122-123. (But this does not mean that man will remain disappointed and deprived forever. The chances will still remain for him to reclaim the pleasant things by coming back on the right track. Accordingly *Adam* was told that social life would now be different. It would come down to a lower level where personal and selfish ambitions would make people enemies of one another.) "Nevertheless, guidance from Us would continue coming to you. Whoever follows this guidance will neither go astray, nor be deprived of the pleasures of life; and be involved in the rigours of life (as stated in 20:17 above). In this way *Allah* guided him towards the paths leading to all kinds of exhilaration. Mankind was thus saved from eternal ruination.

124. At the same time it was also explained to him that means (of subsistence) will be restricted, for whoever turns away from Divine Laws. Furthermore on the Day of Judgment, We shall raise him as if he was blind. (All the bright and shining avenues of life shall darken for him and) This result will occur in this life as well as in the hereafter (17:72; 20:102)

.

125. And he shall ask, "O my *Rabb*. Why have you raised me blind, when I had been endowed with perfect sight?" (22:46)

126. *Allah* will reply, "You remained oblivious and disregarded Our Laws when they were conveyed to you. In the same manner you have been disregarded and deprived (of the lights of life); and have been left alone."

127. Whoever rejects the truth of the Laws of his *Rabb* and is defiant and insolent, will be recompensed according to Our Law of *Mukafat* in the same measure. (That is in this world their economy will be restricted and destroyed; and) In the life hereafter their suffering will be very severe and persistent.

أَفَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ يَمْشُونَ فِي مَسَاكِنِهِمْ ۗ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّأُولِي
النُّهَىٰ ﴿١٢٨﴾ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَكَانَ لِزَامًا وَأَجَلٌ مُّسَمًّى ﴿١٢٩﴾ فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ
بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا ۖ وَمِنْ آنَاءِ اللَّيْلِ فَسَبِّحْ وَأَطْرَافَ النَّهَارِ لَعَلَّكَ
تَرْضَىٰ ﴿١٣٠﴾ وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِّنْهُمْ زَهْرَةَ الْحَيَاةِ الدُّنْيَا لِنَفْتِنَهُمْ فِيهِ ۚ
وَرِزْقُ رَبِّكَ خَيْرٌ وَأَبْقَىٰ ﴿١٣١﴾

---

128. "O *Rasool*! Can they (those who reject the truth) not learn any lesson by recalling the earlier nations (which went against Our Laws and) which We destroyed according to this very Law; and in whose dwellings they are walking around. (In historical evidence) There are indeed ample indications for those who ponder and think.

129. (The fact of the matter is) If according to your *Rabb's* Law of Respite the hour of manifestation was not already established then (just as there is a time lag between the sowing of a seed and harvesting the crop), the decreed punishment of doom would have ensued a long time ago.

130. Therefore, patiently bear whatever they say. (Do not lose heart. Instead remain steadfast in your mission, from morning to evening and even in the late hours of night. At all times become completely involved in your mission, to establish the Divine System, so that for the world it becomes the true evidence of His glory. This is the manner in which all your wishes will come true.)

131. Do not even look at the splendour of worldly things which We have allowed to various classes of people (15:88). (And do not let it bother you that people who are on the erroneous path are so prosperous, while those on the right course are undergoing hardships.) (Actually) This pomp and glitter is a sort of crucible into which We have thrown them. (These people will burn in their own fire ~ 104:6-7 ~ and eventually you will see that) Real and everlasting happiness lies in whatever you get according to the Divine law of *Nizam-e-Rabubiyyat* (13:17).

وَأْمُرْ أَهْلَكَ بِالصَّلٰوةِ وَاصْطَبِرْ عَلَيْهَا ۖ لَا نَسْأَلُكَ رِزْقًا ۖ نَحْنُ نَرْزُقُكَ ۗ وَالْعَاقِبَةُ لِلتَّقْوٰى ﴿١٣٢﴾
وَقَالُوا لَوْلَا يَأْتِينَا بِآيَةٍ مِّن رَّبِّهِ ۚ أَوَلَمْ تَأْتِهِم بَيِّنَةُ مَا فِي الصُّحُفِ الْأُولٰى ﴿١٣٣﴾ وَلَوْ أَنَّا أَهْلَكْنٰهُم بِعَذَابٍ
مِّن قَبْلِهِ لَقَالُوا رَبَّنَا لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ آيٰتِكَ مِن قَبْلِ أَن نَّذِلَّ وَنَخْزٰى ﴿١٣٤﴾ قُلْ كُلٌّ
٨ ع ١٤ مُّتَرَبِّصٌ فَتَرَبَّصُوا ۖ فَسَتَعْلَمُونَ مَنْ أَصْحٰبُ الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدٰى ﴿١٣٥﴾

132. "You should therefore insist upon your people to always remain active and busy in fulfilling the Divine Mission. You should also remain steadfastedly firm. You should also inform them that the Divine System does not ask you to provide any sustenance. (Although presently it appears that it is taking everything away from you; in fact it undertakes the full responsibility for your sustenance.) And those who (at present) are taking care of this will ultimately receive and benefit from all kinds of bounties."

133. The opponents are now asking why this *Rasool* is not bringing a visible sign from his *Rabb* (so that after seeing it everyone would express their *Eiman*). Tell them, "Truth is not made supreme by exhibiting such signs. It is made so on the basis of reason and logic." (Just ask them) "Is there any line of logic or reasoning in the scriptures of earlier *Anbia*, that you do not find in the *Quran*?" (5:48)

134. And if We had destroyed them by punishment before (the Quran was revealed), they would (indeed) be justified in saying, "O our *Rabb*. If only You had sent a *Rasool* to us, we would have followed Your Message rather than being humiliated and disgraced." (5:19)

135. (In any case you can tell them) "There is no use in wasting time in discussing unnecessary things. You should continue following your own way; and so will I. And then I will wait for the results of my programme, while you wait for yours. Soon you will come to know who has followed the even and straight path and has reached the desired destination." (6:136)

اِقۡتَرَبَ لِلنَّاسِ (١٧)

سُوۡرَةُ الۡاَنۡبِيَآءِ (٢١)

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

اِقۡتَرَبَ لِلنَّاسِ حِسَابُهُمۡ وَهُمۡ فِىۡ غَفۡلَةٍ مُّعۡرِضُوۡنَ ١
مَا يَاۡتِيۡهِمۡ مِّنۡ ذِكۡرٍ مِّنۡ رَّبِّهِمۡ مُّحۡدَثٍ اِلَّا اسۡتَمَعُوۡهُ وَهُمۡ يَلۡعَبُوۡنَ ٢ لَاهِيَةً قُلُوۡبُهُمۡ ؕ وَاَسَرُّوا
النَّجۡوَى ۖ الَّذِيۡنَ ظَلَمُوۡا ۖ هَلۡ هٰذَاۤ اِلَّا بَشَرٌ مِّثۡلُكُمۡ ۚ اَفَتَاۡتُوۡنَ السِّحۡرَ وَاَنۡتُمۡ تُبۡصِرُوۡنَ ٣

PARA : 17 SURAH AL-ANBIA : 21

1. The Day of Reckoning of the consequences of whatever these people have been doing has come close and yet, besotted in their unmindful slumber, they continue on the erroneous path.

2. They never took seriously any Code of Laws which came to them for the first time from their *Rabb*. Rather they listened to it with dalliance (26:5).

3. They appear to pay full attention but their hearts are preoccupied with trifles. In fact those among them who insist on doing wrong, hold clandestine meetings during the night (on how to suppress this voice). They tell people, "Look! He is just an ordinary man like you. Do you go to him to listen to his own false talk? Why do you yield to his enchantment while your eyes are open?"

قُلْ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ ۖ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾ بَلْ قَالُوا أَضْغَاثُ
أَحْلَامٍ بَلِ افْتَرَاهُ بَلْ هُوَ شَاعِرٌ فَلْيَأْتِنَا بِآيَةٍ كَمَا أُرْسِلَ الْأَوَّلُونَ ﴿٥﴾ مَا آمَنَتْ
قَبْلَهُم مِّن قَرْيَةٍ أَهْلَكْنَاهَا ۖ أَفَهُمْ يُؤْمِنُونَ ﴿٦﴾ وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُّوحِي إِلَيْهِمْ
فَاسْأَلُوا أَهْلَ الذِّكْرِ إِن كُنتُمْ لَا تَعْلَمُونَ ﴿٧﴾ وَمَا جَعَلْنَاهُمْ جَسَدًا لَّا يَأْكُلُونَ الطَّعَامَ وَمَا
كَانُوا خَالِدِينَ ﴿٨﴾

4. He (their *Rasool*) tells them "Whatever I present before you is (revealed to me) from my *Rabb* who knows each and everything in the universe. He is All-hearing, All-knowing."

5. But they tell the people, "These confused thoughts of the *Rasool* are his own and appear to him as *Wahi* in his dreams." (Some of them go even further and say) "This person purposely invents these accounts and then attributes them to *Allah*." Some say, "No, he is just a poet (who interprets his own exultation as revelation from God). If he really is the Messenger, why does he not show us some miracle (like, from what we hear, the previous Messengers were sent with)?"

6. There is nothing new about these pretexts and pretensions. All nations which were destroyed earlier, were similarly stubborn and arrogant. Even when destruction and doom almost reached their doorsteps, they did not profess *Eiman*. (Therefore, no matter what logic or arguments you present before them and how repeatedly you caution them about the grievous consequences) They are not going to express *Eiman*. (Their downfall shall come in the same way as it did in the past for people like them.)

7. (As for their contention that this *Rasool* is just an ordinary man like them, you should tell them) All Messengers We had sent earlier were also men. If you do not know this, you can verify it from the followers of earlier Divine Books (12:109; 16:43).

8. Neither did We make their bodies in a way that they would not require any food, nor were they immortal. (They ate like ordinary human beings and died when it was their time. Therefore the very concept that a *Rasool* ought to be someone supernatural and different from ordinary men is wrong.)

ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنجَيْنَاهُمْ وَمَن نَّشَاءُ وَأَهْلَكْنَا الْمُسْرِفِينَ ﴿٩﴾ لَقَدْ أَنزَلْنَا إِلَيْكُمْ كِتَابًا فِيهِ
ذِكْرُكُمْ ۖ أَفَلَا تَعْقِلُونَ ﴿١٠﴾ وَكَمْ قَصَمْنَا مِن قَرْيَةٍ كَانَتْ ظَالِمَةً وَأَنشَأْنَا بَعْدَهَا قَوْمًا آخَرِينَ ﴿١١﴾ ع
فَلَمَّا أَحَسُّوا بَأْسَنَا إِذَا هُم مِّنْهَا يَرْكُضُونَ ﴿١٢﴾ لَا تَرْكُضُوا وَارْجِعُوا إِلَىٰ مَا أُتْرِفْتُمْ فِيهِ
وَمَسَاكِنِكُمْ لَعَلَّكُمْ تُسْأَلُونَ ﴿١٣﴾ قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا ظَالِمِينَ ﴿١٤﴾

9. (All *Rusul* were human beings and through them) We proved our promises (which We communicated to their opponents) to be true; for in accordance with Our law of *Mashiyyat*, We saved those who accepted the Divine Guidance and destroyed those who rebelled and transgressed beyond bounds.

10. (Tell them) "According to this programme, We have now revealed to you this Code of Laws in which lies the secret of your own dignity and magnificence. If only you apply reason and intellect to understand this reality, it will become clear to you that this Code of Laws is given to you for your own exaltation and eminence. *Allah* has no personal motives in it (21:24; 23:70; 43:43-44).

11. (If you shape your lifestyle in accordance with this code, you will attain heights of dignity, elegance and greatness.) But if you turn away you too will be destroyed like the iniquitable nations (before you). Thereafter we raised other nations in their stead.

12. (The effects of their wrong behaviour were being compiled without them realising it.) Although they were cautioned to leave the wrong path, they did not pay any heed to this warning. Thus the imperceptible effects accumulated slowly and finally confronted them. Then they tried to flee (7:182; 16:26).

13. (But at that time they could not escape. Our Law of *Mukafat* called them and said) "Where can you run away now? Do not try to flee. Return to all that which gave you so much intoxicating pleasure. Come back to your palaces (where you considered yourselves to be so safe) so that you may be asked to account for the labour that made all this and about what right you had over it. (102:8)

14. At that time they could not but accept that they were *Zalimeen*. They were sorry and ashamed of themselves.

فَمَا زَالَت تِّلْكَ دَعْوَاهُمْ حَتَّىٰ جَعَلْنَاهُمْ حَصِيدًا خَامِدِينَ ﴿١٥﴾ وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَ
مَا بَيْنَهُمَا لَاعِبِينَ ﴿١٦﴾ لَوْ أَرَدْنَا أَن نَّتَّخِذَ لَهْوًا لَّاتَّخَذْنَاهُ مِن لَّدُنَّا إِن كُنَّا فَاعِلِينَ ﴿١٧﴾ بَلْ
نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ ۚ وَلَكُمُ الْوَيْلُ مِمَّا تَصِفُونَ ﴿١٨﴾ وَلَهُ مَن
فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ وَمَنْ عِندَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ ﴿١٩﴾ يُسَبِّحُونَ
اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ ﴿٢٠﴾

15. (But then feeling sorry is of no use. When one is confronted with the outcome of one's deeds, nothing can be reversed.) Thus they continued crying, lamented the wrongs they had done and were extremely ashamed. However Our Law of *Mukafat* turned them into a mowed-down field in which nothing could grow (like an extinguished flame devoid of any life ~ 36:28).

16. (They thought that) We have created this heaven and earth and all that is in between (the universe) just for fun; an idle play. (No, not at all! We have created all this for a great purpose. And the purpose is that no work would be done without producing a result, whether it involves a person or a nation. All actions will continue producing very accurate results) (11:71; 45:22; 53:31).

17. If We had willed to make this universe indulge in idle play without any purpose, We Ourselves could have made it that way. But We did not make it so.

18. (We have made it such that there is constant tussle between creative and destructive forces. The constructive forces of truth continue overcoming the negative and destructive forces of falsehood, until such time that the latter has been crushed and withers away.) (This in fact is Our cosmic programme. On the other hand) Everything you say (about our creation being specifically purposeless and just for fun; that there is no system which can hold everyone accountable for his actions or which ensures that wrong actions produce lethal results, is absolutely wrong.) This attitude is regrettable and liable to cause utter ruin.

19. Whatever exists in the universe is actively accomplishing His destined programme. The heavenly forces can neither dare disobey His Divine Laws, nor can they become tired of discharging their duties.

20. They are ardently busy and never flagging, day and night, in accomplishing the destined programme.

أَمِ اتَّخَذُوٓا۟ ءَالِهَةً مِّنَ ٱلْأَرْضِ هُمْ يُنشِرُونَ ﴿٢١﴾ لَوْ كَانَ فِيهِمَآ ءَالِهَةٌ إِلَّا ٱللَّهُ لَفَسَدَتَا ۚ فَسُبْحَـٰنَ
ٱللَّهِ رَبِّ ٱلْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾ لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَهُمْ يُسْـَٔلُونَ ﴿٢٣﴾

21. (These people also accept that the universe has been created by *Allah* and is in operation according to His Laws ~ 23:84-85; 29:60-62; 31:25; 39:38; 43:9. However they are not ready ıdmit that their own socio-economic system and life should also be subordinated to His Laws.) They carve separate deities for their earthly affairs (thinking that lives should be governed by their own or other man-made Laws) and believe that they should progress and flourish accordingly. (In short, they profess that there should be two different *Ilahas*; one for the outer universe and the other for life on earth. God should rule the physical world and earth should be ruled by man. What a terrible mistake they are committing!)

22. If there had been a sovereign other than *Allah* (meaning that Divine Laws were in force in one sphere while laws by other authorities were being obeyed in another) the entire system of the universe would have run into chaos. *Allah*, Who is the Supreme Authority, has kept in His own hands the central control of the universal *Nizam-e-Rabubiat*. He is far above what human beings may devise about Him in their own minds (6:3; 16:51; 39:67; 43:84).

23. (The most distinctive feature of His Sovereignty[1] is that) No one can ask Him the reasons for creating the universe like He has; or why such laws are being enforced. (This means that sovereignty in the universe rests with *Allah* alone). On the other hand everyone else can be asked the reasons for devising different codes of life for themselves. (Being "asked" means that neither can any other code of life fit in the overall programme of the cosmos, nor has anyone else been vested the right and authority to do so.)

1 Sovereignty has been defined like this "The power to do all things without accountability" Robert Lauusing-Note on sovereignty. P-3 Qouted by Jacquens Meritain in "Man and the state". P-51

أَمِ اتَّخَذُوا مِن دُونِهِ آلِهَةً ۖ قُلْ هَاتُوا بُرْهَانَكُمْ ۖ هَٰذَا ذِكْرُ مَن مَّعِيَ وَذِكْرُ مَن قَبْلِي ۗ بَلْ أَكْثَرُهُمْ
لَا يَعْلَمُونَ الْحَقَّ ۖ فَهُم مُّعْرِضُونَ ﴿٢٤﴾ وَمَا أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ إِلَّا نُوحِي إِلَيْهِ
أَنَّهُ لَا إِلَٰهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٥﴾ وَقَالُوا اتَّخَذَ الرَّحْمَٰنُ وَلَدًا ۗ سُبْحَانَهُ ۚ بَلْ عِبَادٌ
مُّكْرَمُونَ ﴿٢٦﴾ لَا يَسْبِقُونَهُ بِالْقَوْلِ وَهُم بِأَمْرِهِ يَعْمَلُونَ ﴿٢٧﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا
خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنِ ارْتَضَىٰ وَهُم مِّنْ خَشْيَتِهِ مُشْفِقُونَ ﴿٢٨﴾

24. (Inspite of such sound arguments) These people have chosen other rulers, instead of Him? Ask them to produce arguments in support of their stand. (They will certainly be unable to bring any argument in their support ~ 23:117.)

Tell them that, "My people are with me for the manifesto which I present; as was the case of other people (*Anbia* and their companions) before me. This is a source of exaltation for these people, just as it was for those before them. These opponents do not know the facts and are therefore avoiding this manifesto which is based on truth and reality. (They are either doing so under the influence of their emotions; or they are simply blindly following their ancestors.)

25. (This course has been in vogue from the very beginning.) Accordingly We have never sent any *Rasool* before you, without our *Wahi* that sovereignty in the universe lies with *Allah* alone and nobody else. Thus you should obey only Him (and likewise is the present *Wahi*).

26. They are so ignorant that they also entertain the belief that *Ar-Rahman* has begotten a son. He is beyond such a phenomenon and those whom they regard as His offspring are only His honoured and obedient servants.

27. Such is their obedience that they do not go beyond Him in any matter. They only go to the extent to which they are ordained and commanded to.

28. (This is also not the case in which their outward behaviour does not reflect the different views which they hold inside their hearts.) *Allah* is fully aware of their circumstances and conditions with regard to their past (and present), as well as the future. Nobody except those whose actions are in conformity with the Divine Laws enjoys his corroboration and support. They in fact are afraid of the consequences of defying Divine Laws (6:15).

وَمَنْ يَّقُلْ مِنْهُمْ اِنِّيْٓ اِلٰهٌ مِّنْ دُوْنِهٖ فَذٰلِكَ نَجْزِيْهِ جَهَنَّمَ ۭ كَذٰلِكَ نَجْزِي الظّٰلِمِيْنَ ۝٢٩ اَوَلَمْ (ع ٢ ١٩ ٢)
يَرَ الَّذِيْنَ كَفَرُوْٓا اَنَّ السَّمٰوٰتِ وَالْاَرْضَ كَانَتَا رَتْقًا فَفَتَقْنٰهُمَا ۭ وَجَعَلْنَا مِنَ الْمَاۗءِ كُلَّ شَيْءٍ حَيٍّ ۭ
اَفَلَا يُؤْمِنُوْنَ ۝٣٠ وَجَعَلْنَا فِي الْاَرْضِ رَوَاسِيَ اَنْ تَمِيْدَ بِهِمْ ۠ وَجَعَلْنَا فِيْهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ
يَهْتَدُوْنَ ۝٣١ وَجَعَلْنَا السَّمَاۗءَ سَقْفًا مَّحْفُوْظًا ښ وَّهُمْ عَنْ اٰيٰتِهَا مُعْرِضُوْنَ ۝٣٢

29. (None of them can claim that he is also an *Ilaha* ~ 3:78.) If (for the sake of argument) anyone of them ever claims that beides Him, he is also an *Ilah* (that he also wields the same authority as that of *Allah*), then We will send him to *Jahanum*, in the same way we requite other *zalimeen*.

30. (Out of their sheer ignorance some people take natural phenomena as deities or divinities. This is despite the fact the entire continuum of the universe has been created by *Allah* and remains fervently in action according to His given programme. At present various phenomena in the universe appear to them as functioning separately from one another, but) Do they not seriously understand that in the initial stages of creation all of them were one mass which We then parted, so that the various celestial bodies started floating in their own orbits (21:33; 36:40). (Take for example the planet earth. In its initial stages it separated from the original mass, just like a stone thrown out from a catapult ~ 79:30.) Later (when the earth became ready to bear or produce living things) We started life from water. (All living things are created from a mixture of water ~ 24:45. And over this fountain of life Allah has kept His own control ~ 11:7.)
It is strange that even after all this explanation, they do not believe that only *Allah* wields absolute sovereignty over everything in the universe.

31. And We have made earth such that as it continuously revolves and people live on it undisturbed (16:15). Furthermore on it we made firm mountains (which function like water reservoirs and hold minerals for your use); and valleys and ravines which are used as passageways.

32. And over the earth We created an atmosphere which is safe in itself and which keeps the inhabitants protected (from the destruction caused by meteors falling from above). These are all open visible signs (pointing to the reality that all physical things are working under the Divine Laws; and that no one else has any power or authority over them). Inspite of this, people insist on turning away from these facts.

وَهُوَ الَّذِي خَلَقَ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۖ كُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٣٣﴾ وَمَا جَعَلْنَا لِبَشَرٍ
مِّن قَبْلِكَ الْخُلْدَ ۖ أَفَإِن مِّتَّ فَهُمُ الْخَالِدُونَ ﴿٣٤﴾ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ۗ وَنَبْلُوكُم بِالشَّرِّ
وَالْخَيْرِ فِتْنَةً ۖ وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾ وَإِذَا رَآكَ الَّذِينَ كَفَرُوا إِن يَتَّخِذُونَكَ إِلَّا هُزُوًا
أَهَٰذَا الَّذِي يَذْكُرُ آلِهَتَكُمْ وَهُم بِذِكْرِ الرَّحْمَٰنِ هُمْ كَافِرُونَ ﴿٣٦﴾ خُلِقَ الْإِنسَانُ مِنْ عَجَلٍ ۚ
سَأُرِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ ﴿٣٧﴾

33. It is *Allah* Who has made night and day follow each other (due to the revolution of the earth) and created the sun and the moon, each one floating through space in its own orbit.

34. The truthfulness of Our Laws can be understood and appreciated by observing these universal signs. However these people still insist that the *Rasool* must produce signs which are different from natural phenomena, to show that he is someone supernatural. Tell them the *Rusul* are also like other human beings; they eat and drink and then pass away. Even before you We did not create any human being who would live forever. Just as you have to die one day, they too are not going to live forever! (3:143 : 37:30)

35. Every living being in the world has to die. (As regards this worldly life and its vicissitudes) All of you pass through the crucible of good or bad, so that your latent potentialities may develop accordingly. Each action of yours is subjected to Our Law of *Mukafat* (and you cannot run away from that).

36. (O *Rasool*!) When the people who refuse to accept the truth of Our Laws meet you (and because they cannot rebut any of your assertions with logical arguments, out of sheer humiliation) they start making fun of you and tell one another, "This is the person who speaks so contemptuously of your gods (and denies their divinity)." They make you the target of mockery for not accepting their fake deities; while they themselves are not prepared even to listen to the name of *Ar-Rehman* Who in reality is the only *Ilaha*. They totally refuse all this.

37. (This is because) Man does not possess enough farsightedness and tends to be impetuous (17:11). (Because the accounting of their refusal and rebellion against truth does not take place promptly, they make fun of your warnings. Tell them) "Do not be in haste; that Day is not far off when these signs of *Allah* will appear before you as absolute reality. And you will see them with your own eyes."

ويقولون متى هذا الوعد إن كنتم صدقين ۝٣٨ لو يعلم الذين كفروا حين لا يكفون عن
وجوههم النار ولا عن ظهورهم ولا هم ينصرون ۝٣٩ بل تأتيهم بغتة فتبهتهم فلا يستطيعون
ردها ولا هم ينظرون ۝٤٠ ولقد استهزئ برسل من قبلك فحاق بالذين سخروا منهم ما
كانوا به يستهزءون ۝٤١ قل من يكلؤكم باليل والنهار من الرحمن بل هم عن ذكر ربهم
معرضون ۝٤٢ أم لهم ءالهة تمنعهم من دوننا لا يستطيعون نصر أنفسهم ولا هم
منا يصحبون ۝٤٣

38. (We also know that) They repeatedly ask you, "If you are speaking the truth, when will that promised threat of devastation come?"

39. If the people who are insisting on denying the Law of *Mukafat* ever understand even a little about the coming revolution, (when the fury of war breaks out) they will certainly realise that they cannot ward off its flames from their faces or from their backs. At that time no one will be able to come to their rescue (so therefore they should not be in haste).

40. The coming revolution will overtake them very abruptly and dumbfound them. Neither will they have any power to divert it nor will they be given any respite (to move aside and save themselves).

41. (The fact is that this ridicule and scoffing is not something new.) Even before you many *Rusul* had been ridiculed. But what was the result of this? Those who scoffed at them were (eventually) overpowered by the very things they ridiculed.

42. (O *Rasool*, just ask them) Whether it be day or night, is there any force which can save you from the grip of *Ar-Rahman*? (But what reply can they give?) They have become totally unmindful of their *Rabb's* Law of *Mukafat*.

43. (Do they really believe) Are there some forces which will save them from Our clutches? (How can those they consider their deities shield them when the fact is that) Neither are they able to help or protect their own selves; nor do We render any protection to them. (Only those who lead their lives according to Our Laws receive Our protection.)

بَلْ مَتَّعْنَا هٰٓؤُلَآءِ وَاٰبَآءَهُمْ حَتّٰى طَالَ عَلَيْهِمُ الْعُمُرُ ؕ اَفَلَا يَرَوْنَ اَنَّا نَاْتِى الْاَرْضَ
نَنْقُصُهَا مِنْ اَطْرَافِهَا ؕ اَفَهُمُ الْغٰلِبُوْنَ ﴿۴۴﴾ قُلْ اِنَّمَآ اُنْذِرُكُمْ بِالْوَحْىِ ۖ وَلَا يَسْمَعُ الصُّمُّ
الدُّعَآءَ اِذَا مَا يُنْذَرُوْنَ ﴿۴۵﴾ وَلَئِنْ مَّسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَقُوْلُنَّ يٰوَيْلَنَآ اِنَّا كُنَّا
ظٰلِمِيْنَ ﴿۴۶﴾ وَنَضَعُ الْمَوَازِيْنَ الْقِسْطَ لِيَوْمِ الْقِيٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا ؕ وَاِنْ كَانَ
مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ اَتَيْنَا بِهَا ؕ وَكَفٰى بِنَا حٰسِبِيْنَ ﴿۴۷﴾

---

44. We actually abundantly provided them and their forefathers with all the necessities of life; but they became intoxicated with it. And then the ages passed, they thought that no one would ever take these away from them; but do they ever reflect on how We gradually reduce their holdings by taking away the sources of wealth (the land) from the chieftains (13:41)? (Despite this) They believe that they would always have an upper hand and that Our system cannot overpower them?

45. Tell them, "The warnings I convey to you about the consequences of your conduct are based on the strength of Divine Revelation (and not on my personal assessment or opinion). (Therefore there is no room for any doubt or error. But what can one do) When you become totally deaf and ignore the call, how can my warnings benefit you?"

46. The punishment of the coming revolution is so severe that even if they were to get a whiff of it, they (will immediately come to their senses and) will cry out, "Indeed we were the wrongdoers; therefore this doom was sure to come to us."

47. (This great punishment will not occur blindly. Nothing comes blindly from Us for) We shall set up scales of justice on the Day of manifestation of the results, and no one will be wronged in the least. Even if it (good or evil) is the weight of one mustard grain, We shall take it into account. And none can take better account than Us (99:7-8).

وَلَقَدْ آتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ وَضِيَاءً وَذِكْرًا لِّلْمُتَّقِينَ ﴿٤٨﴾ الَّذِينَ يَخْشَوْنَ رَبَّهُم
بِالْغَيْبِ وَهُم مِّنَ السَّاعَةِ مُشْفِقُونَ ﴿٤٩﴾ وَهَٰذَا ذِكْرٌ مُّبَارَكٌ أَنزَلْنَاهُ ۚ أَفَأَنتُمْ لَهُ مُنكِرُونَ ﴿٥٠﴾
وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِن قَبْلُ وَكُنَّا بِهِ عَالِمِينَ ﴿٥١﴾ إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَٰذِهِ
التَّمَاثِيلُ الَّتِي أَنتُمْ لَهَا عَاكِفُونَ ﴿٥٢﴾ قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ ﴿٥٣﴾ قَالَ لَقَدْ كُنتُمْ أَنتُمْ
وَآبَاؤُكُمْ فِي ضَلَالٍ مُّبِينٍ ﴿٥٤﴾ قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنتَ مِنَ اللَّاعِبِينَ ﴿٥٥﴾

48. (Such revolutions had also taken place through the previous *Anbia*. For example) To *Moses* and *Aaron* We revealed the Code of Laws which was a clear discriminator between right and wrong. It was a source of guidance and honour for those wanting to be safe from the evil effects of life;

49. That is for those who feared the unseen consequences of their denial of the Divine Law. They trembled at the very thought of the coming revolution.

50. Now this Quran, which is a Divine Code of Laws, has been revealed by Us and it stands surety to the pleasures of life. Will you even reject this?

51. And (long before the time of *Moses* and *Aaron*) We bestowed a lot of rectitude on *Abraham* (which befitted his status and was necessary for accomplishing the task being assigned to him), for We were well aware of his circumstances.

52. He asked his father and his nation, "What are these statues which you worship so seriously and for which you have become caretakers?" (Just use your commonsense and judge who is greater: you yourselves who have carved them or the statues?)

53. They replied, "(We do not know anything except that) We had seen our forefathers worshiping them (so likewise we started doing so)."

54. *Abraham* said, "You are in clear error and so were your forefathers (who bowed before the idols they carved with their own hands, thus destroying the dignity and status bestowed on mankind)."

55. They retorted, "O *Abraham*! Are you really serious or are you just joking?"

قال بل ربكم رب السموت والارض الذي فطرهن وانا على ذلكم من الشهدين ٥٦ وتالله
لاكيدن اصنامكم بعد ان تولوا مدبرين ٥٧ فجعلهم جذذا الا كبيرا لهم لعلهم اليه
يرجعون ٥٨ قالوا من فعل هذا بالهتنا انه لمن الظلمين ٥٩ قالوا سمعنا فتى يذكرهم يقال
له ابرهيم ٦٠

56. *Abraham* said, "(There is no joke in it; just think about it) Can the statues which you carve with your own hands ever qualify to be man's God? It is your *Rabb* Who has brought the entire universe into being out of nothingness (and continues developing it). The only proof you have to justify your claim is that your forefathers had been doing the same; but I stand witness to my own claim (and can produce whatever firm evidence you ask for. Just think about whose evidence can be more trustworthy.)

57. (You believe that these idols will destroy anyone who is even a little insolent to them. In order to disprove this contention and also to show how helpless your deities really are) I will bring them down after you leave; and *Allah* is a witness that I shall certainly do so. (You can then see for yourselves whether they really have any power. I will do it after you go away from this place, because if I do it in your presence you will surely stand up to defend the deities, and then deceive the people by telling them that I could do them no harm. In your absence the matter remains between me and the statues; and then it will become abundantly clear that they do not have any power, not even to defend themselves.)

58. Hence *Abraham* smashed the idols into pieces, except the biggest one so that the people may turn to it. (In this way they could be told that their biggest deity was still present, and they could question it about how all this happened in its presence? If that idol had also been broken, there would be no point for this line of reasoning.)

59. (So when these people came to the temple and saw the fate of the idols, they exclaimed) "Who has done all this to our deities? Whoever has done this is surely a *Zalim* and exceeds all bounds.

60. (The priests knew who had done this but deliberately concealed it. If they disclosed that *Abraham* had warned them beforehand, they themselves would be held responsible for their failure to protect the deities. However some of the people said), "We have heard a youth by the name of *Abraham* talking about these idols (and perhaps he is the one who has done this)."

قَالُوا فَأْتُوا بِهِ عَلَىٰ أَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُونَ ﴿٦١﴾ قَالُوا أَأَنتَ فَعَلْتَ هَٰذَا بِآلِهَتِنَا يَا إِبْرَاهِيمُ ﴿٦٢﴾
قَالَ بَلْ فَعَلَهُ كَبِيرُهُمْ هَٰذَا فَاسْأَلُوهُمْ إِن كَانُوا يَنطِقُونَ ﴿٦٣﴾

61. (In order to regain credibility or just to keep face, the priests said) "Bring him (*Abraham*) here before the people, so that they may give evidence against him (that he was the youth talking against the deities)."

62. (*Abraham* was called and people identified him as the same person who used to talk against the idols. The priests then took the position of the court, as otherwise their failure to protect these idols was a very serious allegation on them.) They told *Abraham*, "The allegation against you is that you have done this to our gods. Now what do you have to say in your defense?"[1]

63. (For *Abraham* the time had come to achieve the purpose for which he had done all this. If he had given a simple reply like: "Why are you behaving so innocently in asking me all this. Had I not forewarned you how I was going to deal with your deities?" This would surely have aroused people's feelings and the truth would not have manifested itself.) *Abraham* said, "This may be looked into later; but for the present just reflect over it. You believe that your deities possess lots of powers to fulfill the wishes of their followers and destroy their enemies. In your opinion the powers of the biggest one are unlimited. Now all this has happened in his presence. Why did he not stop the one who has done this by employing his might and saving all the other deities from destruction?"
On hearing this reply there was complete silence. Then *Abraham* addressed the priests and said: "You used to tell people that these deities have the knowledge of the unseen and know everything. Whenever someone comes to ask you about anything, you assure him that you would reply after asking the deities. Then you come back with a reply pretending that the deities had said so.

Now if you are true in your assertion why don't you ask them directly instead of asking me about who had done this mischief unto them?" (37:88-98)

1. Another import of this can be that: the priests might have said "We know that it is a doing of your party but we want to ascertain whether you yourself have done it or any other member of your group", in answer to which Abraham would have said, "No not anybody, else but biggest of them, standing right before your, has personally done it". But to us, the manner of response brought forth in the context is closer to Abraham's mature approach mentioned in 21:51.

فَرَجَعُوٓا إِلَىٰٓ أَنفُسِهِمْ فَقَالُوٓا إِنَّكُمْ أَنتُمُ ٱلظَّٰلِمُونَ ﴿٦٤﴾ ثُمَّ نُكِسُوا عَلَىٰ رُءُوسِهِمْ لَقَدْ عَلِمْتَ مَا
هَٰٓؤُلَآءِ يَنطِقُونَ ﴿٦٥﴾ قَالَ أَفَتَعْبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكُمْ شَيْـًٔا وَلَا يَضُرُّكُمْ ﴿٦٦﴾
أُفٍّ لَّكُمْ وَلِمَا تَعْبُدُونَ مِن دُونِ ٱللَّهِ ۖ أَفَلَا تَعْقِلُونَ ﴿٦٧﴾ قَالُوا حَرِّقُوهُ وَٱنصُرُوٓا ءَالِهَتَكُمْ
إِن كُنتُمْ فَٰعِلِينَ ﴿٦٨﴾ قُلْنَا يَٰنَارُ كُونِى بَرْدًا وَسَلَٰمًا عَلَىٰٓ إِبْرَٰهِيمَ ﴿٦٩﴾ وَأَرَادُوا بِهِۦ كَيْدًا فَجَعَلْنَٰهُمُ
ٱلْأَخْسَرِينَ ﴿٧٠﴾

---

64. (This reply of *Abraham* put the priests in a very awkward position.) Moving somewhat away from the crowd they started telling each other that in fact they themselves were at fault.

65. (On the face of it they were all convinced, but it went beyond the ways of priesthood and their status, position and attitude to accept the facts openly. Even after touching such heights of reason and logic, they again fell victim to ignorance and superstitions. They came back to *Abraham* and said) "You have raised this point just to win a debate, for you know fully well that these deities do not talk."

66. Said *Abraham* upon this, "How (sad and strange) is it that you have left *Allah* aside and have willingly made these idols for worship; when they can neither do you any good, nor bring any harm.

67. "Fie on you and those you worship other than *Allah*. Will you not use any reason at all?"

68. They had nothing to discuss with *Abraham*, except that which any group of doubters always does in such situations. They (instigated the masses and) said, "If you have any courage you should get up and burn this person alive and thereby openly uphold your deities!"

69. Thus while they were busy flaming the fire of revenge, We were planning a way to cool down its flames so that no harm would come to *Abraham*.

70. We rendered ineffective the strategy they had planned against *Abraham*; and thus they were unsuccessful in their plan (29:24; 37:98).

وَنَجَّيْنَٰهُ وَلُوطًا إِلَى ٱلْأَرْضِ ٱلَّتِى بَٰرَكْنَا فِيهَا لِلْعَٰلَمِينَ ﴿٧١﴾ وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ نَافِلَةً ۖ وَكُلًّا
جَعَلْنَا صَٰلِحِينَ ﴿٧٢﴾ وَجَعَلْنَٰهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا وَأَوْحَيْنَآ إِلَيْهِمْ فِعْلَ ٱلْخَيْرَٰتِ وَإِقَامَ
ٱلصَّلَوٰةِ وَإِيتَآءَ ٱلزَّكَوٰةِ ۖ وَكَانُوا۟ لَنَا عَٰبِدِينَ ﴿٧٣﴾ وَلُوطًا ءَاتَيْنَٰهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَٰهُ مِنَ
ٱلْقَرْيَةِ ٱلَّتِى كَانَت تَّعْمَلُ ٱلْخَبَٰٓئِثَ ۗ إِنَّهُمْ كَانُوا۟ قَوْمَ سَوْءٍ فَٰسِقِينَ ﴿٧٤﴾ وَأَدْخَلْنَٰهُ فِى رَحْمَتِنَآ ۖ
إِنَّهُۥ مِنَ ٱلصَّٰلِحِينَ ﴿٧٥﴾ وَنُوحًا إِذْ نَادَىٰ مِن قَبْلُ فَٱسْتَجَبْنَا لَهُۥ فَنَجَّيْنَٰهُ وَأَهْلَهُۥ مِنَ ٱلْكَرْبِ
ٱلْعَظِيمِ ﴿٧٦﴾

---

71. We saved (*Abraham*) and *Lot* (his companion) from the nefarious designs of these people and guided them towards the land which We had made blissful and peaceful for all humanity (29:24; 37:98). (Thus by migrating from one place to another, the *Rusul* of *Allah* kept themselves safe from the evil and harmful planning of their enemies.)

72. (*Abraham* then started a new life in the green and fertile land of Syria; and he was successful in his mission.) There We blessed him with a son Issac and a grandson Jacob, both of whom were gifted with the best of righteous qualities.

73. And We bestowed upon them the leadership of their people who, according to Our Laws were guided to the right path. We revealed to them the Laws through which they could establish the system of *Salat* and *Zakat*; and for the benefit of their people actively partake in constructive deeds. All of them obeyed Our laws and commands.

74. (*Lot* had also migrated with *Abraham*. At that time he was like other *Momineen*, but later) We bestowed upon him the knowledge and wisdom of *Nabi*, according to which he could decide the affairs of his people. As people of his community were lewd and did abominable deeds, We (destroyed that habitation and) took *Lot* to another safe place.

75. We blessed him with Our grace and bounties, for he too was one of the *Saliheen*.

76. Similar to this is the story of *Noah*, whose era was earlier than that of these *Anbia*. He persistently avowed his people to come on to the righteous path, but they continued to rebel. (When their transgression crossed all limits) *Noah* called Us. We responded to his call and saved him and his companions from great distress.

وَنَصَرْنٰهُ مِنَ الْقَوْمِ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا ۭ اِنَّهُمْ كَانُوْا قَوْمَ سَوْءٍ فَاَغْرَقْنٰهُمْ اَجْمَعِيْنَ ﴿٧٧﴾ وَدَاوٗدَ
وَسُلَيْمٰنَ اِذْ يَحْكُمٰنِ فِي الْحَرْثِ اِذْ نَفَشَتْ فِيْهِ غَنَمُ الْقَوْمِ ۚ وَكُنَّا لِحُكْمِهِمْ شٰهِدِيْنَ ﴿٧٨﴾ فَفَهَّمْنٰهَا
سُلَيْمٰنَ ۚ وَكُلًّا اٰتَيْنَا حُكْمًا وَّعِلْمًا ۡ وَّسَخَّرْنَا مَعَ دَاوٗدَ الْجِبَالَ يُسَبِّحْنَ وَالطَّيْرَ ۭ وَكُنَّا فٰعِلِيْنَ ﴿٧٩﴾
وَعَلَّمْنٰهُ صَنْعَةَ لَبُوْسٍ لَّكُمْ لِتُحْصِنَكُمْ مِّنْۢ بَاْسِكُمْ ۚ فَهَلْ اَنْتُمْ شٰكِرُوْنَ ﴿٨٠﴾ وَلِسُلَيْمٰنَ الرِّيْحَ
عَاصِفَةً تَجْرِيْ بِاَمْرِهٖٓ اِلَى الْاَرْضِ الَّتِيْ بٰرَكْنَا فِيْهَا ۭ وَكُنَّا بِكُلِّ شَيْءٍ عٰلِمِيْنَ ﴿٨١﴾

77. And We helped him against those who had belied Our Laws. They were really wicked people, so We drowned them one and all.

78. Likewise (is the story of) *David* and *Solomon*. Both were busy consolidating and strengthening their state and making it prosperous for the Bani-Israel. But their people were out to destroy their land, just like a wayward herd grazing away a shepherd's fields without his knowledge. These people in fact never wanted to live a disciplined life; and We were watching how the two (*David* and *Solomon*) planned to discipline their community.

79. (During *David's* era not much could be done to correct these people However) *Solomon* understood and comprehended the situation more profoundly. (He succeeded in tightening the discipline of these people.)

We had in fact bestowed on both these *Anbia* the wisdom of *Nubuwwah* and authority to govern. (Such was the extent and strength of *David's* empire that) We subjugated all chieftains of these tribes as well as the mighty horseriders belonging to *Tair* tribe (which formed the most powerful section of his cavalry ~ 27:16; 34:10). All of them were united in their support for him. They were busy, day and night, performing their duties; and all this was in accordance with Our Divine assignment.

80. And We taught him how to make armour, so that by wearing it he would be safe from the enemy's weapons (in the battlefield).
Even then you were ungrateful to him (and actively conspired to weaken the state).

81. As for *Solomon*, We tamed the stormy and tempestuous sea winds so that according to his programme, he could sail his ships to the rich and fertile lands. And most certainly We do have knowledge of everything.

وَمِنَ الشَّيٰطِيْنِ مَنْ يَّغُوْصُوْنَ لَهٗ وَيَعْمَلُوْنَ عَمَلًا دُوْنَ ذٰلِكَ ۚ وَكُنَّا لَهُمْ حٰفِظِيْنَ ﴿۸۲﴾
وَاَيُّوْبَ اِذْ نَادٰى رَبَّهٗۤ اَنِّىْ مَسَّنِىَ الضُّرُّ وَاَنْتَ اَرْحَمُ الرّٰحِمِيْنَ ﴿۸۳﴾ فَاسْتَجَبْنَا لَهٗ فَكَشَفْنَا مَا بِهٖ مِنْ
ضُرٍّ وَّاٰتَيْنٰهُ اَهْلَهٗ وَمِثْلَهُمْ مَّعَهُمْ رَحْمَةً مِّنْ عِنْدِنَا وَذِكْرٰى لِلْعٰبِدِيْنَ ﴿۸۴﴾ وَاِسْمٰعِيْلَ وَاِدْرِيْسَ
وَذَا الْكِفْلِ ؕ كُلٌّ مِّنَ الصّٰبِرِيْنَ ﴿۸۵﴾ وَاَدْخَلْنٰهُمْ فِىْ رَحْمَتِنَا ؕ اِنَّهُمْ مِّنَ الصّٰلِحِيْنَ ﴿۸۶﴾ وَذَا النُّوْنِ اِذْ ذَّهَبَ
مُغَاضِبًا فَظَنَّ اَنْ لَّنْ نَّقْدِرَ عَلَيْهِ فَنَادٰى فِى الظُّلُمٰتِ اَنْ لَّاۤ اِلٰهَ اِلَّاۤ اَنْتَ سُبْحٰنَكَ ۖ اِنِّىْ كُنْتُ
مِنَ الظّٰلِمِيْنَ ﴿۸۷﴾

---

82. We also made people of the large rebellious tribes subservient to him. For him they dived into the sea (and brought out pearls). They also performed various other works for him. And We kept watch over them (so that they would not become rebellious ~ 34:1; 38:37.)

83. And similarly (recall the incident when) *Job* called out to his *Rabb* and said, "A painful affliction has befallen me (and in order to get rid of it I need your *Rahmat*). It is obvious that nobody would be greater than You in granting me *Rahmat* and nourishment." (38:41)

84. Whereupon We responded and relieved him of his misery. He was united with his companions and many others like them. All this was an act of grace from Us. In this episode also there is a lesson for those who obey Our Laws.

85. Similarly there were (*Anbia* like) *Ishmael*, *Idris* and *Zul-Kifl*. All of them were steadfast in their missions.

86. We bestowed Our Rahmat on all of them; they were all in the category of the *Saliheen*.

87. And likewise (is the story of) *Dhu-n-Noon*, who became distressed and angry with his nation and left them (although he had not yet been commanded to migrate). (He had however not taken this step out of any rebellious attitude for) He believed that since this step was not against any Divine command, *Allah* would not question him or put him to any hardship. When he was trapped into difficulties (due to his wrong programme) he called out to Us and said, "There is no one except You who has the authority and power (to save me from this distress). My haste in taking this step without waiting for a decree from you was an act of transgression on my part; the only decision which is correct is that which comes from You." (37:139; 68:48)

فَاسْتَجَبْنَا لَهُ ۙ وَنَجَّيْنَٰهُ مِنَ الْغَمِّ ۚ وَكَذَٰلِكَ نُنْجِي الْمُؤْمِنِينَ ﴿٨٨﴾ وَزَكَرِيَّا إِذْ نَادَىٰ رَبَّهُ رَبِّ لَا تَذَرْنِي
فَرْدًا وَأَنْتَ خَيْرُ الْوَٰرِثِينَ ﴿٨٩﴾ فَاسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ وَأَصْلَحْنَا لَهُ زَوْجَهُ ۚ إِنَّهُمْ كَانُوا يُسَٰرِعُونَ
فِي الْخَيْرَٰتِ وَيَدْعُونَنَا رَغَبًا وَرَهَبًا ۖ وَكَانُوا لَنَا خَٰشِعِينَ ﴿٩٠﴾ وَالَّتِي أَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِيهَا مِنْ
رُوحِنَا وَجَعَلْنَٰهَا وَابْنَهَا آيَةً لِلْعَٰلَمِينَ ﴿٩١﴾

88. We responded to his call and relieved him from his distress. We similarly relieved from their distresses, all those who have faith in the truthfulness and firmness of Our Laws.

89. Likewise, recall the story of *Zachariah* when he called his *Rabb* and said, "O my *Rabb*! Do not leave me in this world without an heir; although You alone are the best of heirs (for all of us). (One's need for a heir, however, is also evident ~ 3:33; 19:5-7.)

90. We responded to his call and made his wife compatible for him and bestowed on him a son (of the stature of) *John*.
All these *Anbia* aggressively pursued everything that was for the benefit of humanity; and sought guidance from Us in all walks of life, whether conditions were good or adverse. They waited for directions from Us and obeyed them, because they were aware of the dangerous consequences of taking any step against the Divine Laws. They were always fearful of defiance.

91. And also remember the story of the chaste lady on whom (much against the self-made laws of the Jews) We bestowed a son (of the stature of) *Jesus*. And just as We bestow an element of divine energy on every human offspring, thereby giving it the power and authority of choice and discretion, We bestowed the same on *Jesus* (3:44; 19:16; 32:9). Both of them were living examples for people, showing the marked difference between decisions made in accordance with Divine Laws and those taken under man-made laws. (The self-made *shariah* of Jews declared them to be accursed and reprobates; whereas *Allah's shariah* made them worthy of all respect.)

إِنَّ هَٰذِهِۦٓ أُمَّتُكُمْ أُمَّةً وَٰحِدَةً وَأَنَا۠ رَبُّكُمْ فَٱعْبُدُونِ ﴿٩٢﴾ وَتَقَطَّعُوٓا۟ أَمْرَهُم بَيْنَهُمْ ۖ كُلٌّ إِلَيْنَا

رَٰجِعُونَ ﴿٩٣﴾ فَمَن يَعْمَلْ مِنَ ٱلصَّٰلِحَٰتِ وَهُوَ مُؤْمِنٌ فَلَا كُفْرَانَ لِسَعْيِهِۦ وَإِنَّا لَهُۥ كَٰتِبُونَ ﴿٩٤﴾ وَ ٦ ع ١٨ ٦

حَرَٰمٌ عَلَىٰ قَرْيَةٍ أَهْلَكْنَٰهَآ أَنَّهُمْ لَا يَرْجِعُونَ ﴿٩٥﴾ حَتَّىٰٓ إِذَا فُتِحَتْ يَأْجُوجُ وَمَأْجُوجُ وَهُم مِّن

كُلِّ حَدَبٍ يَنسِلُونَ ﴿٩٦﴾

92. (O *Rasool*!) This was your group (of *Anbia*); a single community from the beginning to the end. (Their teachings and the objectives were the same. We had told them all that the focal point of their teachings should be that) "I alone am your *Rabb*. Therefore you should only obey Me and let no one else share this position." (23:52)

93. (It is apparent that if all *Anbia* were members of one community and their teachings were also the same, their followers too should also have been like one united community. However) Due to their differences they (*Anbia*) tore this unity to pieces; although ultimately they all have to revert to Our Laws (for certainly man has no other course leading to success and prosperity).

94. (The basic law is that) The person who is convinced of the truthfulness of Divine Laws and acts upon the beneficent programme prescribed by Him, will not only develop his own 'self' but he will also set right and improve the impaired affairs of society. His efforts will not go to waste (as they will be fully fruitful). This is because Our Law of *Mukafat* records and preserves everyone's efforts and activities.

95. On the contrary, people whose abilities stop growing are destroyed. They are then completely deprived of all the pleasures of life; and cannot return (towards prosperity). (17:58)

96. Similarly there is another recourse to this. When mighty and aggressive nations emerge from their countries to overrun and occupy weaker nations (18:94), after a period of adjustment the latter will show signs of awakening and try to regain their lost status and position. Thus they get a new lease of life.

وَاقْتَرَبَ الْوَعْدُ الْحَقُّ فَإِذَا هِيَ شَاخِصَةٌ أَبْصَارُ الَّذِينَ كَفَرُوا ۖ يَا وَيْلَنَا قَدْ كُنَّا فِي غَفْلَةٍ مِنْ
هَٰذَا بَلْ كُنَّا ظَالِمِينَ ﴿٩٧﴾ إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ أَنْتُمْ لَهَا وَارِدُونَ ﴿٩٨﴾
لَوْ كَانَ هَٰؤُلَاءِ آلِهَةً مَا وَرَدُوهَا ۖ وَكُلٌّ فِيهَا خَالِدُونَ ﴿٩٩﴾ لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا
يَسْمَعُونَ ﴿١٠٠﴾ إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠١﴾ لَا يَسْمَعُونَ
حَسِيسَهَا ۖ وَهُمْ فِي مَا اشْتَهَتْ أَنْفُسُهُمْ خَالِدُونَ ﴿١٠٢﴾ لَا يَحْزُنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ
الْمَلَائِكَةُ هَٰذَا يَوْمُكُمُ الَّذِي كُنْتُمْ تُوعَدُونَ ﴿١٠٣﴾

---

97. (And tell those people that as stated earlier) The Revolution which will bring forth solid and constructive results is near. Those who deny the truth of Our Law will be shocked and exclaim, "O woe unto us. How unaware we were of this impending revolution that we continued to transgress!"

98. At that time they will be told, "You, and all the leaders you obeyed in place of the Divine Laws, are fuel for *Jahannum* (the devastating and fiery chastisement). (Its flames are not fuelled from external sources. Your own misdeeds become its flames). You (yourself ignite it and then) get burnt to ashes. 2:24 ; 3:9 ; 66:6

99. If these deities of yours truly had any power, then why should they (your leaders) be drawn into this devastating chastisement? Now they will remain trapped in it.

100. Their screaming and crying will be so loud and intense that they will be unable to hear anyone.

101. However those who, on account of their deeds, have been adjudged worthy of a balanced way of life will be kept far away from this chastisement.

102. So far away that they will not even hear the faintest sound thereof (19:71). All their desires will be fulfilled and they will abide in that pleasant state beyond count of time.

103. Even the most serious revolution will not disturb them; and all constructive forces of the universe will be with them. They will be told that this is the era which they had been promised and that it was bound to come one day. (27:89).

يَوْمَ نَطْوِي السَّمَآءَ كَطَيِّ السِّجِلِّ لِلْكُتُبِ ۚ كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُ ۚ وَعْدًا عَلَيْنَا ۚ إِنَّا كُنَّا
فَٰعِلِينَ ﴿١٠٤﴾ وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنۢ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّٰلِحُونَ ﴿١٠٥﴾ إِنَّ فِي
هَٰذَا لَبَلَٰغًا لِّقَوْمٍ عَٰبِدِينَ ﴿١٠٦﴾ وَمَآ أَرْسَلْنَٰكَ إِلَّا رَحْمَةً لِّلْعَٰلَمِينَ ﴿١٠٧﴾ قُلْ إِنَّمَا يُوحَىٰٓ إِلَيَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ
وَٰحِدٌ ۖ فَهَلْ أَنتُم مُّسْلِمُونَ ﴿١٠٨﴾

104. In that era We will roll-up all those who are in the high echelons of society; like a scroll that is rolled-up after the accounts are closed. (This is because at that time they would no longer be needed. The social values and economic system would be under one control ~ 39:67. Equality of mankind would return once more; just as it existed in the first era of human creation. Society would revert to being like when all mankind was one nation and means of nourishment were freely available to everyone ~ 2:213; 10:19.) This is Our promise (established programme) which will be fulfilled.[1]

105. And after explaining these relevant matters, in every revealed book We had laid down the basic and fundamental law that the rightful heirs of the earth (the state, its governance and sources of wealth) shall only be the righteous people who possess abilities in these matters and who live according to Our Laws.

106. This basic law of life has the absolute potential reality for every nation that lives according to Our Laws. (This reality is that the inheritance of earth is conditional on capability as well as obedience of the Divine Law.) Without these two qualities one can attain temporary superiority; but cannot have it as a rightful inheritance.)

107. (The code of Divine Laws according to which you become the rightful inheritors of this earth, has now been given to the people through you; so) "O Rasool! Proclaim to all people that their correct and complete development can only be achieved through obeying these Divine Laws. The nation that rejects these Laws will be deprived of Divine blessings (9:61). Your Nubuwaat shall thus become a source of real blessings (Rahmat) for all the humanity.

108. Proclaim that the essence of the teachings which have been revealed to you, is that real authority and power lie with Allah alone. No one besides Allah is worthy of obedience and subservience. Ask them, "Do you submit to the obedience of these Laws (or not)?"

1. (If these verses are considered to pertain to the life after death then it has the reference to total annihilation of this physical universe after which another era of new creation would begin; in that case this particular Verse points out to a great event when after this Doom, recreation of anew universe shall start, like it has happend the first time).

فَإِن تَوَلَّوْا فَقُلْ آذَنتُكُمْ عَلَىٰ سَوَاءٍ ۖ وَإِنْ أَدْرِي أَقَرِيبٌ أَم بَعِيدٌ مَّا تُوعَدُونَ ﴿١٠٩﴾ إِنَّهُ يَعْلَمُ الْجَهْرَ
مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ ﴿١١٠﴾ وَإِنْ أَدْرِي لَعَلَّهُ فِتْنَةٌ لَّكُمْ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿١١١﴾ قَالَ رَبِّ
احْكُم بِالْحَقِّ ۗ وَرَبُّنَا الرَّحْمَٰنُ الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١١٢﴾

ع ١٩

109. If they turn away tell them, "I have warned you (about the consequences of the right or wrong way of living; it is at your own discretion whether to accept it or not). (Should you not accept it) You will be destroyed. I cannot tell you when that Hour of Doom about which you are being warned will come; whether it shall be soon or later (but it will certainly come).

110. (Even if you adopt a hypocritical attitude and present what you do not have in your heart, the onset of the Hour of Doom will not stop because) *Allah's* Law of *Mukafat* is well aware of whatever you say openly or that which you conceal (in your hearts).

111. (And if there is some delay in its occurrence) I do not know whether a delay will add to your miseries; or whether it will give respite to enable you to take some advantage from the provisions of life."

112. (The *Rasool* conveyed everything to the people in accordance with the Divine Guidance and thereafter) He said, "O my *Rabb*! Time has now come for You to announce the verdict (between me and these people)." Then he told his people, "Our Sustainer; Our *Rabb* is *Ar-Rahman*. We implore His succour that He may grant us the opportunity for the full development of our abilities; so that we are able to stand up to combat all that He ascribes."

سُورَةُ الحَجّ (٢٢)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمْ ۚ اِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ
عَظِيْمٌ ١ يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّآ اَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ
حَمْلَهَا وَتَرَى النَّاسَ سُكٰرٰى وَمَا هُمْ بِسُكٰرٰى وَلٰكِنَّ عَذَابَ اللّٰهِ شَدِيْدٌ ٢ وَمِنَ النَّاسِ مَنْ
يُّجَادِلُ فِي اللّٰهِ بِغَيْرِ عِلْمٍ وَّيَتَّبِعُ كُلَّ شَيْطٰنٍ مَّرِيْدٍ ٣

SURAH AL-HAJJ : 22

1. O mankind! Be conscious of and guard the Laws of your *Rabb* (and establish your society on correct lines). If you will not do this (on your own), then it will happen through a tremendous revolution which will shake everything from their very roots.

2. The severity of the havoc created on the Day this revolution takes place would be such that (no one will bother to take notice of the other; and) even mothers will forget their nurslings and not feel sorry at all; pregnant women will suffer miscarriages; everyone will appear to be intoxicated although they would not be drunk; and all this will be because of severe punishment from *Allah*.

3. (These Divine Laws are very simple, straightforward and clear; yet) Some people who have neither knowledge nor vision raise controversies in this regard. This happens because they follow their own rebellious passions not realising that this attitude will deprive them of life's bounties.

كُتِبَ عَلَيْهِ أَنَّهُ مَن تَوَلَّاهُ فَأَنَّهُ يُضِلُّهُ وَيَهْدِيهِ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٤﴾ يَا أَيُّهَا النَّاسُ إِن
كُنتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِن مُّضْغَةٍ
مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ ۚ وَنُقِرُّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا
ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ ۖ وَمِنكُم مَّن يُتَوَفَّىٰ وَمِنكُم مَّن يُرَدُّ إِلَىٰ أَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِن بَعْدِ عِلْمٍ
شَيْئًا ۚ وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنبَتَتْ مِن كُلِّ زَوْجٍ
بَهِيجٍ ﴿٥﴾

4. In any case, according to Our Law the one who follows his own rebellious passions or selfish companions shall end up on an erroneous path which would lead him to the utter destruction of *Jahannum*.

5. (These people adopt this attitude because they assume that life exists only in this world and that it ends with death; and for them success lies in collecting as much wealth as possible through any possible means.)

Tell them, "If you are in doubt about (the truth of) life after death, because such a phenomenon does not (outwardly) appear feasible, just ponder the fact how We initiated your creation out of inorganic matter. (Thereafter with the mixture of water, the first life cell appeared. Life then passed though various phases of development until it reached a stage where augmentation took place by procreation. Pregnancy takes place in the mother's womb; then life takes the form of a suspended leech; an embryonic lump is formed, which is complete in some forms yet incomplete in others. It passes through all these stages so that the latent potentialities in the embryo are gradually developed ~ 23:13.) Then We cause the fetus to stay in the mother's womb for a certain period according to Our Law, after which it appears in this world as an infant. Then you gradually grow up and reach the age of maturity (16:70). Some of you die in the prime of youth, while some become so old that in that reduced state of mind you start forgetting things which once you knew so well."

(This is an example of the intrinsic evolutionary process. Now consider the outside world and reflect) Over the land that is lying dry and barren with no sign of life and growth. When rain falls over it, it becomes verdant and gradually brings forth a world of beautiful greenery. This dead land thus becomes a world of marvellous scenery.

ذلك بأن الله هو الحق وأنه يحي الموتى وأنه على كل شيء قدير ٦ وأن الساعة آتية لا ريب

فيها وأن الله يبعث من في القبور ٧ ومن الناس من يجادل في الله بغير علم ولا هدى ولا

كتب منير ٨ ثاني عطفه ليضل عن سبيل الله له في الدنيا خزي ونذيقه يوم القيمة

١ / ع ١٠ / ٨ عذاب الحريق ٩ ذلك بما قدمت يداك وأن الله ليس بظلام للعبيد ١٠

6. (All this happens because the existence of *Allah* is an absolute fact. His Law always brings forth solid and constructive results; and brings lifeless objects to life. Therefore it is not at all difficult for Him to bring the dead back to life.) He has laid down measures (laws) for everything; and He exercises absolute and full control over everything.

7. These are the laws according to which dead nations are brought back to life; and human beings receive life after death. Accordingly, the revolution that will give new life to this apparently weak and lifeless group will surely come; and there is no doubt about it. Likewise there is no doubt that *Allah* will also bring the dead to life.

8. But (as has been said afore in verse 22:3) there are certain people who have neither the knowledge nor vision, nor the correct guidance or manifesto (code of laws) that would take them out of the darkness and illuminate them. Yet they dispute and raise controversies regarding the Divine Laws.

9. When you talk to such a person (instead of listening to you and answering rationally), he turns away (with scorn and arrogance). He leads (not only himself) but also other people astray. For him there is disgrace and ignominy in this world and a burning chastisement on the Day of Judgment. (In other words his present is gloomy; and so also the future.)

10. (He will be told that) This is the outcome of your own deeds. *Allah* is certainly never unjust to His obedient people (and they will face the consequences of their deeds).

وَمِنَ النَّاسِ مَن يَعْبُدُ اللَّهَ عَلَىٰ حَرْفٍ ۖ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ ۖ وَإِنْ أَصَابَتْهُ فِتْنَةٌ
انقَلَبَ عَلَىٰ وَجْهِهِ خَسِرَ الدُّنْيَا وَالْآخِرَةَ ۚ ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ١١ يَدْعُو مِن
دُونِ اللَّهِ مَا لَا يَضُرُّهُ وَمَا لَا يَنفَعُهُ ۚ ذَٰلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ١٢ يَدْعُو لَمَن ضَرُّهُ أَقْرَبُ مِن
نَّفْعِهِ ۚ لَبِئْسَ الْمَوْلَىٰ وَلَبِئْسَ الْعَشِيرُ ١٣

11. (There are some people who turn away from the Divine Laws in this manner. On the other hand) There are those who do obey the Divine Laws, but they are always on the edge. They are satisfied if they see something good in obeying the Laws, but if they apprehend any kind of loss, they turn away without any hesitation (4:143). As a result of such an attitude, they are the losers in this world as well as in the hereafter. (This loss is so palpable that it is beyond comparison and needs no further discussion or arguments.)

12. (Such a mentality occures because they are not convinced of the firmness of Divine Laws. Therefore, when they perceive a loss apparently resulting from obeying these laws) They leave aside *Allah* and start calling for help from other forces which, in fact, hold no power to benefit or harm them. Can there be any bigger mistake?

13. They call for the help of such forces which cause far more harm than they are of benefit. How evil are these patrons and their associates!

(Whenever human beings call on other forces besides *Allah* for help, these would be either another human being, or some natural phenomena. All forces of nature have been subjugated to man by God, and therefore none can be superior to him. On the other hand, human beings are equal and therefore none amongst them can be worthy of superiority or worship. It is against human dignity that he should consider another man, or something that is inferior to him, as his superior. Can there be a greater loss? Even if a man extols another at the cost of his own respect and dignity, this cannot be considered real benefit. Quran teaches us about mutual cooperation, whereby human beings help each other without degrading one another. However, when one man has to beg from another for help, his human dignity is destroyed. This is a great loss and *Shirk*; and leads to destruction in this world and in the hereafter.)

إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ۚ إِنَّ اللَّهَ
يَفْعَلُ مَا يُرِيدُ ﴿١٤﴾ مَن كَانَ يَظُنُّ أَن لَّن يَنصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ
إِلَى السَّمَاءِ ثُمَّ لْيَقْطَعْ فَلْيَنظُرْ هَلْ يُذْهِبَنَّ كَيْدُهُ مَا يَغِيظُ ﴿١٥﴾ وَكَذَٰلِكَ أَنزَلْنَاهُ آيَاتٍ بَيِّنَاتٍ
وَأَنَّ اللَّهَ يَهْدِي مَن يُرِيدُ ﴿١٦﴾ إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ وَالنَّصَارَىٰ وَالْمَجُوسَ
وَالَّذِينَ أَشْرَكُوا إِنَّ اللَّهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ﴿١٧﴾

---

14. On the contrary, *Allah* shall bestow an evergreen blissful life on those who have conviction in the firmness of the Divine Laws (and who in conformity with these laws do deeds which help in developing their potentialities; and who work to correct disorder in society). All this happens in accordance with that Divine Law of *Mukafat*, which He has made according to His *Mashiyyat* and desire.

15. Anyone who believes that an outside factor or law has no effect on the outcome of human actions; and denies the fact that the present and future pleasures in life are only achievable with Divine help (by following His laws); should try depending only on material resources and sever all links with Divine values. Then let him see whether his scheme or strategy indeed succeeds in obliterating the realities, the very imagination of which enrages him. (To do so is impossible. Divine Laws are not such that they become effective only if you accept them; and that if you reject them they have no link with your affairs. All human affairs will always be under the Divine Laws; for they produce destined outcomes for human deeds irrespective of whether one accepts them or not. There is no escape in this world or in the hereafter.)

16. How clear, candid and convincing are these signs and reasoning with which We have revealed the Divine Code; but only those who wish to benefit from them can do so. (If one keeps one's eyes closed what benefit can the light of the sun provide him?)

17. (The greatest hurdles in accepting the unity of Law are the religious factions due to which one becomes highly prejudiced and is closed to open reasoning. Inspite of all arguments they cannot see the right path; and it is therefore not possible to do away with these differences.)
So whether they are *Momineen*, Jews, Sabians, Christians or polytheists, there is only one course left open for settling their differences. (And that is) Let them continue following their own codes. The results that ensue from their deeds will positively show who tread the correct path in conformity with the Divine Code, and who went astray. Nothing is hidden from *Allah* and every action will ultimately produce corresponding results. (6:136; 11:121; 22:55-56)

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ
وَالشَّجَرُ وَالدَّوَابُّ وَكَثِيرٌ مِنَ النَّاسِ ۖ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ ۗ وَمَنْ يُهِنِ اللَّهُ فَمَا لَهُ مِنْ مُكْرِمٍ ۚ
إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ ۩ ﴿١٨﴾ هَٰذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِّهِمْ ۖ فَالَّذِينَ كَفَرُوا قُطِّعَتْ السجدة ٦
لَهُمْ ثِيَابٌ مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ﴿١٩﴾ يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ ﴿٢٠﴾

18. (If someone wants to see how in spite of difference in colour, creed or religious conviction, the Divine Law is universally obeyed) One should ponder the outer universe. One will observe that whatever exists in the universe, namely the sun, the moon, the stars, mountains, trees and other living beings; they all bow to and follow Divine Laws. (So can a human being who is a part of this un rse stay outside the ambit of these laws? How is this possible? The difference is that whereas everything in the universe is by its very nature compelled to follow the destined Law, man is given choice and discretion. He can follow the Law if he wishes, or disobey it if he chooses to do so. It is the result of this choice and discretion that) Many people follow His Law, while others choose to disobey. Whoever disobeys will suffer the resulting punishment. This punishment is a life of disgrace as no one else can bestow honour and respect on the one who becomes a victim of chastisement received by defying God's Laws. This is because respect and honour are tied with obedience to Divine Laws (35:10; 89:16).

The Divine Laws (according to which decisions regarding honour, respect or debasement are taken) are compiled according to His Law of *Mashiyyat*. None can interfere in it (whether these laws pertain to the outside world or human beings, they are all determined only by *Allah*; and no one else).

19. (Apparently there are many religions in the world but in actual fact) Mankind is divided into two groups; one which is convinced of the truthfulness of *Allah's* Law of universal *Rabubiyyat*, and the other which rejects it. These groups are in continuous tussle.

As for those who insist on denying the Divine Laws, there is nothing for them except destruction and doom. (This will be such a severe chastisement that its flames will engulf their center of consciousness ~ 104:6-7.) It will totally disintegrate their personalities; and their heads, which presently are held high with pride and arrogance, will stoop under the constraining impact of this grievous punishment.

20. All external and internal rigidness will melt away.

وَلَهُم مَّقَامِعُ مِنْ حَدِيدٍ ﴿٢١﴾ كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ
الْحَرِيقِ ﴿٢٢﴾ إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ٢ ع ١٢ ٩
يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِن ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٢٣﴾ وَهُدُوا إِلَى الطَّيِّبِ مِنَ
الْقَوْلِ وَهُدُوا إِلَىٰ صِرَاطِ الْحَمِيدِ ﴿٢٤﴾

21. (At present they have transgressed every limit of tyranny and oppression and are neither open to reasoning nor are they prepared to give up their stand; therefore there is no option left, except that) They will be held back with force; and mankind will be saved from their cruelties when their might is shattered (21:39; 57:25).

22. (This arrangement should not be on provisional and temporary basis. It should be permanent, so that) When they are panic stricken and try to escape, they should be driven back and told to taste the suffering and torment which burn and reduce everything to ashes. (They will face this situation in this world as well as in the hereafter.)

23. (In contrast is the other group of) The *Momineen*, on the basis of their *Eiman* and positive constructive deeds, shall abide in a society that is evergreen. (They will occupy very high positions in the state and) Their insignia will be bracelets of gold and necklaces of pearls and garments of finest silk.[1]

24. For they were guided to an extremely pure, pristine and pleasant ideology of life; and were guided on to the way that is worthy of unlimited praise and admiration (35:33). (This will be the pattern of their life in this world as well as in the hereafter.)

1. These insignia would in fact be indicative of the unique stature of *Momineen*; that of enjoying complete freedom.

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً الْعَاكِفُ
فِيهِ وَالْبَادِ ۚ وَمَنْ يُرِدْ فِيهِ بِإِلْحَادٍ بِظُلْمٍ نُذِقْهُ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٥﴾ وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ ٣ ع ١٠
الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ﴿٢٦﴾ وَ
أَذِّنْ فِي النَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَىٰ كُلِّ ضَامِرٍ يَأْتِينَ مِنْ كُلِّ فَجٍّ عَمِيقٍ ﴿٢٧﴾

25. *Kaba* is the center of the system, the exhilarating scenario of which has been depicted afore. This place is worthy of the highest respect and will ultimately become the fountainhead of Divine obedience. We have declared it open for the whole of mankind, for those who dwell here and for those who come from abroad. (Its doors are open to all who have been denied justice and fairness; and everyone shall benefit equally from its bounties.) But if someone tries to deviate even a little from the right course, by either profanity or evil doing, We shall punish him severely.

Not only do these people themselves flout this system of justice and equity, they prevent others from coming towards it. (How long can their transgression be tolerated?) The time has now come to put a check on their actions, in order to protect humanity from their excesses and aggression (21:39).

26. This center of Divine Order was founded by *Abraham*, so that obedience would remain for *Allah* alone. No one else should be ascribed a share in it.
We had told him that the center should be purged of all self-made concepts and beliefs and reserved for educating and disciplining people. The responsibilities of people so organised would be to supervise and keep vigil over the actions of other nations; establish an exemplary social and judicial system; and thereafter to completely submit to the Divine Order. (2:125; 2:197; 3:17; 3:95.)

27. (After this We told *Abraham* to) Proclaim to people that they should henceforth come to this place for the final decisions on their affairs. They should come from every part of the world, after travelling long distances on foot or on mounts which may become lean on account of fatigue from the journey.

لِّيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا اسْمَ اللَّهِ فِي أَيَّامٍ مَّعْلُومَاتٍ عَلَىٰ مَا رَزَقَهُم مِّن بَهِيمَةِ الْأَنْعَامِ
فَكُلُوا مِنْهَا وَأَطْعِمُوا الْبَائِسَ الْفَقِيرَ ﴿٢٨﴾ ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ وَلْيَطَّوَّفُوا
بِالْبَيْتِ الْعَتِيقِ ﴿٢٩﴾ ذَٰلِكَ وَمَن يُعَظِّمْ حُرُمَاتِ اللَّهِ فَهُوَ خَيْرٌ لَّهُ عِندَ رَبِّهِ ۗ وَأُحِلَّتْ لَكُمُ
الْأَنْعَامُ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ ۖ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٣٠﴾

28. They should come here so that they can witness with their own eyes the beneficial (and wonderful) work being done for them by this system.
And during the appointed days of this congregation, they should slaughter the cattle We have provided, after proclaiming on them the name of *Allah*. They should eat their meat themselves and also feed the needy and poor who may be there.

29. (Let them eat, drink and ponder the schemes with consultations.) Consultation will remove impurities from their collective/national lives, so that they will be able to discharge their duties and responsibilities (which they have undertaken upon themselves for the sake of the collective welfare of society). In this way the entire *Umma* shall become the guardian of this Centre, which in this world is a unique symbol of freedom, strength and Divine Authority. The Centre also enjoys the honour of being the first and the oldest house.

30. This is the objective of this congregation. Thus for the one who observes and honours restrictions prescribed by *Allah*, the deeds would rebound for his own good in accordance with the Divine Laws.

(We said afore that you can slaughter animals in this congregation; but remember that) All cattle are lawful to you except those forbidden (earlier in verse 5:3).
(But one should not be under the impression that by merely following the code concerning restrictions on edibles, the purpose of *Deen* has been fulfilled. For this it is also important that) One should keep away from everything that makes life static; dulls one's thinking capability; and suspends the process of action. And idol worship (*Ausan*) is their perceivable form[1]. (When life becomes stagnant, pollution occurs in all its parts, thereby stopping the development of all capabilities.
But movement and struggle without determining the objective is also meaningless. It is therefore important that one should shun every concept which takes him away from his destined course.)

---

1. In the same manner as obeisance and prostration during prayers is a perceptible demonstration that we fully obbey the Divine laws and do not accept and other authority as our Sovereign, circumabulating around kaba is a perceptible demonstration of...........................

حُنَفَآءَ لِلّٰهِ غَيْرَ مُشْرِكِيْنَ بِهٖ ؕ وَمَنْ يُّشْرِكْ بِاللّٰهِ فَكَاَنَّمَا خَرَّ مِنَ السَّمَآءِ فَتَخْطَفُهُ الطَّيْرُ
اَوْ تَهْوِيْ بِهِ الرِّيْحُ فِيْ مَكَانٍ سَحِيْقٍ ﴿۳۱﴾ ذٰلِكَ ۗ وَمَنْ يُّعَظِّمْ شَعَآئِرَ اللّٰهِ فَاِنَّهَا مِنْ تَقْوَى
الْقُلُوْبِ ﴿۳۲﴾ لَكُمْ فِيْهَا مَنَافِعُ اِلٰۤى اَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَاۤ اِلَى الْبَيْتِ الْعَتِيْقِ ﴿۳۳﴾ وَلِكُلِّ اُمَّةٍ (۳) ع ۸ (۱۱)
جَعَلْنَا مَنْسَكًا لِّيَذْكُرُوا اسْمَ اللّٰهِ عَلٰى مَا رَزَقَهُمْ مِّنْۢ بَهِيْمَةِ الْاَنْعَامِ ؕ فَاِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ فَلَهٗۤ
اَسْلِمُوْا ؕ وَبَشِّرِ الْمُخْبِتِيْنَ ﴿۳۴﴾

---

31. The correct course of action is to fully and wholeheartedly concentrate on obeying the Divine Law; and not to include any other authority in this obedience. Bear in mind that whoever bows before or obeys any other authority, will be deprived of the high status bestowed on human beings. An example of a person like this is the one who comes hurtling down from the skies and falls to the lowliness of the earth. He is left helpless just like how when a chick falls from its nest and a bird of prey swoops it away; or he is so weak and lean that even a fast whiff of air would swirl him like a straw and throw him away.

32. This is exactly what happens when someone obeys powers other than Allah. (On the contrary) Those who obey the Divine System and visibly honour its symbols really show, from the depth of their hearts, their complete regard and respect for the laws of *Allah*. (But one should bear in mind that mere show of respect for the symbols is not an end in itself. If all these symbols take the form of rituals only they would take man far away from the spirit of *Deen*.)

33. (Once again, bear in mind the reality that the cattle which you slaughter during this congregation for eating, do not assume any sanctity like other such animals which are offered as sacrifice in various other places of worship.) These are just ordinary cattle whose services you have utilized during the journey; and then after reaching the *Kaba*, you slaughter them for eating.

34. (This is not the first time that We have told you the manner according to which an animal has to be slaughtered.) We had given such instructions to other communities as well; that while slaughtering animals they should proclaim the name of *Allah* on them (6:163; 22:35). The objective is that you should always bear in mind the true and clear concept of *Allah*; and you should never lose sight of the reality that absolute authority over you is that of *Allah* alone and none else. Therefore you should obey only His Laws. (This is the gist of the Divine Code which no one should dispute ~ 22:67). You should therefore give the glad tidings of life to people who submit to this supreme reality.

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ عَلَىٰ مَا أَصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا
رَزَقْنَاهُمْ يُنفِقُونَ ﴿٣٥﴾ وَالْبُدْنَ جَعَلْنَاهَا لَكُم مِّن شَعَائِرِ اللَّهِ لَكُمْ فِيهَا خَيْرٌ ۖ فَاذْكُرُوا اسْمَ
اللَّهِ عَلَيْهَا صَوَافَّ ۖ فَإِذَا وَجَبَتْ جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطْعِمُوا الْقَانِعَ وَالْمُعْتَرَّ ۚ كَذَٰلِكَ سَخَّرْنَاهَا
لَكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٣٦﴾ لَن يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَٰكِن يَنَالُهُ التَّقْوَىٰ مِنكُمْ ۚ
كَذَٰلِكَ سَخَّرَهَا لَكُمْ لِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَاكُمْ ۗ وَبَشِّرِ الْمُحْسِنِينَ ﴿٣٧﴾

---

35. These are the people who tremble at the very thought of disobeying the Divine Laws that have been presented to them (8:2). They patiently and courageously endure the obstacles and difficulties which come in their way while obeying these laws; and they never waver. Thus they establish the system of *Salat* and keep open all that We have made available to them (for the nourishment and benefit of other human beings).

36. And the camels (which are slaughtered during this congregation for the purpose mentioned above) are also among the symbols of the Divine Order. In fact anything which contributes in anyway towards establishing or strengthening the Divine System is counted among such symbols. (But this does not mean that these cattle become sacred for you.) They are for your use. So line them up and slaughter them after proclaiming the name of *Allah*; and when they fall to the ground on any of their sides, eat their flesh and feed the needy as well as those who are in distress. It is for this purpose that We have made animals subservient to your needs, so that you (should have no worry about your food and) can pay full attention to your high goal so that you may achieve fruitful results.

37. (It is being reiterated that these cattle are essentially to meet your requirements; and that this is the reason for slaughtering them on this occasion.) It is not their blood or flesh which reaches *Allah*; what matters unto Him is how you guard His Laws. He has made the cattle subservient to you so that you (become free of your physical needs and) can wholeheartedly make efforts to ensure that the Code of Law ordained by *Allah* for your guidance, attains supremacy over all man-made laws (2:185). And to the people who lead balanced and graceful lives according to the Divine Laws, give glad tidings of the very pleasant outcomes of their deeds.

٥ ع ٥ ١٣

إِنَّ اللَّهَ يُدَافِعُ عَنِ الَّذِينَ آمَنُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُورٍ ﴿٣٨﴾ أُذِنَ لِلَّذِينَ يُقَاتَلُونَ
بِأَنَّهُمْ ظُلِمُوا ۚ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ ﴿٣٩﴾ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا
أَنْ يَقُولُوا رَبُّنَا اللَّهُ ۗ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهُدِّمَتْ صَوَامِعُ وَبِيَعٌ وَصَلَوَاتٌ
وَمَسَاجِدُ يُذْكَرُ فِيهَا اسْمُ اللَّهِ كَثِيرًا ۗ وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ ۗ إِنَّ اللَّهَ لَقَوِيٌّ عَزِيزٌ ﴿٤٠﴾
الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا
عَنِ الْمُنْكَرِ ۗ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ ﴿٤١﴾

---

38. And accordingly *Allah* shall ward off evils and keep *Momineen* who continue following this path, safe from the reach of their enemies. (How can those who are not trustees of human good and welfare and who stubbornly deny the Divine System, be liked by God?)

39. It is for this reason that permission is hereby given to the people (*Momineen*) who have been very oppressed and against whom war is being wrongfully waged, to fight (in self-defence). *Allah* indeed has the power to support oppressed people.

40. The only fault of the oppressed people who were unjustifiably driven from their homes was that they proclaimed *Allah* alone as their Sustainer. 5:59 ; 85:8 (But evil rebellious forces never easily permit people to exercise the option of having their own *Rabb*.) Imagine, if *Allah* had not enabled people to defend themselves against others (and let loose the rebellious forces to do whatever they liked), they would have not even spared places of worship like monasteries, churches, synagogues and mosques, where *Allah's* name is proclaimed profusely. These places would have been pulled down long ago. *Allah* will thus most certainly help any group which rises to defend the System based on justice and equity (wherein the freedom to worship is the basic right). Indeed *Allah* is most powerful and reigns supreme over everything.

41. (Concerning the group of oppressed people which has at last risen to wipe out transgression and *Zulm*) If We bestow on them the authority to rule and they do come into power, (they will not do any injustice and oppression but) they will establish *Salat* (so that everyone in society follows the system of Divine Laws). They will provide means of development to each and everyone and enforce Laws which are in conformity with the Divine Code (the *Quran*); and forbid people from doing anything that is contrary to it. In other words, in every case they will first look for the guidance given by *Allah's* Law; and then after discussion and consultation decide their affairs according to the Divine Law (5:44).

وَإِن يُكَذِّبُوكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَثَمُودُ ﴿٤٢﴾ وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ﴿٤٣﴾ وَ
أَصْحَابُ مَدْيَنَ ۖ وَكُذِّبَ مُوسَىٰ فَأَمْلَيْتُ لِلْكَافِرِينَ ثُمَّ أَخَذْتُهُمْ ۖ فَكَيْفَ كَانَ نَكِيرِ ﴿٤٤﴾
فَكَأَيِّن مِّن قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَبِئْرٍ مُّعَطَّلَةٍ وَقَصْرٍ
مَّشِيدٍ ﴿٤٥﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ
بِهَا ۖ فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَٰكِن تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ ﴿٤٦﴾

---

42. (This O *Rasool* is the object of your mission) But if these people (in spite of such clarity) still adamantly belie you (then there is nothing new in it). Remember that long before your time the people of *Noah*, the tribe of *Aad* and *Thamud*, also belied their *Rusul*.

43. And so did *Abraham's* people and those of *Lot*.

44. And the dwellers of *Madiyan* (people of *Shuaib*). Similarly *Moses* too was belied. In every case We gave these rebels respite according to Our Law of *Mukafat* (so that they could revert to the right course); but when they did not Our Law took them to task. (Just go through the pages of history to find out) How terrible was the consequence of their reprobation!

45. (History will tell you how) Many habitations were destroyed by Our Law of *Mukafat*, for they were immersed in oppression and evil doings (and the weak and poor people were simply fed up with them). Their habitations were destroyed; and their tall buildings tumbled down, wells lay abandoned and well-built castles became ruins.

46. Have these people not travelled in those areas (so that they could take some warning from the ruins); and have their hearts not become wiser to ponder these matters rationally and their ears to listen? (In fact when a person closes his mind, it does not mean that the eyes become blind. They continue seeing things, but their hearts within become blind, thus diminishing their faculties of thought and understanding.)

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ ۚ وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا تَعُدُّونَ ﴿٤٧﴾
وَكَأَيِّنْ مِنْ قَرْيَةٍ أَمْلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ ثُمَّ أَخَذْتُهَا وَإِلَيَّ الْمَصِيرُ ﴿٤٨﴾ قُلْ يَا أَيُّهَا النَّاسُ (٦) ع (١٠) (١٣)
إِنَّمَا أَنَا لَكُمْ نَذِيرٌ مُبِينٌ ﴿٤٩﴾ فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ
كَرِيمٌ ﴿٥٠﴾ وَالَّذِينَ سَعَوْا فِي آيَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٥١﴾

47. When these people (who instead of using their intellect keep on insisting and) ask why the threatened chastisement is not approaching fast, tell them that the Law of *Allah* is unchangeable. According to this Law it is just possible that you do not see the results of your actions (but the point is that when these results are compiled according to the Divine Laws, Some times it takes time for their manifestation). According to the Divine System the duration of a day equals a thousand years according to your count (32:5; 70:4). (Changes in the universe and catastrophic upheavals in nations sometimes take long to occur.)

48. (Therefore explain to them that because the punishment is not coming soon, they should not be any deception that the Law of *Mukafat* is merely an empty threat. Historical episodes provide evidence to this hard fact that) Many cruel and unjust nations were in the first instance given a respite; and (when they did not mend their ways) were then taken to task. (They should therefore understand that their end too will be according to this Law. They cannot escape from it.) Ultimately they have to come back to us.

49. (O *Rasool*!) Tell them, "My duty is only to give you clear warning of *Allah's* Law of *Mukafat*."

50. Those who are convinced of the truthfulness of these Laws and do positive constructive deeds, will not only be safe from destruction but will also be provided with honourable sustenance.

51. As for those who try to thwart Our Law by trying to live a successful life while opposing Divine Laws, they will never be able to do so (as they are living in fool's paradise). Every door to success and achievement will be closed on them and they will be unable to take even one step forward. (They will thus be destroyed.)

وَمَآ أَرْسَلْنَا مِن قَبْلِكَ مِن رَّسُولٍ وَلَا نَبِيٍّ إِلَّآ إِذَا تَمَنَّىٰٓ أَلْقَى ٱلشَّيْطَـٰنُ فِىٓ
أُمْنِيَّتِهِۦ فَيَنسَخُ ٱللَّهُ مَا يُلْقِى ٱلشَّيْطَـٰنُ ثُمَّ يُحْكِمُ ٱللَّهُ ءَايَـٰتِهِۦ ۗ وَٱللَّهُ عَلِيمٌ حَكِيمٌ ٥٢
لِّيَجْعَلَ مَا يُلْقِى ٱلشَّيْطَـٰنُ فِتْنَةً لِّلَّذِينَ فِى قُلُوبِهِم مَّرَضٌ وَٱلْقَاسِيَةِ قُلُوبُهُمْ ۗ وَإِنَّ
ٱلظَّـٰلِمِينَ لَفِى شِقَاقٍۭ بَعِيدٍ ٥٣ وَلِيَعْلَمَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ أَنَّهُ ٱلْحَقُّ مِن رَّبِّكَ فَيُؤْمِنُوا۟ بِهِۦ
فَتُخْبِتَ لَهُۥ قُلُوبُهُمْ ۗ وَإِنَّ ٱللَّهَ لَهَادِ ٱلَّذِينَ ءَامَنُوٓا۟ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ ٥٤

52. (This is not the first time that We have laid down and explained the causes of the rise and fall of nations. We have revealed this through various *Anbia*; but what has happened is that) Our *Rasool* came and conveyed *Allah's* message to the people; but when he departed they interfered with the Divine Message because of their nefarious designs, so much so that it became totally different. Then *Allah* would send another *Rasool*, who would strengthen these Laws again by sifting out human interference. This is because *Allah* knows all and His acts are based on wisdom (6:113)

53. The result of human interference in the Divine Laws is that those whose hearts are deceased (with selfish motives), or are rigidly against accepting the truth, remain seditious (and also keep others in the same state of mind).
Think of the extent to which the *Zalimeen* who reject the Divine Laws can go. (They coin their own *Sharia* and then attribute it to *Allah* ~ 2:79.)

54. This consecutive system of revelation has now reached the *Quran*, wherein We have collected in its true form, all that was revealed earlier to various *Anbia* (5:48). There is no human adulteration in it; nor will it ever be possible to do so because *Allah* himself has taken the responsibility of its preservation (15:9).
People who ponder over it rationally will clearly understand that everything revealed in the *Quran* is the established truth from your Sustainer. (So in all fairness) With complete submission of their hearts they should express *Eiman* in its truthfulness and obey it in true spirit. (And Our Law is that) We guide whoever expresses *Eiman* in the truthfulness of *Wahi*, towards a balanced and straight path of life.

وَلَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِّنْهُ حَتَّىٰ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً أَوْ يَأْتِيَهُمْ عَذَابُ يَوْمٍ
عَقِيمٍ ﴿٥٥﴾ الْمُلْكُ يَوْمَئِذٍ لِّلَّهِ يَحْكُمُ بَيْنَهُمْ ۚ فَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي جَنَّاتِ
النَّعِيمِ ﴿٥٦﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُّهِينٌ ﴿٥٧﴾ وَالَّذِينَ هَاجَرُوا فِي
سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا أَوْ مَاتُوا لَيَرْزُقَنَّهُمُ اللَّهُ رِزْقًا حَسَنًا ۚ وَإِنَّ اللَّهَ لَهُوَ خَيْرُ
الرَّازِقِينَ ﴿٥٨﴾ لَيُدْخِلَنَّهُم مُّدْخَلًا يَرْضَوْنَهُ ۗ وَإِنَّ اللَّهَ لَعَلِيمٌ حَلِيمٌ ﴿٥٩﴾

55. (But those who do not seriously ponder with reason and vision) They will always remain in doubt until the time when the promised hour unexpectedly overtakes them; or until the day of chastisement which will destroy all their hopes. (And) They will never be able to come back.

56. On that day power and authority shall lie only with the Divine Law and everything shall be decided according to that Code (the Quranic). This means that those who have faith in the truthfulness of Divine Laws and act on a constructive programme based on them, will enjoy the pleasures of life.

57. And those who deny and reject the Divine Law shall face the most disgraceful suffering.

58. If the people who have to leave their homes (and their belongings) for the sake of establishing this system are killed or die(a natural death), they should not be disheartened that this Divine System could not be established during their lifetime. They did take a full part in the struggle and earned an eternal life. (Therefore) After their death, *Allah* will provide them the best means of nourishment which will enable them to attain advanced stages of development in their life. *Allah* is certainly the One who provides the best of sustenance. 3:156 ; 4:100

59. And He will take them to that stage of life which they would appreciate very much. This is an absolute reality as He is All-knowing and takes everything to its destined end with complete forbearance.

ذٰلِكَ ۚ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوقِبَ بِهِ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرَنَّهُ اللّٰهُ ۗ إِنَّ اللّٰهَ لَعَفُوٌّ
غَفُورٌ ٦٠ ذٰلِكَ بِأَنَّ اللّٰهَ يُولِجُ الَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي الَّيْلِ وَأَنَّ اللّٰهَ سَمِيعٌ بَصِيرٌ ٦١
ذٰلِكَ بِأَنَّ اللّٰهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ هُوَ الْبَاطِلُ وَأَنَّ اللّٰهَ هُوَ الْعَلِيُّ الْكَبِيرُ ٦٢
أَلَمْ تَرَ أَنَّ اللّٰهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَتُصْبِحُ الْأَرْضُ مُخْضَرَّةً ۗ إِنَّ اللّٰهَ لَطِيفٌ
خَبِيرٌ ٦٣

60. However (the purpose for which you have been given permission to wage war is that ~ 22:39) people who had not committed aggression on others but had themselves been subjected to tyranny, have retaliated. Even then the enemy has not stopped and has instead committed further excesses. Under these circumstances the victim must be provided with every help in accordance with the Divine Laws. His Law certainly provides the means of protection to overcome excesses and every kind of aggression.

61. (This is because the Divine Law which operates in the universe, itself desires change ~ 3:139; so that the oppressed do not remain under perpetual oppression and the aggressor does not always have an upper hand.) Can you not see how (in the outer universe) the Divine Law makes night pass into daylight, and how the day then merges into the night? He is All-hearing, All-seeing.

62. This is because *Allah* alone is the ultimate truth. Everything else that men invoke besides Him is sheer falsehood. Concrete and positive results are produced only by following Divine Laws. Outside the ambit of these laws the process brings out negative and destructive results. The Divine Law is exalted and reigns supreme over all other laws.

63. The law that produces constructive results (in the universe) can be witnessed by how He sends down rain from the clouds, following which the earth turns lush green. Certainly it is only *Allah* who is fully aware, in the finest and most imperceptible ways, of the circumstances and capabilities of everything.

لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَاِنَّ اللّٰهَ لَهُوَ الْغَنِيُّ الْحَمِيْدُ ﴿٦٤﴾ اَلَمْ تَرَ اَنَّ اللّٰهَ ٨ ع ١٥
سَخَّرَ لَكُمْ مَّا فِي الْاَرْضِ وَالْفُلْكَ تَجْرِيْ فِي الْبَحْرِ بِاَمْرِهٖ ؕ وَيُمْسِكُ السَّمَآءَ اَنْ تَقَعَ عَلَى
الْاَرْضِ اِلَّا بِاِذْنِهٖ ؕ اِنَّ اللّٰهَ بِالنَّاسِ لَرَءُوْفٌ رَّحِيْمٌ ﴿٦٥﴾ وَهُوَ الَّذِيْٓ اَحْيَاكُمْ ز ثُمَّ يُمِيْتُكُمْ ثُمَّ
يُحْيِيْكُمْ ؕ اِنَّ الْاِنْسَانَ لَكَفُوْرٌ ﴿٦٦﴾ لِكُلِّ اُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوْهُ فَلَا يُنَازِعُنَّكَ
فِي الْاَمْرِ وَادْعُ اِلٰى رَبِّكَ ؕ اِنَّكَ لَعَلٰى هُدًى مُّسْتَقِيْمٍ ﴿٦٧﴾

64. Everything in the universe is busy fulfilling His destined programme. He does not need any outside help to make His Law effective. (This Law has built-in productive forces and) Its results are its own living proof and they beget unsolicited appreciation from all.

65. Have you also not pondered the fact that, for your benefit, *Allah* has tied everything that exists on the earth into Laws. See how boats sail, piercing through the waves of the sea according to the Divine Law; and how He holds back the rain so that it only pours down on earth in accordance with His Law.
(The entire system of the universe functions according to an established code, so that it can ensure a continuous supply of means of nurture; and keep away anything that hinders the development of mankind.)

66. This is the Law according to which He has given you life; causes your physical death; and then brings you back to life. (The rise and fall of nations similarly occurs according to the Laws.)
(The whole system has been created to work for the benefit of man. But look at his own conduct! He wants to spend his life in accordance with laws other than the Divine Message.) How very ungrateful he is?

67. (This is Our basic Law which has been in force ever since the beginning. However its practical applications have differed during different periods, according to the requirements of the people under their particular circumstances. Therefore) Every community has different customs, rites, rituals and ceremonies; so do not let them draw you into dispute because of this fact (2:117). The hub is the basic knowledge (which now is finally preserved in the Quran) and no permission can be given to dispute that. In other words it is neither possible that some changes be made here and there in order to arrive at a compromise with opponents, nor can any teachings against the Quran be accepted as true. The ultimate truth and guidance is the one which is preserved in the Quran. Therefore (O *Rasool*!) continue calling them to the Divine Message because you surely are on the straight path.

وَإِنْ جٰدَلُوْكَ فَقُلِ اللّٰهُ اَعْلَمُ بِمَا تَعْمَلُوْنَ ﴿٦٨﴾ اَللّٰهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيٰمَةِ فِيْمَا كُنْتُمْ فِيْهِ
تَخْتَلِفُوْنَ ﴿٦٩﴾ اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ يَعْلَمُ مَا فِى السَّمَآءِ وَالْاَرْضِ ۗ اِنَّ ذٰلِكَ فِىْ كِتٰبٍ ۗ اِنَّ ذٰلِكَ
عَلَى اللّٰهِ يَسِيْرٌ ﴿٧٠﴾ وَيَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَمْ يُنَزِّلْ بِهٖ سُلْطٰنًا وَّمَا لَيْسَ لَهُمْ بِهٖ
عِلْمٌ ۗ وَمَا لِلظّٰلِمِيْنَ مِنْ نَّصِيْرٍ ﴿٧١﴾ وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ تَعْرِفُ فِىْ وُجُوْهِ الَّذِيْنَ كَفَرُوا
الْمُنْكَرَ ۗ يَكَادُوْنَ يَسْطُوْنَ بِالَّذِيْنَ يَتْلُوْنَ عَلَيْهِمْ اٰيٰتِنَا ۗ قُلْ اَفَاُنَبِّئُكُمْ بِشَرٍّ مِّنْ
٨ ع ٩ ١٦ ذٰلِكُمْ ۗ اَلنَّارُ ۗ وَعَدَهَا اللّٰهُ الَّذِيْنَ كَفَرُوْا ۗ وَبِئْسَ الْمَصِيْرُ ﴿٧٢﴾

68. And if they try to argue with you about this, tell them, "There is no use of any argument with me. *Allah's* Law of *Mukafat* is well aware about what you are doing (and that Law will automatically produce results)."

69. And when the time comes for the results to appear, this Law of *Allah* will decide on the matters on which you differ now. (2:213; 22:17 ; 22:56)

70. Do you not realize that *Allah* has full knowledge about everthing that exists in the universe? Nothing is concealed from His Law of *Mukafat*. Thus whatever occurs in the universe is brought on record by His Law; and all this is very easy for Him.

71. The reason for their differences is that they want to leave the Divine Laws and obey other powers and laws for which neither has *Allah* bestowed any authority, nor about which they have any knowledge. (They just follow their forefathers ~ 10:39.) But they should bear in mind that no one can help those who rebel against Divine Laws.

72. (The condition of these people is such that) When Our *Wahi* is presented to them in all its clarity, they become agitated due to their repugnance and hatred. The effects of this agitation appear clearly on their faces, so much so that it seems they are about to assault those who convey Our Message to them.
Ask them, "Shall I tell you of something worse than what you feel at present; that is the grievous chastisement of fire (which burns down everything to ashes)? This punishment is destined for those who insist upon denying the truth of the Divine Law and rebel against it. How vile is this journey's end?"

يَٰٓأَيُّهَا ٱلنَّاسُ ضُرِبَ مَثَلٌ فَٱسْتَمِعُوا۟ لَهُۥٓ ۚ إِنَّ ٱلَّذِينَ تَدْعُونَ مِن دُونِ ٱللَّهِ لَن يَخْلُقُوا۟
ذُبَابًا وَلَوِ ٱجْتَمَعُوا۟ لَهُۥ ۖ وَإِن يَسْلُبْهُمُ ٱلذُّبَابُ شَيْـًٔا لَّا يَسْتَنقِذُوهُ مِنْهُ ۚ ضَعُفَ ٱلطَّالِبُ
وَٱلْمَطْلُوبُ ﴿٧٣﴾ مَا قَدَرُوا۟ ٱللَّهَ حَقَّ قَدْرِهِۦٓ ۗ إِنَّ ٱللَّهَ لَقَوِىٌّ عَزِيزٌ ﴿٧٤﴾ ٱللَّهُ يَصْطَفِى مِنَ ٱلْمَلَٰٓئِكَةِ
رُسُلًا وَمِنَ ٱلنَّاسِ ۚ إِنَّ ٱللَّهَ سَمِيعٌۢ بَصِيرٌ ﴿٧٥﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَإِلَى ٱللَّهِ
تُرْجَعُ ٱلْأُمُورُ ﴿٧٦﴾

---

73. O those who obey other powers than *Allah*! The situation is being explained to you by a parable; so listen to it with full attention. The helplessness of the powers you invoke besides *Allah* is such that even even if they join all their forces for this purpose they cannot even create a fly. Moreover they cannot even retrieve anything which a fly takes away (and devours).

Now just imagine the helplessness of these deities as well as of those amongst your own who have taken these deities as their god. (The deities are so helpless that they have no control over even a fly; and you invoke these helpless deities for help?)

74. They have in fact failed to assign to *Allah* the proper stature that is His due. He surely is Almighty; All-overpowering (and *Allah* ought to be like that; not like what they perceive ~ 6:92; 39:67).

75. (As regards the *Malaika*, the heavenly forces; and the *Anbia*, which people consider as their deities; the correct status is that) *Allah* selects some of the *Malaika* to convey His *Wahi* to the *Rusul*; and He also selects some humans to convey this *Wahi* to other human beings. (All these beings can neither wield any power or authority of their own, nor can they convey people's needs unto *Allah*. *Allah* does not require such assistance.) He Himself is All-hearing, All-seeing.

76. He is fully aware and knows the present and the future of all human beings. Everything in the universe revolves around His command (and nothing can remain outside His control).

السجدة عند الشافعي يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا ٱرْكَعُوا وَٱسْجُدُوا وَٱعْبُدُوا رَبَّكُمْ وَٱفْعَلُوا ٱلْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ ۩ ٧٧

وَجَٰهِدُوا فِى ٱللَّهِ حَقَّ جِهَادِهِۦ ۚ هُوَ ٱجْتَبَىٰكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِى ٱلدِّينِ مِنْ حَرَجٍ ۚ

مِّلَّةَ أَبِيكُمْ إِبْرَٰهِيمَ ۚ هُوَ سَمَّىٰكُمُ ٱلْمُسْلِمِينَ مِن قَبْلُ وَفِى هَٰذَا لِيَكُونَ ٱلرَّسُولُ شَهِيدًا

عَلَيْكُمْ وَتَكُونُوا شُهَدَآءَ عَلَى ٱلنَّاسِ ۚ فَأَقِيمُوا ٱلصَّلَوٰةَ وَءَاتُوا ٱلزَّكَوٰةَ وَٱعْتَصِمُوا

٨ ع ١٠ ١٥ بِٱللَّهِ هُوَ مَوْلَىٰكُمْ ۖ فَنِعْمَ ٱلْمَوْلَىٰ وَنِعْمَ ٱلنَّصِيرُ ٧٨

77. (This is *Allah*, the Supreme Commander of all powers.) Therefore those of you who profess *Eiman*, accept obedience to Him only. You should bow before His Laws in complete submission and obey Him in every respect. Do deeds which bring good to mankind and strengthen your own self. In this way you shall flourish and attain prosperity, success and happiness.

78. In other words continue striving for the establishment and sustenance of the Divine Order and make this struggle in right earnestness. It is He who has chosen you to carry out this mission; so do not ever think of it as some kind of hardship or labour imposed on you. (This actually is in your own interest ~ 2:286; and it will give you leadership over all nations ~ 2:143. This order is not a new one) This is the same order which was established by your own forefather *Abraham*. Even the name '*Muslim*" which is given to you is not a new one; in bygone times *Allah* had given this name to other similar communities. Now in the Quran, this very name is proposed for you.

The practical aspect of this programme is that your *Rasool* would supervise your deeds (and after him your central authority would do so); and you would supervise the performance of other mankind. For this purpose you should establish the system of *Salat* and make arrangements for the development of mankind, by holding fast to the Divine Laws (the Quran). Bear in mind that *Allah* alone is your Supreme Protector and He certainly is an excellent Guardian and Helper. (Therefore have complete faith in His Laws. This is the practical programme and the key to every success and achievement in life.)

قَدْ اَفْلَحَ (۱۸)

سُوْرَةُ الْمُؤْمِنُوْنَ (۲۳)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

۱۸ الجزء قَدْ اَفْلَحَ الْمُؤْمِنُوْنَ ۝١ الَّذِيْنَ هُمْ فِيْ صَلَاتِهِمْ خٰشِعُوْنَ ۝٢
وَالَّذِيْنَ هُمْ عَنِ اللَّغْوِ مُعْرِضُوْنَ ۝٣ وَالَّذِيْنَ هُمْ لِلزَّكٰوةِ فٰعِلُوْنَ ۝٤

PARA : 18 SURAH AL-MOMINOON : 23

1. (Let Us tell you now about the people whose efforts will bear fruit and attain all-encompassing success, in this world as well as in the hereafter.) These are the people who accept the truthfulness of Our Laws; and the implementation of which they make the ultimate aim and mission of their lives.

2. And they keep following these Laws with complete submission (of their hearts). In other words they willingly carry out the duties assigned to them according to these Laws. (4:65)

3. They make sure that their efforts are not wasted on unproductive work. They also abstain from frivolous absurdities and from anything else which could prevent them from following the Quran (41:26).

4. They follow a programme which ensures that the means of development are continuously available for mankind.

والذين هم لفروجهم حافظون ٥ الا على ازواجهم او ما ملكت ايمانهم فانهم غير ملومين ٦
فمن ابتغى وراء ذلك فاولئك هم العادون ٧ والذين هم لامانتهم وعهدهم راعون ٨ والذين هم على
صلوتهم يحافظون ٩ اولئك هم الوارثون ١٠ الذين يرثون الفردوس هم فيها خالدون ١١ ولقد وقف لازم
خلقنا الانسان من سللة من طين ١٢ ثم جعلنه نطفة في قرار مكين ١٣

5/6. And they preserve their sexual energies only for their wives; or slave maids (who were in their possession before the Quranic injunctions prohibiting slavery were revealed ~ 47:4; and who after being duly married had been given a status equal to that of other wives). There is no blame in having sexual relations with them.

7. Whoever resorts to any other form of sexual relation is tresspassing the Divine Limits (which is a serious offence ~ 24:2).

8. And they guard their trusts and uphold their promises (4:58);

9. (Briefly speaking) Success and prosperity will be accrued by only those who always stand by the *Nizam-us-Salat* ordained by *Allah*. They follow the Divine Law in every walk of life (24:41).

10. These are the very people who are the real inheritors of success and prosperity in life;

11. (In other words) They will have the pleasant things and inherit a life of abundance, in this world and in the hereafter where they will stay beyond count of time. (7:43, 43:72)
(These are the distinctive attributes of the *Momineen*, who shall live a successful life (70:23-34.)

12. (This is so because human life is not like that of animals. The status of 'human life' has been achieved after successfully passing through the steps of 'animal life'; and it will continue passing through various other stages of development.)
As regards the various stages of animal life, We initiated its creation from the quintessence of clay (inorganic matter). (22:5)

13. (Thereafter our programme of creation reached a stage when further procreation continued by conception.) We caused it to be a drop of semen which was deposited in the female ovum (in the womb).

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظٰمًا فَكَسَوْنَا الْعِظٰمَ لَحْمًا ق
ثُمَّ أَنْشَأْنٰهُ خَلْقًا اٰخَرَ فَتَبٰرَكَ اللّٰهُ أَحْسَنُ الْخٰلِقِينَ ﴿١٤﴾ ثُمَّ إِنَّكُمْ بَعْدَ ذٰلِكَ لَمَيِّتُونَ ﴿١٥﴾ ثُمَّ إِنَّكُمْ
يَوْمَ الْقِيٰمَةِ تُبْعَثُونَ ﴿١٦﴾ وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَآئِقَ وَمَا كُنَّا عَنِ الْخَلْقِ غٰفِلِينَ ﴿١٧﴾ وَأَنْزَلْنَا
مِنَ السَّمَآءِ مَآءًۢ بِقَدَرٍ فَأَسْكَنّٰهُ فِي الْأَرْضِ وَإِنَّا عَلٰى ذَهَابٍۢ بِهٖ لَقٰدِرُونَ ﴿١٨﴾

14. Thereafter, out of the drop of semen, We created a suspended zygote (like a leech). From the zygote We created an embryonic lump. Next We fashioned the bones; which We then clothed with flesh.
(Up to this point all stages are accomplished like normal animal life. But) Thereafter We infuse a speck of Divine Energy into it (32:7-9) and cause it to emerge as an entirely new creation (71:14). This new creation, which is totally different from other animals, is the human being.

15. Just think of the great possibilities which *Allah's* Law of creation has. (Although man also creates various things, there is a world of difference between his creations and those of *Allah*.)
Allah's creation carries the best by way of proportion and balance; and it is a unique embodiment of beauty and grace. He certainly is the best of creators (15:16).

16. However, you all have to die one day. (Does this mean that with the disintegration of your physical body, you 'yourself' also perish? This concept would be true if you were comprised of a physical body only. But as has been mentioned before, a human being has something more than a physical body. That something more is the human 'self' which does not perish with death. It endures and proceeds further. Therefore) After your death you will all be raised up on the Day of Resurrection (84:19).

17. (Furthermore, Our system of creation is not such that after creating the universe We have become oblivous to it.) We have created above you (in outer space) several celestial bodies which follow one another. We also keep on adding new things to Our creations (35:11). (Not only do we add, but we also continue providing them with means of nourishment. Before you were settled on this planet, We had made very good arrangements for the resources necessary for your sustenance.)

18. For this We send down water from the clouds according to a set measure and store it on earth (in various forms as needed). Furthermore We surely have the absolute power to evaporate it, just as We brought it down from the clouds. However We do not do so. Rather, We keep it stored in the ground so that it remains available for your development.

وقف لازم فَأَنشَأْنَا لَكُم بِهِ جَنَّٰتٍ مِّن نَّخِيلٍ وَأَعْنَٰبٍ لَّكُمْ فِيهَا فَوَٰكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿١٩﴾ وَشَجَرَةً تَخْرُجُ
مِن طُورِ سَيْنَاءَ تَنۢبُتُ بِٱلدُّهْنِ وَصِبْغٍ لِّلْءَاكِلِينَ ﴿٢٠﴾ وَإِنَّ لَكُمْ فِى ٱلْأَنْعَٰمِ لَعِبْرَةً ۖ نُّسْقِيكُم مِّمَّا
فِى بُطُونِهَا وَلَكُمْ فِيهَا مَنَٰفِعُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ ﴿٢١﴾ وَعَلَيْهَا وَعَلَى ٱلْفُلْكِ تُحْمَلُونَ ﴿٢٢﴾ وَلَقَدْ أَرْسَلْنَا
نُوحًا إِلَىٰ قَوْمِهِۦ فَقَالَ يَٰقَوْمِ ٱعْبُدُوا۟ ٱللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُۥٓ ۖ أَفَلَا تَتَّقُونَ ﴿٢٣﴾

19. And from this water We bring forth for you orchards of date-palm and vineyards, which yield abundant fruits for you to eat (and utilize in other ways).

20. Similarly, trees (olive) grow in the valley of Sinai yielding oil which you all relish in food.

21. Likewise, if you ponder over the lives of animals, you will find some strange things which will open many vistas of thought for you. Do you know what happens in their bellies (16:66)? (Is there anything in their bellies which can be called pleasant or amiable? Yet) We do produce (milk) for you to drink. You derive many other uses from these animals; and you eat the flesh of some of them.

22. You also ride on them (on land); and travel in boats through water.

23. (All these arrangements are for the development of your body. But it was also incumbent on Our *Rabubyyat* that We should provide for the development of your human aspects. It was beyond Our grace that on the one hand We should make you the best of creations; and on the other not provide means for the development of human power (the human 'self'). For this We arranged to send divine guidance through Our *Anbia*). The first one in this chain was *Noah*, whom We sent to his own people. He asked them, "O my people, you should only obey the Divine Laws. No one besides Him is worthy of obedience. Tell me if you are willing and ready to observe His Laws."

فقال الملؤا الذين كفروا من قومه ما هذا الا بشر مثلكم يريد ان يتفضل عليكم ولو
شاء الله لانزل ملئكة ما سمعنا بهذا في ابائنا الاولين ﴿٢٤﴾ ان هو الا رجل به جنة فتربصوا به
حتى حين ﴿٢٥﴾ قال رب انصرني بما كذبون ﴿٢٦﴾ فاوحينا اليه ان اصنع الفلك باعيننا ووحينا فاذا
جاء امرنا وفار التنور فاسلك فيها من كل زوجين اثنين واهلك الا من سبق عليه القول منهم
ولا تخاطبني في الذين ظلموا انهم مغرقون ﴿٢٧﴾

---

24. The chieftains of his community, who were enjoying the bounties of life, refused to accept his message. They told their people, "This man (who is calling himself a messenger of *Allah*) is a human being like you. He simply wants to attain superiority over you. If *Allah* wanted to convey a message unto us, He would have surely sent *Malaika*. (Why should He send an ordinary man like us. Moreover whatever he says is very strange; and) We have never heard such a thing from our forefathers.

25. "It appears as if he has lost his mind (so do not pay any heed to what this madman is saying). Just wait for a few days and see what his end will be."

26. (*Noah* did his best to make them understand and see reason, but all this was in vain. Whereupon) He called out, "O my *Rabb*! They do not listen to me; and without listening and understanding they are denying me. Please help me against them (as the situation is now beyond my control).

27. So We sent *Wahi* to *Noah* (asking him) to build an ark under Our supervision and (according to) Our *Wahi*. When the time comes (as per our programme) and water gushes forth in torrents (and floods form), place two pairs of every (necessary) thing on board. Also include your companions, except those who through their denial and opposition have already made it clear to you that they will never be members of your group.

And keep in mind that those who are keen upon transgression will all be drowned. Therefore do not ask Me about them.

فَإِذَا اسْتَوَيْتَ أَنتَ وَمَن مَّعَكَ عَلَى الْفُلْكِ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّانَا مِنَ الْقَوْمِ الظَّالِمِينَ ﴿٢٨﴾ وَقُل
رَّبِّ أَنزِلْنِي مُنزَلًا مُّبَارَكًا وَأَنتَ خَيْرُ الْمُنزِلِينَ ﴿٢٩﴾ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ وَإِن كُنَّا لَمُبْتَلِينَ ﴿٣٠﴾ ثُمَّ
أَنشَأْنَا مِن بَعْدِهِمْ قَرْنًا آخَرِينَ ﴿٣١﴾ فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِّنْهُمْ أَنِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَٰهٍ غَيْرُهُ
أَفَلَا تَتَّقُونَ ﴿٣٢﴾ وَقَالَ الْمَلَأُ مِن قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا بِلِقَاءِ الْآخِرَةِ وَأَتْرَفْنَاهُمْ فِي الْحَيَاةِ الدُّنْيَا
مَا هَٰذَا إِلَّا بَشَرٌ مِّثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ ﴿٣٣﴾

28. As soon as you and your companions are firmly settled in the ark, you should all proclaim, "All praise is for *Allah* Who saved us from the clutches of these *Zalimeen*."

29. After this your invocation should be, "O my *Rabb*, cause me to disembark at a place which will be the source of happiness and blessings; for You are the best at enabling us to disembark safely."

30. In this story of *Noah* there are signs showing the firmness of Our Law of *Mukafat*. It also shows how We turn around the conditions of people by changing their circumstances.

31. (It was as a result of this change that *Noah's* community was destroyed; and) Then We set forth the era of other generations.

32. Thereafter We sent Our *Rasool* (to the next generation) who repeated the same message that you should obey *Allah* alone. Besides Him there is no other authority worthy of obedience. Sovereignty belongs only to *Allah*. Therefore please tell me whether you are, or not willing to abide by His laws. (If you do you will be saved from the doom which can befall you on account of your erroneous deeds.)

33. But the community leaders who had adopted a rebellious attitude refused to acknowledge the truth of the Divine Laws. They were not convinced about the Law of *Mukafat* and life hereafter. They had ease, comfort and luxuries of life and foresaw that the enforcement of the Divine Law was not in their interest. Thus they (stood up against it and) addressed their people, "This person (who claims to be a messenger of *Allah*) is an ordinary human being like you. He eats what you eat and drinks what you drink (so in what capacity is he superior to you; that you should accept what he says).

وَلَئِنْ أَطَعْتُم بَشَرًا مِّثْلَكُمْ إِنَّكُمْ إِذًا لَّخَٰسِرُونَ ﴿٣٤﴾ أَيَعِدُكُمْ أَنَّكُمْ إِذَا مِتُّمْ وَكُنتُمْ تُرَابًا وَعِظَٰمًا أَنَّكُم
مُّخْرَجُونَ ﴿٣٥﴾ هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ ﴿٣٦﴾ إِنْ هِيَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ
بِمَبْعُوثِينَ ﴿٣٧﴾ إِنْ هُوَ إِلَّا رَجُلٌ ٱفْتَرَىٰ عَلَى ٱللَّهِ كَذِبًا وَمَا نَحْنُ لَهُۥ بِمُؤْمِنِينَ ﴿٣٨﴾ قَالَ رَبِّ ٱنصُرْنِى بِمَا
كَذَّبُونِ ﴿٣٩﴾ قَالَ عَمَّا قَلِيلٍ لَّيُصْبِحُنَّ نَٰدِمِينَ ﴿٤٠﴾

34. If you follow and obeyed this man, who is just like you, you will surely be the losers. The man who is worthy of obedience ought to have supernatural powers and be a deity or shadow of *Allah* on earth. Obeying an ordinary mortal is useless. Moreover the system which he intends to enforce, that of equality and dignity for all human beings, means total destruction for you.

35. (You have the wealth and authority to do whatever you like; there is no one to question you. But look at what he says! He says that no one can escape the seizure of the Law of *Mukafat*, not even after death.) He continues threatening that when you die and become dust and bones, you will be raised to life again (so that you can be held accountable and be punished for the misdeeds which you had committed in this world).

36. Just imagine how impossible the thing he speaks of is! It is such a farfetched phenomenon that no imagination or common sense can accept it. Yet he continues to threaten you.

37. (To come to life again after death is meaningless.) Life exists only in this world. (We see everyday that) People die and new ones are born. This happens in this world all the time; and so it is wrong to accept that we would be raised to life again after death[1].

38. This man does nothing but concoct false stories which he attributes to *Allah*. But we are never going to accept anything that he says.

39. The *Rasool* then asked his God, "O my *Rabb*. These people do not listen to me and are out to belie me; so help me against them."

40. God replied: "The period of their respite is going to end and they will shortly see the result of their misdeeds. They will themselves feel ashamed of these!"

1. The materialistic concept of life is not a contrivance of our own age! It is a very old concept.

فَأَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنٰهُمْ غُثَآءً ۚ فَبُعْدًا لِّلْقَوْمِ الظّٰلِمِيْنَ ﴿٤١﴾ ثُمَّ أَنْشَأْنَا مِنْۢ بَعْدِهِمْ قُرُوْنًا
اٰخَرِيْنَ ﴿٤٢﴾ مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَأْخِرُوْنَ ﴿٤٣﴾ ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَا ۖ كُلَّمَا جَآءَ أُمَّةً
رَّسُوْلُهَا كَذَّبُوْهُ فَأَتْبَعْنَا بَعْضَهُمْ بَعْضًا وَّجَعَلْنٰهُمْ أَحَادِيْثَ ۚ فَبُعْدًا لِّقَوْمٍ لَّا يُؤْمِنُوْنَ ﴿٤٤﴾ ثُمَّ أَرْسَلْنَا
مُوْسٰى وَأَخَاهُ هٰرُوْنَ ۙ بِاٰيٰتِنَا وَسُلْطٰنٍ مُّبِيْنٍ ﴿٤٥﴾

41. (Not long thereafter) A violent commotion justifiably and unavoidably overtook them; and We caused them to turn into a heap of dead leaves (because they had become hindrances to our constructive programme ~ 11:68). So lo! See how people who tread the path of oppression and tyranny are deprived of the successes and pleasures of life. (This is Our unchangeable law which has been in force since the beginning and is based on equity and justice.)

42. Then We gave rise to other generations.

43. (They too perished on account of their misdeeds.) Keep in mind that according to Our Law of *Mukafat*, neither can a community be destroyed before the manifestation of results, nor can it survive after that time. (There can be no reduction or extension in it ~ 7:34; 13:38; 15:5.)

44. (Different nations thus came and went away and We continued sending Our Rusul, one after the other with intervals as needed. But these nations also followed the same path, in that) Whenever a *Rasool* came to them they belied his message and teachings. As a result they were ruined, one after the other. They were so completely destroyed that only their tales were left behind.

The history of these nations is clear evidence of the fact that whoever denied the truthfulness of Our Message and stubbornly stuck to their erroneous stand, were deprived of the comforts and luxuries of life. This is our immutable Law; and the history of previous nations stands testimony to that effect.

45. According to this programme, We sent Moses and his brother Aaron with Our Laws and clear and candid reasoning (which explained the truthfulness and firmness of these Laws).

إلى فرعون وملإيه فاستكبروا وكانوا قوما عالين ﴿٤٦﴾ فقالوا أنؤمن لبشرين مثلنا وقومهما لنا
عابدون ﴿٤٧﴾ فكذبوهما فكانوا من المهلكين ﴿٤٨﴾ ولقد آتينا موسى الكتاب لعلهم يهتدون ﴿٤٩﴾
٣ ع ١٨ ٣ وجعلنا ابن مريم وأمه آية وآويناهما إلى ربوة ذات قرار ومعين ﴿٥٠﴾ يا أيها الرسل كلوا من الطيبات
واعملوا صالحا إني بما تعملون عليم ﴿٥١﴾

46. We sent them to Pharaoh and the leaders of his nation. (Both brothers presented Our true Deen but) Pharaoh and the leaders of his nation behaved with extreme arrogance, for they were a self-conceited lot.

47. (Instead of pondering the truthfulness of what was presented to them) They said, "Should we believe those who are ordinary human beings like us (and are not superhuman)? As far as their status is concerned, they belong to the community who are our slaves. (How can a subordinate nation possess intellect and dare teach us, their rulers?) For us to accept what they say will be humiliation.

48. So they belied both of them, as a result of which they too fell in the category of doomed nations. (As has been said before, nations which deviate from the correct principles of life will be doomed.)

49. Although (as has been said afore) We had given *Moses* a Divine Code through the guidance of which these people could have avoided doom.

50. (The clash between good and evil continued till We sent *Jesus* with Our Message. The jews opposed Jesus because he was calling them towards the correct Divine path; and they also opposed his mother *Mary*, just as she had opposed the self-made code of priestly conduct). We made both of them symbols for the salvation as well destruction of Jews. (In other words if the Jews had abandoned their opposition; given regard and respect to the Divine Laws presented by *Jesus*; and had adopted them; then they would have averted their doom. But if they were to persist in their opposition they were bound to be destroyed. However they severely opposed *Jesus* and *Mary*, till) We protected them by taking them away from the reach of the Jews. We provided both of them an abode in a lofty place which was very suitable for them; and where springs of clear and clean water flowed (making the land fertile and lush-green).

51. (This was a brief account of some of Our *Rusul*.) We had planned a programme for them that told them that they should enjoy life by partaking everything that was permissible and to work for the betterment of mankind. Surely Our Law of *Mukafat* is well aware of all what you do.

وَإِنَّ هَٰذِهِۦٓ أُمَّتُكُمْ أُمَّةً وَٰحِدَةً وَأَنَا۠ رَبُّكُمْ فَٱتَّقُونِ ٥٢ فَتَقَطَّعُوٓا۟ أَمْرَهُم بَيْنَهُمْ زُبُرًا ۖ كُلُّ حِزْبٍۭ
بِمَا لَدَيْهِمْ فَرِحُونَ ٥٣ فَذَرْهُمْ فِى غَمْرَتِهِمْ حَتَّىٰ حِينٍ ٥٤ أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُم بِهِۦ مِن
مَّالٍ وَبَنِينَ ٥٥ نُسَارِعُ لَهُمْ فِى ٱلْخَيْرَٰتِ ۚ بَل لَّا يَشْعُرُونَ ٥٦ إِنَّ ٱلَّذِينَ هُم مِّنْ خَشْيَةِ رَبِّهِم
مُّشْفِقُونَ ٥٧ وَٱلَّذِينَ هُم بِـَٔايَٰتِ رَبِّهِمْ يُؤْمِنُونَ ٥٨ وَٱلَّذِينَ هُم بِرَبِّهِمْ لَا يُشْرِكُونَ ٥٩

---

52. (O *Rasool*!) This community of yours is one community of *Anbia* (21:92). Although its members appeared at different times, in different countries, and among different nations, it remained one community because the *Anbia* taught one ideology and concept of life: that there is only One Sustainer (*Rabb*) for all, *Allah*. The mission of each one of them was to be watchful about and implement His Laws (and because of this unity of thought and action, they all belonged to one community).

53. (So it seems logical that because the manifesto and teaching of the *Anbia* were the same, their followers too should be one entity. However this is not the case. The followers of these *Anbia* differed from one another; and after the *Rasool* went away the followers forgot the real message and started practicing their self-made laws.) As such they split into factions and different sects appeared. The logical result was sectarianism, whereupon each sect set its own way of thinking and was content that they alone were on the right path, while all others were wrong. (30:32)

54. (Presently, O *Rasool*, the followers of earlier *Anbia* are divided into sects and they oppose the *Deen* you are presenting. There appears little chance of them listening to you at the moment. So there is nothing you can do except) Leave them alone for they are lost in ignorance. (When your *Deen* is established in a visible form, the results of the system will speak for themselves and show who was on the right path ~ 22:17; 22:55-57.)

55/56. Are these people under the false presumption that the wealth and progeny which We have given them means that We are ignoring their evil deeds; that we will continue bestowing prosperity on them and augment it? Nay! The reality which they know not is different.

57. (People who deserve the pleasures of life are different.) They are those who are fearful of the results of defying the Laws of their *Rabb*;

58. And they have complete faith in the truthfulness and firmness of the message of their *Rabb*.

59. They only obey *His Laws* and do not ascribe any partner to Him.

وَالَّذِينَ يُؤْتُونَ مَا آتَوا وَّقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ ٦٠ أُولَٰئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَ
هُمْ لَهَا سَابِقُونَ ٦١ وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَابٌ يَنطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ٦٢ بَلْ
قُلُوبُهُمْ فِي غَمْرَةٍ مِّنْ هَٰذَا وَلَهُمْ أَعْمَالٌ مِّن دُونِ ذَٰلِكَ هُمْ لَهَا عَامِلُونَ ٦٣ حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِم
بِالْعَذَابِ إِذَا هُمْ يَجْأَرُونَ ٦٤ لَا تَجْأَرُوا الْيَوْمَ إِنَّكُم مِّنَّا لَا تُنصَرُونَ ٦٥

60. And they continue contributing whatever they can afford (for the establishment of Divine Order and the growth and development of mankind). At the same time their hearts tremble at the thought of taking any step that may take them away from the path which leads to their *Rabb*.

61. They vie with one another in doing good deeds; and they excell others in this path.

62. They have complete faith in the fact that the restrictions imposed by the Divine Law are not for unnecessarily tying us down. These limitations are imposed only to broaden and develop one's personality (2:286; 6:153; 7:42). (This is their firm conviction, on account of which they are prepared to give away everything for the betterment of mankind. They feel no burden because they believe that all this will ultimately result in the growth of their own 'self'.)

Their conviction is certainly correct, because We maintain accurate and up-to-date records of each and everyone's deeds; and no injustice is done to anyone.

63. But the minds of the opponents are totally unaware of this fact, for they are deeply involved in pursuing their own selfish ends. That is why they do deeds which are far away from the right path. And they will continue doing so,

64. Till the time We apprehend and afflict the affluent section of their society, which is lost in luxury (23:33). You will then see how their arrogance comes crumbling down; and they will groan and cry out in distress.

65. They will be told in no uncertain terms, "There is no use of (such belated) hue and cry; no help whatsoever shall come from Us. (You will have to face the consequences of your own misdeeds.)

قَدْ كَانَتْ اٰيٰتِيْ تُتْلٰى عَلَيْكُمْ فَكُنْتُمْ عَلٰٓى اَعْقَابِكُمْ تَنْكِصُوْنَ ۝٦٦ مُسْتَكْبِرِيْنَ ۖۗ بِهٖ سٰمِرًا تَهْجُرُوْنَ ۝٦٧
اَفَلَمْ يَدَّبَّرُوا الْقَوْلَ اَمْ جَآءَهُمْ مَّا لَمْ يَاْتِ اٰبَآءَهُمُ الْاَوَّلِيْنَ ۝٦٨ اَمْ لَمْ يَعْرِفُوْا رَسُوْلَهُمْ فَهُمْ لَهٗ
مُنْكِرُوْنَ ۝٦٩ اَمْ يَقُوْلُوْنَ بِهٖ جِنَّةٌ ؕ بَلْ جَآءَهُمْ بِالْحَقِّ وَاَكْثَرُهُمْ لِلْحَقِّ كٰرِهُوْنَ ۝٧٠ وَلَوِ اتَّبَعَ الْحَقُّ
اَهْوَآءَهُمْ لَفَسَدَتِ السَّمٰوٰتُ وَالْاَرْضُ وَمَنْ فِيْهِنَّ ؕ بَلْ اَتَيْنٰهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ
مُّعْرِضُوْنَ ۝٧١ اَمْ تَسْـَٔلُهُمْ خَرْجًا فَخَرَاجُ رَبِّكَ خَيْرٌ ۖۗ وَّهُوَ خَيْرُ الرّٰزِقِيْنَ ۝٧٢

66/67. (Do you not remember that) When Our Laws were conveyed to you, time and again you were not ready even to listen to them. And you turned back on your heels.
Then with sheer arrogance you made this (code of laws) your favourite topic for gossip and annoyance, endlessly pursuing fruitless talk (to the extent that no gentleman would like to listen to it).

68. (One wonders why they should reject such a vivid and clear message.) Could the reason be that they do not apply their minds seriously; or is it something strange which had never come to their (*Ahlul-Kitab's*) forefathers? (46:9)

69. They could not comprehend (in view of his previous life) whether the *Rasool* was truthful or a liar; and therefore they rejected his claim to *Risalat* (10:6).

70. Or did they think that he had gone mad? No, this was not the case. The fact is that the *Rasool* presented the truth before them. But because most of them detested the truth they wanted some compromise to be agreed, by making changes which suited their interests. (10:15; 11:13; 17:74; 68:9)

71. Tell them that if the truth was to follow the desires and whims of people, there would be chaos in the universe. Nothing would stay in its proper place and everything would turn topsy-turvy. (Just consider their thinking!) We gave them a manifesto which ensures them dignity, grandeur, excellence, elevation in status and honour; and yet they are turning away from all this. (7:176; 21:10-24; 43:43)

72. (O *Rasool*!) Do these people think that you are asking them for financial recompense? (Tell them that you do not need anything from them.) Any sustenance you get from your *Rabb* is far better, since He is the best of providers.

وَإِنَّكَ لَتَدْعُوهُمْ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٧٣﴾ وَإِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنَاكِبُونَ ﴿٧٤﴾ الربع
وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِم مِّن ضُرٍّ لَّلَجُّوا فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿٧٥﴾ وَلَقَدْ أَخَذْنَاهُم بِالْعَذَابِ فَمَا
اسْتَكَانُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ ﴿٧٦﴾ حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ ﴿٧٧﴾ ع
وَهُوَ الَّذِي أَنشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۚ قَلِيلًا مَّا تَشْكُرُونَ ﴿٧٨﴾ وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ
وَإِلَيْهِ تُحْشَرُونَ ﴿٧٩﴾ وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ وَالنَّهَارِ ۚ أَفَلَا تَعْقِلُونَ ﴿٨٠﴾

73/74. You are inviting them towards the right path (without asking for anything in return). But people who do not believe in future life are continuing to deviate from this path (and do not want to come to this side).

75. (A slight jolt had been given to them but it had made no difference.) Therefore even now, if We are lenient and compassionate and remove the distress afflicting them, they will persist in their overwhelming arrogance and continue on their path.

76. (The proof of this is that, as mentioned above) When We punished them with suffering, neither did they bow before the law of their *Rabb* nor did they have even an iota of humility.

77. Now, when We open the gates of severe chastisement upon them (which will overcome them like a tornado), they will be completely depressed.

78. (Tell them that His punishment does not come suddenly.) He has given you ears to listen with, eyes to see with and a mind to think with (so that you may bring all your faculties to work before taking a decision). However, there are very few of you who utilize these faculties to arrive at a correct decision. (They either follow their own desires; or blindly follow others. In their obstinance they do not apply any reason or intellect.)

79. (If you apply intellect and rationale it will become clear to you that) It is He Who has spread you all over the world (and made abundant nourishment available to you). This however does not mean that you should go away from the reach of His Law of *Mukafat*. (No, not at all!) You are being driven back to this Law and every step of yours is taking you closer to it (67:24).

80. Life and death (for individuals as well as nations) are determined according to God's Laws. One nation comes after the other, just as night and day follow each other. Why don't you use your intellect and reasoning?

بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ ﴿٨١﴾ قَالُوا أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ ﴿٨٢﴾ لَقَدْ
وُعِدْنَا نَحْنُ وَآبَاؤُنَا هَٰذَا مِن قَبْلُ إِنْ هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٨٣﴾ قُل لِّمَنِ الْأَرْضُ وَمَن فِيهَا
إِن كُنتُمْ تَعْلَمُونَ ﴿٨٤﴾ سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا تَذَكَّرُونَ ﴿٨٥﴾ قُلْ مَن رَّبُّ السَّمَاوَاتِ السَّبْعِ
وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٨٦﴾ سَيَقُولُونَ لِلَّهِ ۚ قُلْ أَفَلَا تَتَّقُونَ ﴿٨٧﴾

81. Had they really reasoned intelligently, they would never have gone on repeating whatever their forefathers used to say, without thinking about it.

82. And in following blindly, they say, "Is it so that after we die and turn into a heap of dust and bones, we will be raised to life once again?"

83. (They further argue that) The concept of life after death was promised to our forefathers before us, but we have never seen a dead man come to life. As such whatever we are being told now is nothing new, but old myths being repeated (once) again.

84. (It is no use debating with them on this issue any more. Talk to them only about their system of life. Ask them) "If you do know, tell me only this much: Who owns the earth and all that is in it?"

85. They will admit that all this belongs to *Allah*. Then ask them why they cannot understand a simple thing (that whatever belongs to *Allah* should stay for Allah and not come under the ownership of human beings?)

86. Then ask them, "Who is the *Rabb* of various celestial bodies (and whatever exists therein ~ 16:49; 42:29); and in whose hands does the supreme control of *Rabubiyyat* of each and everything in the universe rest?"

87. They will concede that this and everything else is under *Allah's* command and control. Then ask them, "Why do you want to keep it under your own control, instead of *Allah's*. Are you not afraid of the consequences of this confrontation with Him? Do you not want to avoid the doom which is destined to come on account of your erroneous way of life?"

قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨٨﴾ سَيَقُولُونَ لِلّٰهِ
قُلْ فَأَنّٰى تُسْحَرُونَ ﴿٨٩﴾ بَلْ أَتَيْنٰهُمْ بِالْحَقِّ وَإِنَّهُمْ لَكٰذِبُونَ ﴿٩٠﴾ مَا اتَّخَذَ اللّٰهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ
إِلٰهٍ إِذًا لَذَهَبَ كُلُّ إِلٰهٍ بِمَا خَلَقَ وَلَعَلَا بَعْضُهُمْ عَلٰى بَعْضٍ ۚ سُبْحٰنَ اللّٰهِ عَمَّا يَصِفُونَ ﴿٩١﴾ عٰلِمِ الْغَيْبِ
٥ ع ١٥ ٥ وَالشَّهَادَةِ فَتَعٰلٰى عَمَّا يُشْرِكُونَ ﴿٩٢﴾

88. Ask them, "Tell me (if you know), in Whose hands does absolute control over the entire universe rest? Such control that no one can harm the one who comes under His protection. And as for whoever rebels against His Laws, no one can save or help him anywhere in the universe."

89. (Again) They will concede that all this also belongs to *Allah* (29:61-63).Now ask them, "What is it that deludes you into doubting that whatever I say is not the truth? (All I say is: That all means of nourishment which *Allah* has provided for humanity should be kept open for that purpose, and should only be controlled by the Divine Laws; and that no one has the right to keep others under his authority and to ask for their obedience. Sovereignty and authority rests with *Allah* alone.)

90. (It is not that they are under some delusion; the fact is the same as has been narrated before ~ 23:70.) We have bestowed upon them the Divine Code which is the absolute truth. (But since this affects their self interests they refuse to accept it. They want to restrict the Divine Control to the outer universe, because in this way it would not harm their interests and *Allah* would have no control over their social lives ~ 21:20.) Keep in mind that such faith in *Allah* is meaningless). They are therefore liars, claiming that they have faith in *Allah.*

91. (Ask them under whose authority and control, besides that of *Allah*, they want to live?) He has not begotten any offspring (so that, leaving aside the king, you may take his regent as your ruler). There has never been a deity besides Him (so that by abandoning one you may go to another's domain). Tell them that had it been so, each god would surely have stood apart from the others. Along with their creations they would surely have tried to overrun one another (as is done by kings in this world). Anyway *Allah* is far above, and free of, whatever concept they have about such gods.

92. He knows all that is known to you as well as that which is yet beyond your perception. He is superior to and above all other forces to whom they ascribe a share in His Divinity.

قُلْ رَّبِّ إِمَّا تُرِيَنِّي مَا يُوعَدُونَ ﴿٩٣﴾ رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّٰلِمِينَ ﴿٩٤﴾ وَإِنَّا عَلَىٰٓ أَن نُّرِيَكَ مَا
نَعِدُهُمْ لَقَٰدِرُونَ ﴿٩٥﴾ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةَ ۚ نَحْنُ أَعْلَمُ بِمَا يَصِفُونَ ﴿٩٦﴾ وَقُلْ رَّبِّ أَعُوذُ بِكَ
مِنْ هَمَزَٰتِ الشَّيَٰطِينِ ﴿٩٧﴾ وَأَعُوذُ بِكَ رَبِّ أَن يَحْضُرُونِ ﴿٩٨﴾ حَتَّىٰٓ إِذَا جَآءَ أَحَدَهُمُ الْمَوْتُ قَالَ
رَبِّ ارْجِعُونِ ﴿٩٩﴾

93/94. (O *Rasool*, you should wish) "O my *Rabb*, if the punishment which You had warned them against comes during my lifetime, I pray that at that moment I should not be present amongst these rebellious people. (It may come at a time when I have left *Makkah* so that members of my group are not trapped in it.)

95. (With all the above it should be clear that) We certainly have the power to bring about, during your lifetime, the punishment about which they are warned. (Yet it does not make any difference whether it occurs during your lifetime or after that. The decision in every case will be according to Our Law of *Mukafat* ~ 10:46; 13:40; 43:42).

96. (Thus, putting aside the question about when the destruction will come, you should work diligently to accomplish your programme and) With the best of your conduct (and without deceit, fraud or foul play, as such an approach will not uproot the evils) keep on removing the ups and down created by them. You should proceed to establish a system which is based on equity, justice and fair play. The positive and constructive results produced by this system shall block the evil avenues. While undertaking this task do not pay any heed to their comments; and We fully know everything they say. 11:114; 13:32; 28:56

97. Your desire and efforts should be to take refuge in the Divine Laws against the evil and mischievous designs of your adversaries, which are meant to divide your party into sects. The only way to be safe from their evil designs is for your people to remain firmly associated, with sincerity and seriousness, with the Divine Laws.

98. And these opponents shall have no courage even to come near you.

99. They will however continue implementing their designs till death overtakes one of them. Then he will implore, "O my *Rabb*, let me return to life once more; (32:12; 39:58)

لَعَلِّيٓ أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّآ إِنَّهَا كَلِمَةٌ هُوَ قَآئِلُهَا وَمِن وَرَآئِهِم بَرْزَخٌ إِلَىٰ يَوْمِ يُبْعَثُونَ ١٠٠
فَإِذَا نُفِخَ فِي الصُّورِ فَلَآ أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَآءَلُونَ ١٠١ فَمَن ثَقُلَتْ مَوَازِينُهُ فَأُولَٰٓئِكَ هُمُ
الْمُفْلِحُونَ ١٠٢ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰٓئِكَ الَّذِينَ خَسِرُوٓا أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ١٠٣ تَلْفَحُ وُجُوهَهُمُ
النَّارُ وَهُمْ فِيهَا كَالِحُونَ ١٠٤ أَلَمْ تَكُنْ ءَايَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنتُم بِهَا تُكَذِّبُونَ ١٠٥ قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا
شِقْوَتُنَا وَكُنَّا قَوْمًا ضَآلِّينَ ١٠٦ رَبَّنَآ أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا ظَالِمُونَ ١٠٧

100. "So that I get back the opportunities I had lost in earlier life; and now utilize them in doing righteous deeds." Nay (the reply would be)! Everything he says is of no use, as these are just meaningless words. It cannot happen now. (There is no return or repetition in life. Just like overflowing water which cannot go back, there is an intervening barrier between them and their previous life. It is just not possible to turn back. Anyhow, when the people who are still behind reach the life after death, then both of them will get together ~ 39:58; 45:26

101. On that Day when life is infused into these (lifeless) forms, neither will the ties of kinship prevail, nor will they ask or care about one another. 80:37

102. On that Day, the decision would be made according to one's own personal capabilities. Those whose capabilities are (developed and therefore) heavier, will succeed and be prosperous.

103. And for those who are lighter, thereby showing a shortfall in the development of their 'selves', they will be unable to proceed further and will abide in *Jahannum* beyond count of time.

104. Their faces will be scorched with flames and they will be scalded from within.

105. (They will be questioned), "Is it not a fact that you ignored My Laws which were presented before you?"

106. They will say, "O our *Rabb*, (this is all correct, but what else can we say at this moment except that) our misfortune overwhelmed us and our party went astray (and we also went along with them).

107. (Now everything is clear to us. Therefore) Take us out of this suffering. If we revert to evil deeds again then indeed we should be the *Zalimeen*."

قال اخسئوا فيها ولا تكلمون ١٠٨ انه كان فريق من عبادي يقولون ربنا امنا فاغفر لنا
وارحمنا وانت خير الرحمين ١٠٩ فاتخذتموهم سخريا حتى انسوكم ذكري وكنتم منهم تضحكون ١١٠
اني جزيتهم اليوم بما صبروا انهم هم الفائزون ١١١ قل كم لبثتم في الارض عدد سنين ١١٢
قالوا لبثنا يوما او بعض يوم فسئل العادين ١١٣ قل ان لبثتم الا قليلا لو انكم كنتم تعلمون ١١٤

108. They will be told, "(The stage of life when something could be done or achieved is left far behind; it can not come back.) Now you will have to live a life of ignominy and there is no use making hue and cry."

109. (Do you not remember that) There was a group among My people who had proclaimed, "O our *Rabb*, we have firm faith in the truthfulness of Your Laws. Protect us (from the evil designs and strategies of our opponents) and also make provisions for our development, for there is no better provider and developer than You."

110. But you made them a target of ridicule and derision, to the point that you forgot all about My Message.

111. Although you kept on ridiculing them, they were steadfast in their efforts and in their mission. It is as a result of their perseverance that today they are successful and have achieved their goal.

112. They will be asked, "Do you remember how much time you spent on earth?"

113. (Their level of consciousness and sense of time would have undergone so much change that) They will reply, "We have spent a day there; or even a part of a day. If you want to know the correct time, you may ask those who keep the count."

114. They will be told, "The time you might have spent there was indeed very short compared to the life you have to live here. Alas! only that you knew the facts (and had done something to improve your lot in this life)."

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾ فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ ۖ لَا إِلَٰهَ إِلَّا هُوَ
رَبُّ الْعَرْشِ الْكَرِيمِ ﴿١١٦﴾ وَمَن يَدْعُ مَعَ اللَّهِ إِلَٰهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِندَ رَبِّهِ ۚ
إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿١١٧﴾ وَقُل رَّبِّ اغْفِرْ وَارْحَمْ وَأَنتَ خَيْرُ الرَّاحِمِينَ ﴿١١٨﴾ ع ٢ ٦٢ ٢

115. (O *Rasool*! After narrating these facts to them, ask the opponents) "Do you think that you have been created without any purpose or goal? (That you came into this world just by chance; to spend a few days; then revert to dust; and then the story of life is over?) That therefore you can go on doing whatever you like; that there will be no accountability; that there will be no seizure by Our Law of *Mukafat*; and that you will not come back to Us to answer for all that you have done?"

116. (Remember that) *Allah*, Who employs His powers and authority to produce positive and constructive results, is far above such notions. He does not indulge in purposeless pursuits. (Whatever He does is based on absolute reality.) He is the ultimate sovereign in the universe; and there is no authority in the universe except Him. He is the *Rabb* who wields central command over the entire universe."

117. This claim is based on so much knowledge and reason, that whosoever says anything against it and invokes another authority, will find no evidence to substantiate his claim. (In fact how can he find it when) The very reckoning of his own deeds will also be according to the Divine Law. Accordingly, those who deny His authority and control cannot attain success. (Success can only be achieved by people who have the qualities mentioned in the initial verses of this *Surah*.)

118. (In any case, whether these people accept the truth or not) You should continue calling "O My *Rabb*. According to your Law of *Rabubiyyat*, make arrangements for us to not only remain safe from the evil forces, but to also keep receiving the provisions for nourishment. Most certainly, You are the best of all who provide nourishment."

سُورَةُ النُّورِ (٢٤)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سُورَةٌ أَنزَلْنَاهَا وَفَرَضْنَاهَا وَأَنزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ
لَّعَلَّكُمْ تَذَكَّرُونَ ١ الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ ۖ وَلَا تَأْخُذْكُم
بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِن كُنتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ٢

SURAH AL-NOOR : 24

1. We have revealed this *Surah* (like other *Surahs* of the Quran) and have made obedience to it obligatory (like other injunctions of the Quran ~ 28:85). The injunctions in it are very clear, so that you may always keep the facts in front of you (and know which laws must be obeyed and other matters you should abstain from).

2. (One difference between man and animal is that the latter has no sense of chastity. The protection of chastity is essential for the development and growth of both, the individual and the nation. Islamic society lays emphasis on protection of chastity and in this regard the first commandment is:) "Flog each of the *Zani* man and woman with one hundred lashes. Let no compassion for them deter you from carrying out the Law of *Allah*; if you truly believe in *Allah* and the Day of Judgement." (If you have faith in the fact that these are the Divine Laws and that you will surely have to face the consequences, either in this world or in the hereafter) Openly enforce this punishment in the presence of a group of *Momineen*. (The punishment for slave girls is half of that ~ 4:25. The punishment for other immoral acts has been given in verse 4:15.)

ٱلزَّانِى لَا يَنكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَٱلزَّانِيَةُ لَا يَنكِحُهَآ إِلَّا زَانٍ أَوْ مُشْرِكٌ ۚ وَحُرِّمَ ذَٰلِكَ عَلَى
ٱلْمُؤْمِنِينَ ٣ وَٱلَّذِينَ يَرْمُونَ ٱلْمُحْصَنَٰتِ ثُمَّ لَمْ يَأْتُوا۟ بِأَرْبَعَةِ شُهَدَآءَ فَٱجْلِدُوهُمْ ثَمَٰنِينَ جَلْدَةً
وَلَا تَقْبَلُوا۟ لَهُمْ شَهَٰدَةً أَبَدًا ۚ وَأُو۟لَٰٓئِكَ هُمُ ٱلْفَٰسِقُونَ ٤ إِلَّا ٱلَّذِينَ تَابُوا۟ مِنۢ بَعْدِ ذَٰلِكَ وَأَصْلَحُوا۟
فَإِنَّ ٱللَّهَ غَفُورٌ رَّحِيمٌ ٥

3. *Zina* or illicit sexual intercourse is not an ordinary offence. If you analyze it carefully, the only woman who would agree to such sexual contact is one who does not consider her chastity to be a permanent value; or who becomes subservient to her passions (instead of the Divine Laws) and surrenders to every urge (45:23). Similarly, only that man who agrees to having such sexual intercourse is one who surrenders to his passions and does not differentiate between human and animal life. (Thus *Zina* can only take place when both the man and woman are driven by similar desires ~ 24:26. If even one of them wants to remain chaste, there is no possibility of such an act ever taking place. That is why the punishment for *Zina* is equal for both, the man and the woman. Such a relationship is forbidden for *Momineen*[1-2].)

4. Since chastity is regarded as a very precious virtue and a permanent value, every step should be taken to protect and safeguard it. In this context, it is hereby decreed that those who accuse a virtuous lady and fail to bring in four witnesses in support of their accusation, shall be flogged with eighty lashes and thereafter never again be accepted as a witness. (Deprive them of the civic rights which are normally availed by all citizens; and if even that does not deter them then inflict a severer punishment on them ~ 24:23.) This is because they have abandoned the right path and have become wicked transgressors. (33:59-60)

5. However, if these people revert and refrain from such a course; and make amends; and reform themselves; then they can be pardoned. (The Divine Law has such in-built provisions for the one who does *Tauba* and reforms himself. In this way a less serious offender remains safe from punishment and continues receiving means of nourishment.)

---

1. Here the word (Nikah) means the sexual act, not marriage in the technical sense. The word (Nikah) has also been used in these meanings.

2. Rape has a different nature; the woman cannot be held guilty in cases of rape and the guilt of man in this case would be twice as much.

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ
إِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٦﴾ وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِن كَانَ مِنَ الْكَاذِبِينَ ﴿٧﴾ وَيَدْرَأُ
عَنْهَا الْعَذَابَ أَن تَشْهَدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ ﴿٨﴾ وَالْخَامِسَةَ أَنَّ
(١ ع١٠ ٢) غَضَبَ اللَّهِ عَلَيْهَا إِن كَانَ مِنَ الصَّادِقِينَ ﴿٩﴾ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ ﴿١٠﴾

6. As for those who accuse their wives but have no witness except themselves, let such a person call upon *Allah* four times to witness that he indeed is telling the truth

.7. And when calling out the fifth time, he should declare that if he is indeed telling a lie, then *Allah's* curse should be upon him. (In other words, he should be deprived of the facilities and fundamental rights which he enjoys as a citizen of the Islamic State.)

8/9. (The woman would be similarly held guilty; but) If she comes out in her defense and similarly calls upon *Allah* four times to witness that the man is indeed telling a lie, and if during the fifth time declares that if he indeed is truthful, then let *Allah's* curse be upon her (that is she should be punished for taking a false oath). In this way she will be absolved of the accusation.

10. O *Jamat-ul-Momineen*! It is *Allah's* grace and *Rahmat* that in His Laws He has provided for forgiveness and leniency. (The philosophy and wisdom behind this provision is that if anyone, after realizing his fault leaves the erroneous path and returns to the Divine Laws, then in turn the Divine Laws also come back to him, speedily restoring all his rights. This approach is based on absolute wisdom (in that the purpose of making a law is to protect society as well as to reform the offender). (If this objective can be achieved by forgiveness and leniency, then why must the punishment be inflicted?)

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنكُمْ ۚ لَا تَحْسَبُوهُ شَرًّا لَّكُم ۖ بَلْ هُوَ خَيْرٌ لَّكُمْ ۚ لِكُلِّ امْرِئٍ
مِّنْهُم مَّا اكْتَسَبَ مِنَ الْإِثْمِ ۚ وَالَّذِي تَوَلَّىٰ كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿١١﴾ لَّوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ
الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُوا هَٰذَا إِفْكٌ مُّبِينٌ ﴿١٢﴾ لَّوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ
شُهَدَاءَ ۚ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَٰئِكَ عِندَ اللَّهِ هُمُ الْكَاذِبُونَ ﴿١٣﴾ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ
فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾

11. (In light of these directives, think about the incident which took place in your society when) Some people amongst you brought up an accusation against others (24:12). They thought that this would gravely spoil or disturb the whole atmosphere, but you should not worry as such a thing will not happen. On the contrary, something good has come out of this (in that a definite case has been decided according to the above laws and society has learnt what it ought to do in such situations). Now everyone will receive due punishment for their misdeeds; and the ringleader's penalty will be more grievous than others.

12. (But under the circumstances, whereas those who fabricated the accusation and unduly publicised it must be held answerable, others too cannot be absolved of their responsibility. Just ask them) "When you heard this rumour, why was your first reaction not like that of righteous men and women? You should have shown a positive attitude about your own people and should have responded: This appears to be an accusation." (Until such time that an accused is found guilty in a court of law, he should be considered innocent.)

13. Moreover it was incumbent upon the people who had made this accusation to bring four witnesses in support of their allegations (24:4). Since they have failed to do so, it is they who are liars according to the Divine Law.

14. This was only due to *Allah's* grace and *Rahmat* (that the rumour did not spread far and was quickly brought under control); otherwise, given the way you had got involved in this mischief, it could have brought you nothing but devastation and misery. The adverse effects would be felt at present, and would have continued into your future life. (It is quite possible that your society would have become involved in a sort of civil war, severely damaging your present life and the hereafter; for the conscious killing of one *Momin* by another brings about the chastisement of *Jahannum* ~ 4:93.)

إذ تلقونه بألسنتكم وتقولون بأفواهكم ما ليس لكم به علم وتحسبونه هينا وهو عند الله
عظيم ﴿١٥﴾ ولولا إذ سمعتموه قلتم ما يكون لنا أن نتكلم بهذا سبحانك هذا بهتان
عظيم ﴿١٦﴾ يعظكم الله أن تعودوا لمثله أبدا إن كنتم مؤمنين ﴿١٧﴾ ويبين الله لكم الآيات والله
عليم حكيم ﴿١٨﴾ إن الذين يحبون أن تشيع الفاحشة في الذين آمنوا لهم عذاب أليم في الدنيا والآخرة
والله يعلم وأنتم لا تعلمون ﴿١٩﴾ ولولا فضل الله عليكم ورحمته وأن الله رءوف رحيم ﴿٢٠﴾ ٢ ع ١٠ ٨

15. In fact you did not realize the importance of the matter and took it very lightly. Therefore the moment you heard it, you started talking about the matter and spread it further without due inquiry (17:36). You thought that this was an ordinary matter; but according to the Divine Laws it was a serious issue.

16. And (once again) when you had heard this rumour for the first time, you should have said, "It does not suit us to say anything about it. Without doubt it is *Allah* alone Who is faultless; but apparently this rumour does seem to be a very serious accusation."

17. (Although this episode is over now) *Allah* admonishes you severely. If you are a *Momineen* you should never do such a thing again.

18. This is the reason why He has clearly explained to you the provisions of the law concerning the making of false accusations. He is All-knowing and every word of His is based on wisdom.

19. Take note that those of you who want to spread such scandals within the *Jamaat-ul-Momineen*, will be severely punished in this world (due to the laws) as well as in the hereafter. *Allah* knows (how seriously it damages society) whereas you do not.

20. The fact (as has been said above in 24:14) is that were it not for *Allah's* grace and *Rahmat*, you would have come into serious trouble. (He guides you aright in such matters because) He does not want anyone to be ruined due to ignorance. He is for the protection of human beings, not their destruction.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ؕ وَمَنْ يَّتَّبِعْ خُطُوٰتِ الشَّيْطٰنِ فَاِنَّهٗ يَاْمُرُ بِالْفَحْشَآءِ
وَالْمُنْكَرِ ؕ وَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ مَا زَكٰى مِنْكُمْ مِّنْ اَحَدٍ اَبَدًا ۙ وَّلٰكِنَّ اللّٰهَ يُزَكِّىْ مَنْ يَّشَآءُ ؕ
وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ۲۱ وَلَا يَاْتَلِ اُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ اَنْ يُّؤْتُوْۤا اُولِى الْقُرْبٰى وَالْمَسٰكِيْنَ وَالْمُهٰجِرِيْنَ
فِىْ سَبِيْلِ اللّٰهِ ۖ وَلْيَعْفُوْا وَلْيَصْفَحُوْا ؕ اَلَا تُحِبُّوْنَ اَنْ يَّغْفِرَ اللّٰهُ لَكُمْ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۲۲

---

21. (Everywhere there are people who like to spread mischief in society.) O *Jamaat-ul-Momineen*! You are advised not to follow the footsteps of such mischief mongers. They incite those who follow them, encouraging them towards vulgarity. (This not only causes disorder in society but it also retards the growth of human abilities.) And were it not for *Allah's* grace and *Rahmat* on you (and had He not given you a code of conduct like the Quran), none of you would be able to develop your human abilities. Such development can take place only according to the Laws given by *Allah*, Who is All-hearing, All-knowing.

22. (Now that the episode is over, you too should consider it to be a bygone affair. Let it not leave behind any effect. We are fully aware of the feelings of those who have been directly or indirectly hurt by this accusation.) In their hearts they must have a lot of bitter feelings against the accusers, but the incident which has been put behind by *Allah* now stands closed. (You should also forget it; and wipe off its traces from your minds.) It should not be that the affluent and generous, who have been helping their near ones who cannot earn enough for themselves as well as the *Muhajireen*, should stop doing so. You should also not swear to stop monetary help for anyone who was unfortunately involved in this incident (saying that in future you shall have nothing to do with them). This should not happen at all. (On the contrary they should forgive and leave the dust behind. Just consider: If this was a lapse on the part of anyone amongst you, would you not desire *Allah's* protection against its evil effects? This is exactly what these people desire. So just put yourself in their position and think about the treatment you would have wished for; then give them the same treatment. This is why *Allah* has incorporated the provisions of protection and nourishment.)

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لُعِنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾ يَوْمَ
تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾ يَوْمَئِذٍ يُوَفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَ
يَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٢٥﴾ الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ
وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَٰئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٦﴾ (٣) ع (٦) (٩)

23. (Although human relations demand benevolence, the provisions of law demand justice under all circumstances. And the law is that) Whosoever accuses chaste women who even in their dreams would not think of such lewd acts, should be deprived of civic rights (in addition to receiving the punishment mentioned in 29:4). Furthermore they will be punished in the hereafter. (But they will not be deprived of their rights which they were enjoying as human beings. The accused or convict is after all a human being. He should not be deprived of those rights.)

24. (The exigency of equity and justice is such that even if an accused is let off by the court because of insufficient evidence, or even if he is not apprehended in this world, he will not escape the punishment in the hereafter.) In the hereafter their tongues, hands and feet would testify against them and clearly describe all that they had done. (Thus they will be unable to escape the punishment there.)

25. On that Day everyone will be paid back in full measure for their deeds; and they will surely realize that the Law of *Mukafat* is an established truth.

26. (In ordinary circumstances a wicked criminal, by concealing his misdeeds, may leave a court as a freeman; and as before he would be considered to be from amongst the decent people. Likewise it may happen that a decent and pious lady may not obtain an honorable acquittal from the court, and is instead placed in the category of wicked people. However, whenever a fair judicial system is established, such things would rarely happen; and in the world hereafter it will not be possible at all.) At that time the wicked will be with the wicked, and the pious with pious people.(36:59) Those who have been falsely and slanderously accused will be absolved. They shall be safe from the mischief of wicked people and also obtain very honorable means of nourishment (24:3).
(By the degree to which the environment and standard of justice come close to that in the hereafter, life here will also continue becoming similar to that in *Jannat*.)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَدْخُلُوْا بُيُوْتًا غَيْرَ بُيُوْتِكُمْ حَتّٰى تَسْتَاْنِسُوْا وَتُسَلِّمُوْا عَلٰٓى اَهْلِهَا ۭ ذٰلِكُمْ خَيْرٌ
لَّكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ ﴿٢٧﴾ فَاِنْ لَّمْ تَجِدُوْا فِيْهَآ اَحَدًا فَلَا تَدْخُلُوْهَا حَتّٰى يُؤْذَنَ لَكُمْ ۚ وَاِنْ قِيْلَ لَكُمُ
ارْجِعُوْا فَارْجِعُوْا هُوَ اَزْكٰى لَكُمْ ۭ وَاللّٰهُ بِمَا تَعْمَلُوْنَ عَلِيْمٌ ﴿٢٨﴾ لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَدْخُلُوْا بُيُوْتًا غَيْرَ
مَسْكُوْنَةٍ فِيْهَا مَتَاعٌ لَّكُمْ ۭ وَاللّٰهُ يَعْلَمُ مَا تُبْدُوْنَ وَمَا تَكْتُمُوْنَ ﴿٢٩﴾ قُلْ لِّلْمُؤْمِنِيْنَ يَغُضُّوْا مِنْ
اَبْصَارِهِمْ وَيَحْفَظُوْا فُرُوْجَهُمْ ۭ ذٰلِكَ اَزْكٰى لَهُمْ ۭ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا يَصْنَعُوْنَ ﴿٣٠﴾

27. O *Jamat-ul-Momineen*! (Now listen to some social directives) When you go to any house other than your own, seek permission; do not enter till you are granted permission to do so. (Thereafter) Greet the residents of the house with prayers of peace and best wishes. It is better for you to keep in mind the ethics and norms of this social code, so that your society always considers the high principles of human relations

.

28. And do not enter if you find no one in the house. Whatever the case may be, enter the houses of others only when you are given permission. And if you are asked to leave, then turn back (without having any ill feeling in your mind).
The circumstances around you will improve considerably by practicing this social code. *Allah's* law is well aware of whatever you do.

29. There is however no harm if you enter houses not meant for living, such as where goods belonging to you are kept (like a warehouse). In case goods belonging to others are also kept there and you are going in alone, there should be no dishonest intention in your mind. Bear in mind that the Law of *Mukafat* is fully aware of all you do openly; and all that you conceal.

30. (O *Rasool*! Now convey to them another directive.) Tell *Momineen* that they should not let their gaze go wayward and (to keep in view) that their chastity should not become tarnished. (Eyes are openings which can also secretly let wrong ideas develop and lead to lewdness in society.) Human personality is nourished by purity of sight and mind. (Also tell them that these directives are not to be observed mechanically. They should become a part of their personality because) *Allah's* Law of *Mukafat* is fully aware about which action takes place mechanically (and which occurs spontaneously from the depth of one's heart).

وَقُل لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا
وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ
أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ
أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ
بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِن زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ٣١

31. Likewise tell *Momin* women to not let their gazes go wayward; they should also fully guard their chastity. It is also imperative for them not display their adornments, except what becomes apparent by itself when moving around normally (as intentional display would mean that they have an inner desire to express[1]). And let them cover their bosoms (so that mischief-mongers cannot say that they were unaware that these ladies were noble; for otherwise they would not have pestered them 24:60 ; 33:33 ; 33:59). While walking they should not strike down their feet, in order not to draw attention to their hidden ornaments.

The above directive that women should not display their adornments is necessary only for the non-*Mahram* (those who one can marry). The *Mahram* (who one cannot marry) are not included. The *Mahram* are: their husbands; their fathers; their husband's fathers; their sons; their husband's sons (including their own sons or step sons); their brothers; their brother's sons; their sister's sons; their women-folk (known or familiar to them); their male or female slaves (who in those days were commonly working as domestic servants); aged male attendants who are beyond sexual desires; and children who are as yet unaware of sexual relations. (Note that the Quran closed the doors on slavery; and all slaves were gradually absorbed into society.)

These are general laws for society, to which all *Momin* men and women should revert so that they may attain happiness and success.

1. One reason that women are forbidden to display their adornment is obvious, in that it invokes wayward thoughts in the minds of men; but there is another more deep-rooted reason behind it. For centuries the wrong guidance for women has implanted the idea in her mind (by men) that the sole purpose of her creation is to satisfy some peculiar desires of men. Her existence does not mean anything in itself. By adornment and its exhibition she, consciously or otherwise, thinks that she is fulfilling her role. Furthermore men praise this, so that this thought embodies itself in her mind. According to the Quran men and women are equal human beings and they both have unique roles in life. Woman's life is not only to fulfill any of man's goals. The Quran therefore wants to remove from her mind this wrong thought, of which she has been a victim for a long time. (This is the reason for stopping her from showing off her adornment.) The Quran does not want women to become men's playmates. It wants her to find her high position. It wants both men and women to meet as human beings. This world will change the day when this is clearly understood.

وَأَنكِحُوا الْأَيَامَىٰ مِنكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ ۚ إِن يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِن فَضْلِهِ ۗ
وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٢﴾ وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِن فَضْلِهِ ۗ وَالَّذِينَ
يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۖ وَآتُوهُم مِّن مَّالِ اللَّهِ الَّذِي آتَاكُمْ ۚ
وَلَا تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا ۚ وَمَن يُكْرِههُّنَّ فَإِنَّ اللَّهَ
مِن بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ ﴿٣٣﴾

32. It is also the duty of your society to make arrangements for the marriage of unmarried males or females (whether they are bachelors, widows or widowers); and also for male or female slaves[1] who are capable of marriage. (In other words society should make arrangements that one should not have any difficulty in finding a suitable match. Also if those who intend to marry need financial help, suitable support should be arranged.)

All arrangements should be made by the social order ordained by *Allah*, Who is infinite in His bounties and is All-knowing. (The state government that is formed under Divine Laws must be like this.)

33. And let those who cannot afford to marry, live in continence (and protect their chastity[2]) till the Divine System makes suitable arrangements for them.

And for your male and female slaves who desire to obtain a release, write it out for them, provided you think that they are quite capable of looking after themselves. (In other words, you have to ensure that they are not dull or weak in understanding, or are capable of looking after themselves on their own ~ 4:5-6.) For that purpose give them something from yourself, out of the wealth that *Allah* has provided to you. Do not stop your young girls (maid servants or slave girls) who are desirous of marriage, from marrying in order to gain some worldly benefit. They may otherwise resort to illicit relations. If anyone of you forces them to do so, there exists a provision in the Divine Law for their protection against this coercion and for their nourishment. (It certainly is incumbent on the Divine System to protect their rights.)

---

1. Wherever Quran mentions male and female slaves, it means the slaves which were generally found in Arab society at that time. The Quran gradually absorbed them into the free society and closed the doors of slavery forever.
2. The Holy Quran has even allowed, in emergency the eating of forbidden food in the event that it is an extraordinary need (6:146). However it has not allowed the fulfillment of sexual desires out of the permissible way. This is so because hunger is not in man's control. Deprivation of food may result in sickness and eventual death. However, arousal of the sexual desires is in man's control. Its non-fulfillment does not matter. Therefore there is no question of any emergent situation.

وَلَقَدْ أَنزَلْنَا إِلَيْكُمْ آيَاتٍ مُّبَيِّنَاتٍ وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٣٤﴾ اللَّهُ نُورُ السَّمٰوٰتِ
وَالْأَرْضِ ۚ مَثَلُ نُورِهِ كَمِشْكٰوةٍ فِيهَا مِصْبَاحٌ ۖ الْمِصْبَاحُ فِي زُجَاجَةٍ ۖ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ
مِن شَجَرَةٍ مُّبَارَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ ۚ نُّورٌ عَلَىٰ
نُورٍ ۗ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ ۚ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٥﴾

34. And We have revealed unto you these directives in clear and candid terms. Also (in order to explain and illustrate them further) We have quoted some evidence from the history of earlier generations, showing what happens to those who rebel against the Divine Laws. Therefore Our directives and the historical evidence given in their support are clear guidelines which provide high ethical values for those who want their lives to be safe from devastation.

35. (All these guidelines coming to you from *Allah* the Almighty, will illuminate the dark avenues of your life ~ 5:15;6:123;39:22; 42:52.) This light (is not given to you alone but) is spread throughout the universe.

(*Allah* has created everything and then provided the guidance which would take it to its destined course ~ 20:51. This light has not been provided to you alone; it is spread all over. This guidance is given instinctively to everything in the universe at the very time of its creation. However to human beings, it is given separately in the form of a Book.) A parable of this torch of *Allah's* guidance (*Wahi*) is that it is like that of a light source which is placed in a niche (which is closed from the back and therefore safe; but open in front from where this light can spread everywhere). This light source would be like a glittering lamp giving out pure, clear and soothing light while it is enclosed in a spotlessly clear transparent glass wherein it is safe from outward impurities (41:42). This light itself shines like a radiant star from where rivulets of light emerge. Furthermore that lamp is lit from the oil of the blessed olive tree, which is far above any affinity with the east or west and is available to all human beings alike. That oil itself is not dependent on any outside source for its ignition. It is luminous by itself and provides light to others. (*Wahi* therefore does not need any outside help to explain its text.) In fact it is much more than a lamp; it is many layers of light, one set upon the other. It is the embodiment of light; it is all light.

Such is the light of *Allah* (the *Wahi*) towards which He guides everyone who seeks guidance. *Allah* propounds such perceptible parables to explain abstract realities, so that people may comprehend clearly. Such parables come from *Allah*, Who knows what the reality is and how best it can be explained by various similitudes.

في بيوت أذن الله أن ترفع ويذكر فيها اسمه يسبح له فيها بالغدو والآصال ﴿٣٦﴾ رجال لا تلهيهم
تجارة ولا بيع عن ذكر الله وإقام الصلوة وإيتاء الزكوة يخافون يوما تتقلب فيه القلوب والأبصار ﴿٣٧﴾
ليجزيهم الله أحسن ما عملوا ويزيدهم من فضله والله يرزق من يشاء بغير حساب ﴿٣٨﴾ والذين
كفروا أعمالهم كسراب بقيعة يحسبه الظمآن ماء حتى إذا جاءه لم يجده شيئا ووجد الله عنده فوفه
حسابه والله سريع الحساب ﴿٣٩﴾

36. This light of *Allah's Wahi* illuminates the homes (of *Jamaat-ul-Momineen*) where various attributes and directives of *Allah* are under constant consideration; and whereby they attain high positions in the world. (By always adhering to these Laws) The residents of these homes are (continuously) busy, day and night, establishing and stabilising the Divine System.

37. (One should not get the impression that this *Jamaat* is a group of clergy who have left aside all worldly affairs; and are busy only in religious rituals.) These people do carry on with their normal worldly business; but the professions such as trade, commerce, buying and selling, neither divert their attention from the Divine Order, nor do they make them neglect the important obligations of life. And what are these important statutory obligations? They are the establishment of the system of *Salat*, in which everyone will follow the Divine Laws and provide means of growth and development for all mankind. They are watchful (about the very thought) of the Day when their hearts and the eyes will outrightly change; when veils over their eyes will be removed; and they will come face to face with absolute realities (50:22).

38. (This revolution takes place according to the Law of *Mukafat* whereby every action produces a perceptible result. The outcome of wrong deeds is nothing but devastion and) The reward for noble deeds is extremely handsome and pleasant. In fact the reward for noble deeds is returned a hundred times over (2:261). People who seek sustenance according to the Divine Laws receive much more than their expectations.

39. On the contrary, the deeds of those who reject the guidance of this Divine Light, are like a mirage in a desert; whereby a man parched with thirst mistakes it for water and on reaching there finds that it was nothing but a visual delusion. At that point one does find one thing at least: that *Allah's* Law of *Mukafat* is (always) present with him and that it settles all scores forthwith; for *Allah* is swift in reckoning.

أَوْ كَظُلُمَٰتٍ فِى بَحْرٍ لُّجِّىٍّ يَغْشَىٰهُ مَوْجٌ مِّن فَوْقِهِۦ مَوْجٌ مِّن فَوْقِهِۦ سَحَابٌ ظُلُمَٰتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَآ أَخْرَجَ
يَدَهُۥ لَمْ يَكَدْ يَرَىٰهَا وَمَن لَّمْ يَجْعَلِ ٱللَّهُ لَهُۥ نُورًا فَمَا لَهُۥ مِن نُّورٍ ﴿٤٠﴾ أَلَمْ تَرَ أَنَّ ٱللَّهَ يُسَبِّحُ لَهُۥ مَن فِى ٱلسَّمَٰوَٰتِ ٥ ع ٦ ١١
وَٱلْأَرْضِ وَٱلطَّيْرُ صَٰٓفَّٰتٍ كُلٌّ قَدْ عَلِمَ صَلَاتَهُۥ وَتَسْبِيحَهُۥ وَٱللَّهُ عَلِيمٌۢ بِمَا يَفْعَلُونَ ﴿٤١﴾ وَلِلَّهِ مُلْكُ ٱلسَّمَٰوَٰتِ
وَٱلْأَرْضِ وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ﴿٤٢﴾

40. (In contrast to the Divine Light) The similitude of their deeds is the depth of darkness in a vast and deep ocean, that is further darkened by waves billowing over waves and the dark clouds above. These will be such depths of darkness, layer upon layer, that one can even hardly see his outstreched hand; for how can he get any light from anywhere else when *Allah's* light (of *Wahi*) is not available?

41. (Despite the availability of this light which illuminates the world, man alone is wasting his life in the deepest depths of darkness. This is not the case with other things in the universe.) If you ponder it seriously, you will conclude that everything that exists in the universe is very seriously and fervently active, throughout the day and night, performing its destined functions. (Just see the birds which with their wings outspread fly thousands of miles across the sky to reach their destination, doing so without any outside guidance or sign post. They never get lost because) Everything in the universe knows its destined functions (*Salat*) and also knows how to perform it (*Tasbeeh*). Therefore it is busy achieving its destiny.

This is because of *Allah's* light which is spread all over the universe. It is because of this light that everything in the universe is fully aware of its destination and of the ways leading to it. *Allah* also knows everything that everyone is doing.

42. Remember! Sovereignty over the entire universe rests with *Allah* alone and it is only His Law that is in force. Everything in the universe is destined towards Him; and nothing can go beyond the control of His Laws.

أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ وَيُنَزِّلُ مِنَ السَّمَاءِ
مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنْ مَنْ يَشَاءُ ۖ يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ ﴿٤٣﴾
يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ ۚ إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِأُولِي الْأَبْصَارِ ﴿٤٤﴾ وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ
فَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَىٰ أَرْبَعٍ ۚ يَخْلُقُ اللَّهُ
مَا يَشَاءُ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٥﴾ لَقَدْ أَنْزَلْنَا آيَاتٍ مُبَيِّنَاتٍ ۚ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ
مُسْتَقِيمٍ ﴿٤٦﴾

43. Do you not see you see how clouds gently continue moving around and intermix to become one; and how when they become a layered heap, the rain starts pouring down. It appears as if the drops of rain are coming down from within these clouds; and when these clouds are atop mountains, their water content is frozen into snow. (Later this snow melts into water and flows down.) The water reaches those who want to put it to use; and for those who do not desire it, the water flows away. (Water is freely available for everyone's benefit, but only the person who puts it to use according to the laws of nature can benefit from it. If one does not want it, the water turns away and continues flowing onward along its course.)

(Besides water and snow) Out of these clouds comes the strong flash of lightning which dazzles the sight (2:19-20).

44. It is the same Law of *Allah* which alternates day and night (that one follows the other). In all these laws of nature there is enough matter for those who have the vision to take lessons from, and cross the bounds of, outer universe and come to the human society. (They can then safely conclude that if human society is run according to *Allah's* Divine Laws, it can also produce extremely pleasant results.)

45. And according to His Law, *Allah* has created every living being out of water (in that the process of life was initiated from water and its survival also depends on it ~ 21:30). Among living objects there are some which crawl on their bellies, some walk on two legs and some on four. *Allah* creates whatever He likes according to His Law of creation. He has set measures for everything; and He has absolute control over everything.

46. And behold how We have revealed these Laws which clearly explain everything. Thus these laws guide whoever wants such guidance, to a well-balanced and very straight path of life.

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُم مِّن بَعْدِ ذَٰلِكَ ۚ وَمَا أُولَٰئِكَ
بِالْمُؤْمِنِينَ ﴿٤٧﴾ وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُم مُّعْرِضُونَ ﴿٤٨﴾ وَإِن
يَكُن لَّهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ ﴿٤٩﴾ أَفِي قُلُوبِهِم مَّرَضٌ أَمِ ارْتَابُوا أَمْ يَخَافُونَ أَن يَحِيفَ اللَّهُ
عَلَيْهِمْ وَرَسُولُهُ ۚ بَلْ أُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٥٠﴾ إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ ع ٦ ١٠ ١٢
بَيْنَهُمْ أَن يَقُولُوا سَمِعْنَا وَأَطَعْنَا ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٥١﴾

---

47. (But only those who firmly believe in the truthfulness of these laws and act accordingly, can get to this straight and balanced path. However) There are some people (*Munafeqeen*) among them, who express verbal *Eiman* on *Allah* and His *Rasool* and claim to obey them; but some among them will turn away after this. In actual fact they are not at all *Momineen*.

48. (The proof of their attitude is that) Whenever they are called towards this system established by the *Rasool* to manifest *Allah's* directives, so that he may adjudicate between them, a section of them (as referred to above) turns away.

49. But if they come to know that the decision would be in their favour, they submissively come running to him.

50. This attitude of theirs is very surprising for sincere *Momineen*. They fail to understand what has gone wrong with these people.) Are they psychologically sick (which makes them so capricious); or are they in some doubt that the Divine Code is not based on truth; or are they apprehensive that *Allah* and His *Rasool* (the Divine order) would be unjust to them? (In fact there is nothing of that sort. These people do not want to obey this system and are rebelling because it does not allow them to commit aggression on anyone.) Indeed they are the *Zalimeen*. (Because tyrants find justice being administered against their vested interests, they do not want to comply with the Divine order.)

51. (Whenever people who have firm faith in the truthfulness of the system are called upon to have their disputed matters adjudged, their spontaneous response is, "Yes we have heard the call and we are ready to obey it." These people will flourish and live a happy and successful life.

وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهِ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ ٥٢ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ
لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ ۖ قُل لَّا تُقْسِمُوا ۖ طَاعَةٌ مَّعْرُوفَةٌ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ٥٣ قُلْ أَطِيعُوا
اللَّهَ وَأَطِيعُوا الرَّسُولَ ۖ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُم مَّا حُمِّلْتُمْ ۖ وَإِن تُطِيعُوهُ تَهْتَدُوا ۚ وَمَا
عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ٥٤

52. In fact the only people who can be successful are those who obey the Divine System, are watchful of (the consequences of disobeying) these Laws and who fully guard them.

53. These people (the *Munafiqeen*) make you believe by strongest oaths on *Allah*, that if they are called upon to fight a war they would certainly come out fully prepared. Tell them, "There is no need to swear, but instead give practical proof by obeying it. Obedience or compliance needs no oaths for recognition. Visible or open compliance is its own proof." *Allah* is fully aware of all that you do.

54. Tell them once again (that instead of trying to create confidence by such swearing), "You have to give practical proof by obeying *Allah* and His *Rasool*. The Divine System set up by His *Rasool* will clarify your stand. If these people turn away after this (then the *Rasool* will not be held responsible). The responsibility of the *Rasool* is to convey the divine revelations in clear and explicit terms. Thereafter it is up to you to obey these or not. If you obey them you will get the guidance to the correct way (but if you turn away, you yourself will suffer the consequences).

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَعَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ
قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِي ارْتَضٰى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِّنْ بَعْدِ خَوْفِهِمْ اَمْنًا يَعْبُدُوْنَنِيْ لَا
يُشْرِكُوْنَ بِيْ شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ۝٥٥ وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ
وَاَطِيْعُوا الرَّسُوْلَ لَعَلَّكُمْ تُرْحَمُوْنَ ۝٥٦

55. (The question arises as to what one would gain by obeying these Laws? Allah has promised people who have faith in the truthfulness of the Divine Laws and who do the righteous deeds, that He will establish their authority on this earth ~ 33:27; and their government will turn their land into *Jannah* ~ 39:74.) This is Our eternal Law according to which We caused previous generations to establish their authority on this earth (28:6). According to this Law and as a result of their *Eiman* and righteous deeds, We will grant them rule over the land and strengthen the system of life which We have chosen for them. The result will be that it will replace their erstwhile state of fear by a sense of security and peace; so that they may obey Our Laws in comfort. Also there will be no pressure on them to obey any one else, thus becoming guilty of *Shirk*. (No worldly power or authority should force them to obey man-made or other laws instead of those given by *Allah*.)

(But keep one thing in mind. This Order will last as long as they continue obeying Our Laws.) For those who after the establishment of the system do not work according to it (and start enforcing their own laws), this will amount to going astray and abandoning the straight path which leads them to the right destination. (They will thus be deprived of the bounties of a blissful life which are the result of *Eiman* and righteous deeds. When the basis is lost how can its fruitful results be sustained?)

56. (Therefore, if you want to achieve such authority in the land and ensure its continuity) You have to establish the system of *Salat* and make the social structure along a line that ensures that mankind continues getting the maximum means of nourishment. (This is not an individual function, but a collective effort possible only under a disciplined and orderly system. For this it is important that) You should obey the *Rasool* (the center of authority in the system); and the result will be that the divine bounties will be showered on you.

(Keep in mind that the one and only way of establishing supremacy of your *deen* and living an Islamic way of life, is if you make the entire fabric of society conform with Quranic injunctions. And thereafter everyone should obey the system.)

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ ۚ وَمَأْوَاهُمُ النَّارُ ۖ وَلَبِئْسَ الْمَصِيرُ ﴿٥٧﴾ يَا أَيُّهَا الَّذِينَ
آمَنُوا لِيَسْتَأْذِنكُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنكُمْ ثَلَاثَ مَرَّاتٍ ۚ مِّن قَبْلِ صَلَاةِ
الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُم مِّنَ الظَّهِيرَةِ وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ ۚ ثَلَاثُ عَوْرَاتٍ لَّكُمْ ۚ لَيْسَ عَلَيْكُمْ
وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ ۚ طَوَّافُونَ عَلَيْكُم بَعْضُكُمْ عَلَىٰ بَعْضٍ ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ ۗ وَاللَّهُ عَلِيمٌ
حَكِيمٌ ﴿٥٨﴾ وَإِذَا بَلَغَ الْأَطْفَالُ مِنكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِن قَبْلِهِمْ ۚ كَذَٰلِكَ يُبَيِّنُ
اللَّهُ لَكُمْ آيَاتِهِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾

57. (Keep implementing this programme without any apprehension or fear and) Do not even think that the people who oppose this system will ever succeed in subverting or making Our programme helpless.(4:141) (Certainly not!) All their efforts will end up in smoke and their fate will be extremely miserable.

58. (Now come back to certain other social customs, some of which have been mentioned afore. It is important that you should have privacy in your houses.)

O *Momineen*, your servants and your young ones who have not yet attained the age of puberty can move about the house freely. This is permissible. However if they want to come into your rooms when you are in privacy, (say for example) before the morning prayers, or after you lay aside your garments in the middle of the day and after the night prayers, they should seek permission before entering. This would cause inconvenience neither to you nor to others. Besides these times they may move about freely. This is how *Allah* makes His directives, which are based on knowledge and wisdom, clear to you.

59. When these children reach the age of puberty, let them (at all times) seek your permission to enter your houses just like other adults who have been enjoined to do so (24:27). In this way *Allah* makes clear to you His directives, which are based on knowledge and wisdom.

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الّٰتِي لَا يَرْجُوْنَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ اَنْ يَّضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجٰتٍۢ
بِزِيْنَةٍ ؕ وَاَنْ يَّسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ ؕ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ٦٠ لَيْسَ عَلَى الْاَعْمٰى حَرَجٌ وَّلَا عَلَى الْاَعْرَجِ
حَرَجٌ وَّلَا عَلَى الْمَرِيْضِ حَرَجٌ وَّلَا عَلٰٓى اَنْفُسِكُمْ اَنْ تَاْكُلُوْا مِنْۢ بُيُوْتِكُمْ اَوْ بُيُوْتِ اٰبَآئِكُمْ اَوْ بُيُوْتِ اُمَّهٰتِكُمْ
اَوْ بُيُوْتِ اِخْوَانِكُمْ اَوْ بُيُوْتِ اَخَوٰتِكُمْ اَوْ بُيُوْتِ اَعْمَامِكُمْ اَوْ بُيُوْتِ عَمّٰتِكُمْ اَوْ بُيُوْتِ اَخْوَالِكُمْ اَوْ بُيُوْتِ خٰلٰتِكُمْ
اَوْ مَا مَلَكْتُمْ مَّفَاتِحَهٗۤ اَوْ صَدِيْقِكُمْ ؕ لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَاْكُلُوْا جَمِيْعًا اَوْ اَشْتَاتًا ؕ فَاِذَا دَخَلْتُمْ
بُيُوْتًا فَسَلِّمُوْا عَلٰٓى اَنْفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللّٰهِ مُبٰرَكَةً طَيِّبَةً ؕ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ لَعَلَّكُمْ تَعْقِلُوْنَ ٦١ ٨ ع ١٣

60. (It has been mentioned before that women should cover their bosoms and avoid display of their adornments ~ 24:31. But) For women who are old and have passed the age of marriage and no longer have desire for it, there is no harm if they do away with the over-coverings, provided the motive in doing so is not the display of their adornment (33:33). Yet if they are careful (and continue wearing them) it is better for them. Remember *Allah* is All-seeing, All-knowing. (The intention for not wearing the over-coverings, whether for showy display of charms or out of necessity, cannot remain hidden from Him.)

61. (The above directive in which We asked you to take permission before entering houses belonging to others, is not intended to create any estrangement among near relatives; it was essentially to maintain privacy to a degree. However in order to nurture relationships) There is no harm in eating in your own houses; or (if need be) from your father's; your mother's; your brother's; your sister's; your father's brother's; your father's sister's; your mother's brother's; your mother's sister's; from houses whose management is in your hands; or in the houses of your sincere friends. (This does not in any way mean that you are disabled or needy. It is an expression of a close-knit society. In this regard) There is no discrimination between the disabled, the blind, the lame, the sick or other physically unfit persons. They are all alike and on the basis of relationships; and not as a charity, they enjoy meals with each other. (Evidently all *Momineen* are members of one society and the best expression of this is to eat together and share everything.) However, do not consider this to mean that eating alone is detestable, as there is no harm in eating alone if need be.

(As mentioned before in 24:27), You should seek permission before entering other people's residences. And then greet each other invoking *Allah's* blessings and countless pleasures. This is how *Allah* makes His directives clear unto you, so that you may live in society under the light of these directives, using your intellect and reasoning.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ
يَسْتَأْذِنُوهُ ۚ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ ۚ فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ
شَأْنِهِمْ فَأْذَن لِّمَن شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمُ اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ٦٢ لَّا تَجْعَلُوا دُعَاءَ
الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُم بَعْضًا ۚ قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنكُمْ لِوَاذًا ۚ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ
عَنْ أَمْرِهِ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ٦٣ أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ قَدْ يَعْلَمُ
٩ ع ٣ ١٥ مَا أَنتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُم بِمَا عَمِلُوا ۗ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ٦٤

62. (Now, after socio-customary directions, come the problems concerning the polity. Here it is important to understand that in order to be a *Momin*, mere observance of social etiquette is not enough.) Real *Momneen* are those who firmly believe in the truthfulness of Divine Laws which they have received through *Muhammad's Risalat*. Practically, when they are working with the center of their system (the position held by *Rasool* in his lifetime) on matters concerning the whole community, they should not depart (unilaterally) without getting permission from that central authority. This shows that they really have firm faith in *Allah* and His *Rasool*.
(So, O *Rasool*!) When they ask leave of you for some business of their own, grant it to whosoever you consider suitable. In this way those who depart will not be deprived of *Allah's* protection which is available to those who actively participate in that activity. Such exceptions are provided for in His Laws of protection and *Rahmat*.

63. And remember; when you receive a call from the center of the Divine System (*Rasool*), do not take it lightly like you would treat your own calls from each other (62:9). (Do not be under the impression that if you slip away quietly no one will notice; for) *Allah* is well aware of those who slip away surreptitiously, ignoring this directive. They should be very careful lest they become involved in some serious trouble which can bring grievous suffering and result in their destruction.

64. Remember that in accordance with the Law of *Mukafat*, everything which exists in the universe is actively fulfilling the mission assigned to it (53:31). *Allah* knows the path you are taking and when the Day of Reckoning comes, He will tell you about whatever you had been doing, for He has full knowledge of everything.

سُوْرَةُ الْفُرْقَانِ (۲۵)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

تَبٰرَكَ الَّذِيْ نَزَّلَ الْفُرْقَانَ عَلٰى عَبْدِهٖ لِيَكُوْنَ لِلْعٰلَمِيْنَ
نَذِيْرًا ۝۱ الَّذِيْ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا وَّلَمْ يَكُنْ لَّهٗ شَرِيْكٌ فِي الْمُلْكِ وَخَلَقَ
كُلَّ شَيْءٍ فَقَدَّرَهٗ تَقْدِيْرًا ۝۲ وَاتَّخَذُوْا مِنْ دُوْنِهٖٓ اٰلِهَةً لَّا يَخْلُقُوْنَ شَيْـًٔا وَّهُمْ يُخْلَقُوْنَ وَلَا يَمْلِكُوْنَ
لِاَنْفُسِهِمْ ضَرًّا وَّلَا نَفْعًا وَّلَا يَمْلِكُوْنَ مَوْتًا وَّلَا حَيٰوةً وَّلَا نُشُوْرًا ۝۳

SURAH AL-FURQAN : 25

1. How great a bestower of bounties and immense blessing He is; He Who has revealed this Book to His servant! It is the Book which lays down permanent values and the criteria that enables you to distinguish right from wrong and truth from falsehood. This Book has been revealed to caution humanity against the pitfalls and hurdles along the path of life and details ways to avoid them.

2. This Book has been revealed by the One in Whose domain everything lies. His Law is in force everywhere in the universe. He needs neither any offspring for help, nor can any one become a partner in His authority. He has created everything in a particular proportion and has determined the measures for its capabilities and potentialities. (These measures are called the '*Taqdeer*' of these things; and '*Taqdeer*' is the ultimate stage of everything.)

3. (Such is the eminence of *Allah*; but behold the ignorance of these people.) They take deities, which themselves are created, and which have no power to create anything, as their gods. They are so helpless that, let alone rendering help to others, they have no power to avert harm or bring any benefit to themselves (against the Divine Law). They also do not have any control over life, or death, or resurrection. (Whether it is individuals or nations, life for everyone is established and proceeds in accordance with the Divine Laws, in this world as well as in the hereafter.)

وَقَالَ الَّذِينَ كَفَرُوا إِنْ هَٰذَا إِلَّا إِفْكٌ افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ ۖ فَقَدْ جَاءُوا ظُلْمًا وَزُورًا ٤
وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ تُمْلَىٰ عَلَيْهِ بُكْرَةً وَأَصِيلًا ٥ قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ
فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ إِنَّهُ كَانَ غَفُورًا رَحِيمًا ٦ وَقَالُوا مَالِ هَٰذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَمْشِي
فِي الْأَسْوَاقِ ۙ لَوْلَا أُنْزِلَ إِلَيْهِ مَلَكٌ فَيَكُونَ مَعَهُ نَذِيرًا ٧ أَوْ يُلْقَىٰ إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ
يَأْكُلُ مِنْهَا ۚ وَقَالَ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ٨

4. People who deny the truth of *Quran* say that (the claim of *Wahi* is just a fake story and) *Rasool* himself fabricates the *Quran* and then attributes it to *Allah*. (In fact they also say that this is not done by him alone.) There is some other party which helps him (and they all work together to create it). Just imagine what great deception and falsehood they have put forward.

5. They say, "What is this *Quran*, except fables of ancient times (which people come and narrate to him and) which he writes down. (All this is done in secrecy and then) The same are dictated to the scribes in the morning and evening. (This is what he calls *Wahi*.)

6. Tell them that the *Quran* has been revealed by the One Who knows the secrets and mysteries of the universe. (If the *Quran* was the creation of human beings, how could they know the secrets and unveiled mysteries of the universe? It is the result of His limitless knowledge that He has made arrangements by which) Things in the universe remain safe from destructive elements and continue receiving suitable means of development (25:59).

7. (After levelling charges against the *Quran* they raise objections against the *Rasool* and say), "What kind of *Rasool* is he, who eats, drinks and moves around in the streets (like other human beings). (They think a *Rasool* should be a supernatural being and that) An angel should have been sent down with him; to warn people that if they did not listen to him they would be destroyed.

8. Or he should have had a treasure with him or (at least) a large garden from which he could get things to eat. These wicked people do not stop there. They instigate others telling them that they are following a bewitched man who is a mental case.

انظر كيف ضربوا لك الأمثال فضلوا فلا يستطيعون سبيلا ۝٩ تبارك الذي إن شاء جعل
لك خيرا من ذلك جنت تجري من تحتها الأنهر ويجعل لك قصورا ۝١٠ بل كذبوا بالساعة وأعتدنا
لمن كذب بالساعة سعيرا ۝١١ إذا رأتهم من مكان بعيد سمعوا لها تغيظا وزفيرا ۝١٢ وإذا ألقوا منها مكانا
ضيقا مقرنين دعوا هنالك ثبورا ۝١٣ لا تدعوا اليوم ثبورا وحدا وادعوا ثبورا كثيرا ۝١٤

9. O *Rasool*. Just keep listening to the similitudes they coin for you (as such thing do not bring any harm to you). They themselves have gone astray and are now unable to find the way back to their destination.

10. (Who should tell them that) How great a bestower of bounties and blessings He is that (if the *Nizam-e-Rabubiyat* which you are trying to establish comes in force), He will bestow on you things which are far better than what they aspire. Let alone one; He will bless you with numerous gardens which will remain lush and green forever; as well as with (luxurious and blissful) palaces.

11. And they say the impending revolution is just an empty threat. (They do not know that) We have prepared a blazing punishment for people who belie it (and it will reduce everything they posses to ashes).

12. The devastation caused by the coming revolution will be very severe. It will start roaring at the very sight of these people from afar; and they will also hear its angry roar and raging hiss (from which they will realise the severity and intensity of this encounter).

13. (And later) When after defeat in the war they become prisoners and are cast away into narrow and dingy cells, bound together, they will (realise that death is far better than this life and) cry out for it to end.

14. They will be told, "Do not pray today for just one end. It is better to pray for a multitude of ends."

قُلْ أَذَٰلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعِدَ الْمُتَّقُونَ ۚ كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا ﴿١٥﴾ لَهُمْ فِيهَا مَا يَشَاءُونَ
خَالِدِينَ ۚ كَانَ عَلَىٰ رَبِّكَ وَعْدًا مَسْئُولًا ﴿١٦﴾ وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَيَقُولُ أَأَنْتُمْ
أَضْلَلْتُمْ عِبَادِي هَٰؤُلَاءِ أَمْ هُمْ ضَلُّوا السَّبِيلَ ﴿١٧﴾ قَالُوا سُبْحَانَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ نَتَّخِذَ
مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَٰكِنْ مَتَّعْتَهُمْ وَآبَاءَهُمْ حَتَّىٰ نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا ﴿١٨﴾ فَقَدْ
كَذَّبُوكُمْ بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ صَرْفًا وَلَا نَصْرًا ۚ وَمَنْ يَظْلِمْ مِنْكُمْ نُذِقْهُ عَذَابًا كَبِيرًا ﴿١٩﴾

15. (After narrating all this) Ask them if this life of agony and utter disgrace is better than the one with everlasting bounties, that has been promised to those who are conscious of His Laws. That happy and blissful society is what they can achieve as a result of their own righteous deeds. Therein they will get every kind of nourishment for the development of their 'self", which is the ultimate objective and end result of human efforts. (This will happen in this world as well as in the world hereafter.)

16. There everything will happen according to their wishes. (There they will have whatever they wish for; and they will not be under the authority or command of anyone else.) This is the outcome of righteous human deeds which everyone should desire; and this is a promise from your *Rabb*, which will certainly be fulfilled.

17. When, on the Day of Judgement, He gathers them alongwith those with whom they had ascribed a share with *Allah*, they will be questioned, "Did you lure away these creatures of mine or did they stray from the right path on their own?"

18. They will say, "You are a being far above (the assumption that anything can escape your knowledge). (But since we have been asked, just for the sake of argument we submit that) It was inconceivable for us to take any other master except You (let alone the proposition of becoming the masters of these people). What actually happened was that they, along with their forefathers, acquired so much wealth and comfort in life that (having become intoxicated with luxuries) they forgot all about Your Law. In this way they brought about their own destruction."

19. (Upon this) We will tell their followers, "Have you heard their version? You said that you were misled by these big people whom you obeyed, but they have repudiated all your assertions right in front of you. (Now you have to taste the punishment.) You can neither avert the penalty nor get any succour whatsoever. Whoever amongst you rebelled against Our Laws will have to taste the grievous chastisement. This is the decree of Our Law of *Mukafat*.

وَمَآ أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّآ إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِى الْأَسْوَاقِ ۗ وَجَعَلْنَا
بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ ۚ وَكَانَ رَبُّكَ بَصِيرًا ﴿٢٠﴾ ع

٢ ع ١١ ١٧

20. (As regards their objection, O *Rasool*, that you eat and drink like ordinary people and also move around in the streets) All *Rusul* We sent before you also ate and drank and moved about in the streets like you.

(They are not raising such objections in order to clear any doubts; they are doing so just because of their stubbornness and opposition. They will never listen to reason and will continue opposing you till the time this opposition brings you to a clash.) At that time each other's strength will be put to test. You should therefore be steadfast in your programme for your *Rabb* is overseeing everything (as to what they are up to and what your people are doing).

(Moreover if the *Rusul* had been a separate ilk of creation, distinct from human beings, the very purpose for which choice and discretion had been given to man would have been defeated. In that case people would have professed *Eiman* on the basis of fright induced by the astonishing nature of the creation of *Rusul*. The opportunity for exercising choice and discretion arises only when man understands something by employing his intellect and reasoning, free from any kind of supernatural influence. Thus when he finds something based on truth and righteousness he will accept it willingly. The fact that the *Rusul* were ordinary people provides a test for human choice and discretion.)

وَقَالَ الَّذِينَ (١٩)

الجزء ١٩ وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا لَوْلَا أُنزِلَ عَلَيْنَا الْمَلَائِكَةُ
أَوْ نَرَىٰ رَبَّنَا ۗ لَقَدِ اسْتَكْبَرُوا فِي أَنفُسِهِمْ وَعَتَوْ عُتُوًّا كَبِيرًا ﴿٢١﴾ يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ
يَوْمَئِذٍ لِّلْمُجْرِمِينَ وَيَقُولُونَ حِجْرًا مَّحْجُورًا ﴿٢٢﴾ وَقَدِمْنَا إِلَىٰ مَا عَمِلُوا مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَاءً مَّنثُورًا ﴿٢٣﴾
أَصْحَابُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَأَحْسَنُ مَقِيلًا ﴿٢٤﴾

PARA : 19

21. The people who believe that they will never be faced with Our Law of *Mukafat*, do not take *Deen* seriously. They say: If *Malaika* are sent down to this *Rasool*, then why are they not being sent to us? And why can't we see our *Rabb* with our own eyes? These people talk like this because they think very highly of themselves; and that is why they are so rebellions and arrogant.

22. (They do not realize that) The Day, when the guilty start seeing the *Malaika*, will not bring any good tidings for them. In fact they will cry out and exclaim, "Can there not be a forbidding barrier between us and the *Malaika* (so that they cannot reach us)?"

23. Before Us, on the one side will be their outcry; and on the other their own deeds which will be (so weightless and baseless that they can be) scattered away in the atmosphere like motes. (No useful result will emerge from them; and this will always be the outcome of such destructive deeds.)

24. During that era, those living the life of *Jannat* will be graced with the best of abodes and fairest of places. Even the places for their short stays will be elegant.

وَيَوْمَ تَشَقَّقُ السَّمَآءُ بِالْغَمَامِ وَنُزِّلَ الْمَلٰٓئِكَةُ تَنْزِيْلًا ﴿٢٥﴾ اَلْمُلْكُ يَوْمَئِذِ ٍالْحَقُّ لِلرَّحْمٰنِ ؕ وَكَانَ يَوْمًا عَلَى
الْكٰفِرِيْنَ عَسِيْرًا ﴿٢٦﴾ وَيَوْمَ يَعَضُّ الظَّالِمُ عَلٰى يَدَيْهِ يَقُوْلُ يٰلَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُوْلِ سَبِيْلًا ﴿٢٧﴾
يٰوَيْلَتٰى لَيْتَنِيْ لَمْ اَتَّخِذْ فُلَانًا خَلِيْلًا ﴿٢٨﴾ لَقَدْ اَضَلَّنِيْ عَنِ الذِّكْرِ بَعْدَ اِذْ جَآءَنِيْ ؕ وَكَانَ الشَّيْطٰنُ لِلْاِنْسَانِ
خَذُوْلًا ﴿٢٩﴾ وَقَالَ الرَّسُوْلُ يٰرَبِّ اِنَّ قَوْمِي اتَّخَذُوْا هٰذَا الْقُرْاٰنَ مَهْجُوْرًا ﴿٣٠﴾

25. It is during this era that God's physical Laws, supported by enormous means of nourishment, will be discovered. The heavenly forces will continuously descend to enforce God's programme.

26. During that era, total sovereignty will belong to *Ar-Rahman* who, after developing everything in the universe, is taking it to its destiny. (Just as His Law is in force in the outer universe, it will also be enforced in the human world.)
And for those who reject the Divine Law to go their own way, it will be a Day of Distress (as their aggressive designs and selfish activities will at that time come to an end).

27. On that Day the *Zalim* will bite his hands in despair and rage, exclaiming in sheer helplessness, "Oh! How I wish I had chosen the path that was suggested by Rasool, who stabilized the system. Then I could have joined the caravan and reached the destination.

28. Alas! And and how I wish I had not taken such a one for a friend."

29. It is he who led me astray, although the straight path had become so visibly clear to me. The fact is that the Shaitan (like all those who maintain their relationships for selfish ends) goes along with you like a very sincere friend, but when misfortune comes he deserts his companion, leaving him like a lamb separated from the herd.

30. And the *Rasool* will say, "O my *Rabb*, this is the very nation of mine which had put the Quran into the shackles of self conceived ideas, whereby it could not move even a few steps freely." (Instead of being guided by the Quran, they made it subservient to their own beliefs and customs.)

وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِينَ ۗ وَكَفَىٰ بِرَبِّكَ هَادِيًا وَنَصِيرًا ﴿٣١﴾ وَقَالَ الَّذِينَ كَفَرُوا
لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً ۚ كَذَٰلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ ۖ وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٣٢﴾ وَلَا يَأْتُونَكَ مع
بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَأَحْسَنَ تَفْسِيرًا ﴿٣٣﴾ الَّذِينَ يُحْشَرُونَ عَلَىٰ وُجُوهِهِمْ إِلَىٰ جَهَنَّمَ أُولَٰئِكَ شَرٌّ مَّكَانًا
وَأَضَلُّ سَبِيلًا ﴿٣٤﴾ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا ﴿٣٥﴾ ٣ ع ١٢ ١

31. (However this was not the case with a particular *Nabi*.) Whenever and wherever a *Nabi* conveyed the Divine Message, those committing crimes against humanity always opposed him. (Therefore O *Rasool*! You should not be disheartened about it.) Your *Rabb* alone is enough to keep you treading the right path, leading to successes and helping you at every difficult juncture. (22:52)

32. One of the objections of those who oppose this code of life is to question why the entire Quran was not revealed to the *Rasool* at one time (so that once and for all we would have known what particular things we have to accept)?
O *Rasool*! This Quran is being revealed gradually (in planned stages) so that it can be enforced and implemented as it is being revealed to you; and its positive and pleasant results become a source of strength for you. All its teachings are closely knit and its contents progress in stages in an organized manner. Such a programme should come in a continuous sequence (73:4).

33. (Rest assured that) The true reply to whatever objection they raise will come before you with clarity; and it will be explicit and comprehensive (so that there will be no need to say anything more).

34. (But it will only benefit people who utilize their intellect and wisdom.) Those who firmly deny the truth due to obstinacy and prejudice will be driven to *Jahannum*, with their faces turned down. Such people have gone too far astray from the right path. And the path they have adopted shall take them to the worst place. (33:66)

35. (The tussle between right and wrong is not a new phenomenon; and it has existed since times immemorial. For instance) We had given *Moses* a code of life (and since his mission was very tough) We made his brother *Aaron* accompany him, so that they could share the burden.

فقلنا اذهبا إلى القوم الذين كذبوا بآياتنا فدمرناهم تدميرا ﴿٣٦﴾ وقوم نوح لما كذبوا الرسل
أغرقناهم وجعلناهم للناس آية وأعتدنا للظالمين عذابا أليما ﴿٣٧﴾ وعادا وثمود وأصحاب الرس
وقرونا بين ذلك كثيرا ﴿٣٨﴾ وكلا ضربنا له الأمثال وكلا تبرنا تتبيرا ﴿٣٩﴾ ولقد أتوا على القرية
التي أمطرت مطر السوء أفلم يكونوا يرونها بل كانوا لا يرجون نشورا ﴿٤٠﴾ وإذا رأوك
إن يتخذونك إلا هزوا أهذا الذي بعث الله رسولا ﴿٤١﴾

---

36. And We directed the brothers to go to the nation which had (openly and with utter defiance) belied Our Laws. (Acordingly they went towards them and a serious struggle ensued. The result was that) We completely destroyed their opponents; and We did so in the same way as We are used to destroying similar criminal nations.

37. And likewise (before them) is the episode of *Noah's* nation. They too belied the Messengers We had sent to them. There also (after a similar tussle), We drowned them and made them a portent (of the functioning of Our Law of *Mukafat* for all mankind), so that people would remember that those who commit *Zulm* on others will themselves ultimately receive grievous chastisement.

38. Also remember the punishment inflicted on the tribes of *Aad* and *Thamud* and the people of *Ar-Rass*, as well as on the many other generations in between. (50:12)

39. We warned them by historical examples (about the outcome of those who disobey Our Laws), but they did not take heed and were determined to go their wrong ways. As a result and according to Our Law of *Mukafat*, they were completely ruined.

40. (The stories regarding the destruction of various nations were somewhat remotely connected with these Arabs who are being addressed, but) They frequently pass by the ruins of *Lot's* nation, which were completely destroyed when they were fatally rained upon with volcanic stones. Do they not see with their own eyes what had happened to that nation? (They do see, but because they do not believe in the Law of *Mukafat* and continuity of life after death, they console themselves by saying that it was just a rare catastrophe; and that it could not happen to them.)

41. That is why when these folk see you, they treat you as a jester and (in a mocking and vilifying manner) say, "Oh! So this is the person whom Allah has sent as a *Rasool*?

إِن كَادَ لَيُضِلُّنَا عَنْ آلِهَتِنَا لَوْلَا أَن صَبَرْنَا عَلَيْهَا ۚ وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ الْعَذَابَ مَنْ أَضَلُّ
سَبِيلًا ﴿٤٢﴾ أَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ أَفَأَنتَ تَكُونُ عَلَيْهِ وَكِيلًا ﴿٤٣﴾ أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ
٣ ع ١٠ ٢ أَوْ يَعْقِلُونَ ۚ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ ۖ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٤٤﴾ أَلَمْ تَرَ إِلَىٰ رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ
لَجَعَلَهُ سَاكِنًا ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا ﴿٤٥﴾ ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَسِيرًا ﴿٤٦﴾

---

42. "Had we not remained steadfast, he would certainly have led us astray from our deities." But in due time they will know who it was that went astray and left the right path.

43. (The fact is that they only obey their own desires and emotions. As such) Who can bring a person who is a slave and admirer of his own desires to the right path? "O *Rasool*! Is it possible for you to guard this person in a way that he does not fall into *Jahannum*? You certainly cannot take responsibility for him."

44. Do you expect such people to listen to reason and logic; and then utilize their own intellect and powers of reasoning? (No, certainly not! Anyone who follows his emotions can never think dispassionately.) Truly these people (have not reached the human level of life and) are just living like cattle. In fact it is worse than that! (At least animals follow their instincts and never go astray from their path; but a human being who follows his passions continuously keeps changing his course ~ 7:179, 67:10.)

45. (Leaving animals aside, even inanimate objects follow just one and the same path.) Have you not observed how the Divine Law of the universe causes a shadow to lengthen (in the afternoon). If We had so desired We could have made the Law whereby (the earth would not revolve and) the shadow would stay the same. (But We have co-related the sun and the earth in such a way that) The shadow of each object continues increasing and decreasing in relation to its position with respect to the sun. (Thus the sun becomes its point of reference; and accordingly we can approximate the shadow after considering the position of the sun.)

46. (Then as the sun passes the meridian the shadows start increasing. Thereafter) We gradually draw them towards Us (and with the setting of the sun the shadows disappear).

وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا ﴿٤٧﴾ وَهُوَ الَّذِي أَرْسَلَ الرِّيٰحَ
بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۚ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا ﴿٤٨﴾ لِنُحْيِيَ بِهِ بَلْدَةً مَيْتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَامًا
وَأَنَاسِيَّ كَثِيرًا ﴿٤٩﴾ وَلَقَدْ صَرَّفْنٰهُ بَيْنَهُمْ لِيَذَّكَّرُوا فَأَبَىٰ أَكْثَرُ النَّاسِ إِلَّا كُفُورًا ﴿٥٠﴾ وَلَوْ شِئْنَا لَبَعَثْنَا
فِي كُلِّ قَرْيَةٍ نَذِيرًا ﴿٥١﴾ فَلَا تُطِعِ الْكٰفِرِينَ وَجٰهِدْهُمْ بِهِ جِهَادًا كَبِيرًا ﴿٥٢﴾

47. (Similarly the rotation of day and night also occurs according to the Divine Law.) He made the night like a cover-sheet for you (whereby you cover yourself in its darkness); and made your sleep a repose (39:42) (at which time your consciousness is temporarily suspended and your nervous system is at peace and rest). (Thereafter another day appears, you get up and become busy in your work.) (62:9)

48. (The system of growing produce on the land is also based on this Divine Law.) He sends forth the winds heralding the glad tidings of rainfall, which produces means of nourishment for every living being. From the clouds He pours down water which is free of impurities, and which in turn removes other impurities.

49. (The objective of rain is not only for people to wash themselves with.) With the rain We give new life to dead land (greenery comes out of barren lands); and it is used for drinking by many of Our creations, including cattle and human beings.

50. This is Our Law (for the universe) which We have repeatedly presented in different ways, so that people may understand (the fact that when everything in the universe obeys His Laws and produces constructive results; then if human beings also do so, they too would achieve similar results). However, in spite of this, most people think nothing of Divine Laws and are rebellious.

51. (Therein lies the reply to their objection about why a different *Rasool* was not sent to every tribe.) If We had willed We could have continued sending a different *Rasool* to every town. (However according to Our planned programme, the time has now come when the *Risalat* will not be confined to a nation, but will be universal; just like the laws of nature and the universally spread sources of nourishment. Accordingly) We made this Quran a complete code of life for the whole of humanity (25:1).

52. Therefore, O *Rasool*! You should not take any notice of those who deny the truth (and claim that there should be different *Rasool* for each tribe). You should not accept their point of view. On the contrary, strongly strive against their opposition for only serious efforts will ultimately overpower them. 9:33 ; 74:3 ; 17:111

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَٰذَا عَذْبٌ فُرَاتٌ وَهَٰذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَّحْجُورًا ﴿٥٣﴾ وَهُوَ
الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا ۗ وَكَانَ رَبُّكَ قَدِيرًا ﴿٥٤﴾ وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا
يَنفَعُهُمْ وَلَا يَضُرُّهُمْ ۗ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا ﴿٥٥﴾ وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٥٦﴾

53. (Do not worry about why all people do not become one *Ummah* by accepting this *Deen*. In fact people of different beliefs, those who accept the truth and those who deny it, do live together in this world.) This is similar to how in some places, waters with different tastes flow alongside each other (according to the physical Laws of God); one sweet and the other bitter and saline ~ 35:12. In spite of this closeness, there exists a barrier (invisible) and a forbidding ban which does not allow them to mix. (Similarly, people living together may physically look alike, but they could greatly differ in their behaviour and attitude. Even their social intermingling cannot eliminate these differences.)

54. (Now consider the question of the *Rasool* being from the same tribe or nation. This also is meaningless.) It is He who created man from a drop of water, according to His law of creation. (Therefore by virtue of birth there is no difference between one human being and another. Besides according to social needs) Every person has different relations kindred by blood or by marriage. (How can such relationships affect the concept of equality in mankind? Superiority on the basis of family or tribal background is thus irrelevant ~ 49:13. *Allah's* universal *Rabubiyyat* should be freely available according to the standards set by Him, not as set by the human beings.)

55. On the contrary, these people leave God's universal code of guidance and worship their tribal deities; and obey their chieftains who can neither benefit nor hurt them.
(But the most interesting thing is that they lay considerable emphasis on tribal prejudices and even clash on minor issues. However) When the question of opposing *Allah* arises, all these tribes help each other.

56. (In any event if this is what they want, let these people be victims of tribal prejudices. Your duty is to) Give them the glad tidings of the very beneficial and pleasant results of following the Divine Law; and warn them about the destructive outcome of defying it.

قُلْ مَآ أَسْـَٔلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَن شَآءَ أَن يَتَّخِذَ إِلَىٰ رَبِّهِۦ سَبِيلًا ﴿٥٧﴾ وَتَوَكَّلْ عَلَى ٱلْحَىِّ ٱلَّذِى لَا يَمُوتُ
وَسَبِّحْ بِحَمْدِهِۦ ۚ وَكَفَىٰ بِهِۦ بِذُنُوبِ عِبَادِهِۦ خَبِيرًا ﴿٥٨﴾ ٱلَّذِى خَلَقَ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضَ وَمَا بَيْنَهُمَا فِى سِتَّةِ مع
أَيَّامٍ ثُمَّ ٱسْتَوَىٰ عَلَى ٱلْعَرْشِ ۚ ٱلرَّحْمَٰنُ فَسْـَٔلْ بِهِۦ خَبِيرًا ﴿٥٩﴾ وَإِذَا قِيلَ لَهُمُ ٱسْجُدُوا۟ لِلرَّحْمَٰنِ قَالُوا۟ وَمَا
٥ ع ٢١ ٣ ٱلرَّحْمَٰنُ أَنَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُورًا ۩ ﴿٦٠﴾ السجدة ع

57. Also tell them, "I have a personal need to guide you to the right course; but I do not want any compensation. My only desire is that whosoever amongst you so wishes can choose the path leading to God. This is the very reward of my *Risalat*." (34:47; 42:13;36:21)

58. Thereafter you should have complete trust on (the unalterable results of the unchangeable Laws of) *Allah* who is Ever-living. (With this firm conviction keep yourself busy establishing this System, so that after seeing the results with their own eyes, everyone will invariably say, "*Allah*, whose System produces such tremendous results, does certainly deserve all *Hamd*.") (1:1)
And from now on do not even worry about the slander and accusations made against you. *Allah* knows what His subjects are doing; and what accusations are being framed against them. (*Allah* will protect you from the detrimental effects of their accusations ~ 48:2.)

59. In six periods *Allah* created the heavens and the earth and all that is in between them. (Thereafter earth became suitable enough for life to evolve on it and) Then He kept the control of the whole universe in His own hands, so that everything in it would continue to develop fully.

(What do they know about these facts?) O you people! If you are really interested to know about the *Nizam-e-Rabubyyat* of *Ar-Rehman*, then go and ask someone who (in the light of *Allah's Wahi*) utilizes his wisdom and is knowledgeable (about the innermost secrets of the universe ~ 3:188-90; 35:28.) Furthermore, go and ask *Ar-Rehman* for all your needs. He knows what everything requires for its nourishment and development (55:29). (All your requirements will be fulfilled by the Divine System.)

60. (Such is the plight of the ignorant that) When they are asked to respect the Laws of *Ar-Rehman*, the reply "Who is that *Ar-Rehman* (we do not know him)? Do you want us to bow before someone who we do not know, just because you want us to do so? Why should we obey you?" This increases their hatred.

تَبٰرَكَ الَّذِیْ جَعَلَ فِی السَّمَآءِ بُرُوْجًا وَّجَعَلَ فِیْهَا سِرٰجًا وَّقَمَرًا مُّنِیْرًا ﴿٦١﴾ وَهُوَ الَّذِیْ جَعَلَ الَّیْلَ وَالنَّهَارَ خِلْفَةً
لِّمَنْ اَرَادَ اَنْ یَّذَّکَّرَ اَوْ اَرَادَ شُکُوْرًا ﴿٦٢﴾ وَعِبَادُ الرَّحْمٰنِ الَّذِیْنَ یَمْشُوْنَ عَلَی الْاَرْضِ هَوْنًا وَّاِذَا
خَاطَبَهُمُ الْجٰهِلُوْنَ قَالُوْا سَلٰمًا ﴿٦٣﴾ وَالَّذِیْنَ یَبِیْتُوْنَ لِرَبِّهِمْ سُجَّدًا وَّقِیَامًا ﴿٦٤﴾ وَالَّذِیْنَ یَقُوْلُوْنَ رَبَّنَا
اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ اِنَّ عَذَابَهَا کَانَ غَرَامًا ﴿٦٥﴾ اِنَّهَا سَآءَتْ مُسْتَقَرًّا وَّمُقَامًا ﴿٦٦﴾

61. (Now who should tell them that) The God who in order to provide you natural light has in some parts in the sky placed constellations of heavenly bodies which look like chandeliers of shining stars; and at another place put a candle in the shape of sun; and the light-reflecting moon at yet another; is the same God who has provided *Wahi* for the guidance of human intellect and wisdom.

62. And that God has made arrangements in the outer universe that night and day succeed each other, and that light continues to follow darkness. (Similarly, in the human world, He has made arrangements that no nation would remain in darkness forever and that the light of *Wahi* should reach everyone.) Whoever wants to follow the right path in the light of *Wahi* should be able to do so and thus receive full reward for his efforts and deeds.

63. When those who accede to obeying *Ar-Rehman* are empowered on this earth, their state does not become a symbol of oppression and exploitation. They even walk gently and live in harmony and peace.(17:37) And they also provide peace and tranquillity to other people (3:138; 31:17-18; 22:41). They do so to the extent that even when they come across people who personify the characteristics of *Jahlia* (pre-Islamic era) such as ignorance, bigotry, enmity, fierceness, wickedness, excitability, in return they show them true Islamic qualities (of peace, open heartedness, leniency and generosity).

64. These are the people who after a long day at work and in the late hours of the night, ponder in solitude about where they should bow in submission and when to partake in the establishment of the Divine Order (3:190; 73:2).

65. Their only wish in this entire struggle is that they should be safe from the chastisement which, in an unjust system, follows every human being who has gone astray.

66. As an abode and station, whether some one stays there for a short while or permanently, it is a wretched place; (for a short while in this world and forever in the world hereafter).

وَالَّذِيْنَ اِذَآ اَنْفَقُوْا لَمْ يُسْرِفُوْا وَلَمْ يَقْتُرُوْا وَكَانَ بَيْنَ ذٰلِكَ قَوَامًا ﴿٦٧﴾ وَالَّذِيْنَ لَا يَدْعُوْنَ مَعَ اللّٰهِ اِلٰهًا
اٰخَرَ وَلَا يَقْتُلُوْنَ النَّفْسَ الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ وَلَا يَزْنُوْنَ ۚ وَمَنْ يَّفْعَلْ ذٰلِكَ يَلْقَ اَثَامًا ﴿٦٨﴾
يُّضٰعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيٰمَةِ وَيَخْلُدْ فِيْهٖ مُهَانًا ﴿٦٩﴾ اِلَّا مَنْ تَابَ وَاٰمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَاُولٰٓئِكَ
يُبَدِّلُ اللّٰهُ سَيِّاٰتِهِمْ حَسَنٰتٍ ۭ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿٧٠﴾ وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَاِنَّهٗ يَتُوْبُ اِلَى اللّٰهِ
مَتَابًا ﴿٧١﴾

67. These are the people who keep any part of their wealth which is in excess of their needs, open for the development of human beings (2:219). Moreover, their spending is disciplined, in that their wealth is neither spent unnecessarily nor withheld from the needy. They follow a path of moderation which is far from exaggeration or deficiency.

68. These are the people who do not accept any authority other than that of the Divine Law; and they do not obey anyone else. They never destroy human life which *Allah* has declared sacred, except when they have to do so to uphold justice and truth. Furthermore, they do not commit *Zina* (fornication); and the functional capabilities of a community which fails to protect chastity become retarded. Such nations are left behind in their struggle for progress (the same applies to individuals).

69. Such is their plight in this world; but in the world hereafter their suffering shall increase further and they shall live a life of extreme ignominy.

70. On the other hand, for the community or person who abandons this lifestyle (and takes to protecting chastity) and works to develop his capabilities, *Allah's* Law of *Mukafat* brings positive change to follow the turmoil of his erstwhile deeds. (11:14;13:22;28:54) The Divine Law has provisions to provide such people protection from the deficiencies created by erroneous deeds. Furthermore it provides means for their development.

71. Therefore, every step of whosoever abandons the wrong path and works constructively brings them nearer the Divine Law (and brings excellent results in accordance with the Divine Law).

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا ﴿٧٢﴾ وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا
صُمًّا وَعُمْيَانًا ﴿٧٣﴾ وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ
إِمَامًا ﴿٧٤﴾ أُولَٰئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا ﴿٧٥﴾ خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا
وَمُقَامًا ﴿٧٦﴾ قُلْ مَا يَعْبَأُ بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ﴿٧٧﴾

72. These people never go to the gatherings where deceitful or crafty matters are being discussed (and they do not stand witness to what is false). If they happen to come upon places where frivolous matters are being discussed, they quietly pass by in a dignified manner without getting involved (28:55).

73. These people are not swayed by emotions and they take every step after a lot of deliberation (34:76), so much so that even when the Divine Laws are presented to them, they do not submit to these by ignoring their intellect, wisdom, rationale and reason. Also, they do not respond to them as if they were deaf and blind. They adopt the Divine Laws only after careful consideration (for it is clear that when they do not even act upon the Divine Laws without pondering over them, then how would they do so in other spheres of life).

74. They always wish and pray to their *Rabb* that their domestic life should be full of happiness and joy; and that their spouses, off-spring and companions should be a source of solace to them. They pray that their position in society should be such that they can play a key role and be taken as leaders amongst those who want to lead a life free from the negative effects of going astray.

75. These people are earnestly and resolutely busy establishing the Divine Order and upholding its stability. Accordingly, in their life they speedily and gracefully progress to still higher levels. They reach levels at which all pleasures of life are always available in abundance. Their flourishing and blissful life continuously progresses and in this society, peace and tranquillity greet them from all directions.

76. This is the society in which one always benefits from its pleasures, regardless of whether one abides in it for a short while, or permanently (29:58; 34:37; 39:21). Such shall be the lifestyle of people living there.

77. (O *Rasool*!) Tell these opponents, "This is my call. If you do not want to join me in this mission, then don't! My *Rabb* does not care at all about your opposition, which has no weight on His scales. Your denial of His message does not bring any harm to Him. Instead you yourself will be ruined; and remember that doom will surely confront you." and when the confrontation tales place you will then realize.

سُوْرَةُ الشُّعَرَآءِ (٢٦)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

طٰسٓمّٓ ۝١ تِلْكَ اٰيٰتُ الْكِتٰبِ الْمُبِيْنِ ۝٢ لَعَلَّكَ بَاخِعٌ نَّفْسَكَ
اَلَّا يَكُوْنُوْا مُؤْمِنِيْنَ ۝٣ اِنْ نَّشَاْ نُنَزِّلْ عَلَيْهِمْ مِّنَ السَّمَآءِ اٰيَةً فَظَلَّتْ اَعْنَاقُهُمْ لَهَا خٰضِعِيْنَ ۝٤ وَمَا
يَاْتِيْهِمْ مِّنْ ذِكْرٍ مِّنَ الرَّحْمٰنِ مُحْدَثٍ اِلَّا كَانُوْا عَنْهُ مُعْرِضِيْنَ ۝٥

SURA ASH-AHUARA : 26

1. *Allah*, the most Powerful, All-seeing, All-knowing says:

2. "These are the directives of the Divine Code which explains everything explicitly.

3. "(O *Rasool*!) It appears that because these people do not believe this Code, you will perhaps torment yourself to death with grief."

4. Such a desire is but natural for your compassionate heart; but our Law of *Mashiat* requires that human beings should be left to decide on their own will whether to accept or deny it. Otherwise (if We had desired to make them *Momin* by force) it was not difficult for us to send down from the skies a clear sign, before which the elite would bow in humility. (But We do not want to impose this faith on people. Only the one who after pondering the Divine Laws embraces them with full conviction is a *Momin*. To impress by switching off someone's faculties of reason through sending miracles cannot bring true '*Eiman*'.)

5. (Since We do not deprive a human being of the faculties of choice and decision making) whenever a message which is new to their belief comes from *Ar-Rehman*, they turn away from it -(21:2.)

فَقَدْ كَذَّبُوا فَسَيَأْتِيهِمْ أَنبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٦﴾ أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَمْ أَنبَتْنَا فِيهَا مِن
كُلِّ زَوْجٍ كَرِيمٍ ﴿٧﴾ إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿٨﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٩﴾
وَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ أَنِ ائْتِ الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾ قَوْمَ فِرْعَوْنَ ۚ أَلَا يَتَّقُونَ ﴿١١﴾ قَالَ رَبِّ إِنِّي
أَخَافُ أَن يُكَذِّبُونِ ﴿١٢﴾ وَيَضِيقُ صَدْرِي وَلَا يَنطَلِقُ لِسَانِي فَأَرْسِلْ إِلَىٰ هَارُونَ ﴿١٣﴾

6. It is on this premise they belie your message (because it is something new to them but there is nothing to worry about.) Whatever they are ridiculing will confront them one day (because according to Our Law of *Mukafat*, every deed has to produce results). 6:67

7. Have they not seen how We grow various kinds of splendid and different things (from different seeds) on earth? (Likewise every deed of every human being is like a seed. It is bound to produce the fruit: wheat out of wheat; barley out of barley.)

8. In this there is a clear sign (to appreciate that Our Law of *Mukafat* definitely produces results). But most people (simply do not care to ponder this and therefore) do not believe in its truthfulness.

9. (This Law does not get affected by their denial. It remains valid because) The Divine Law is constituted by Him who is Almighty. (The opponents may have considerable strength but they cannot outclass His Law since) He provides nourishment for everything. (It is thus not possible that people who lay obstacles in the way of mankind's development cannot be removed from there.)

10. (The proof of this reality is the tale of the *Bani-Israel*, which is being repeated here briefly. It begins from the point when) We called *Moses* and asked him to go to the nation (of Pharaoh) which had become very rebellious.

11. "Go unto them and inquire whether they want to save themselves from the destructive results of their wrongdoings or not?"

12. Humbly *Moses* said, "O my *Rabb*, I fear that they will (not listen to me and in fact) deny me."

13. (It is just possible that their opposition will take such a serious turn that it will become impossible for me alone to stand against them. I may start suffocating and my tongue may not speak to them plainly or explicitly.) Therefore send a message to *Aaron* (to accompany me).

وَلَهُمْ عَلَيَّ فَأَخَافُ أَنْ يَقْتُلُونِ ﴿١٤﴾ قَالَ كَلَّا فَاذْهَبَا بِآيَاتِنَا إِنَّا مَعَكُمْ مُسْتَمِعُونَ ﴿١٥﴾
فَأْتِيَا فِرْعَوْنَ فَقُولَا إِنَّا رَسُولُ رَبِّ الْعَالَمِينَ ﴿١٦﴾ أَنْ أَرْسِلْ مَعَنَا بَنِي إِسْرَائِيلَ ﴿١٧﴾ قَالَ أَلَمْ نُرَبِّكَ
فِينَا وَلِيدًا وَلَبِثْتَ فِينَا مِنْ عُمُرِكَ سِنِينَ ﴿١٨﴾ وَفَعَلْتَ فَعْلَتَكَ الَّتِي فَعَلْتَ وَأَنْتَ مِنَ الْكَافِرِينَ ﴿١٩﴾
قَالَ فَعَلْتُهَا إِذًا وَأَنَا مِنَ الضَّالِّينَ ﴿٢٠﴾ فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْمًا وَجَعَلَنِي
مِنَ الْمُرْسَلِينَ ﴿٢١﴾

14. (Secondly I am accused by them of murder.) I fear they may arrest and kill me (28:15).

15. *Allah* said, "(Do not be afraid.) They dare not do this (but in view of the seriousness of the mission, it seems appropriate that *Aaron* should accompany you). Then both of you should go to them with Our Laws. We shall be with you. We will continue hearing (and seeing) everything (20:46).

16. Both of you shall go to Pharaoh and tell him, "We bring a message from the Sustainer of all the worlds."

17. And the message is "You should let the *Bani Israel* go with us (whereby they will be able to live a free life according to the Divine Laws, away from your oppression." (20:47)

18. (Accordingly they went and delivered the message to Pharaoh.) The Pharaoh said to *Moses*, "Is it not a fact that we brought you up since childhood and that you have lived a part of your life amongst us?"

19. "But you repaid our favours by committing the heinous crime of murdering one of our nationals. How very ungrateful you are."

20. *Moses* said, "I did not kill him intentionally. I had only punched him and I never expected that he would die of a punch." (28:15)

21. Thereafter I fled from here because of fear. (I knew the deceased belonged to your community; and) that because of racial prejudice you may be unable to do justice; and charge me for the crime of murder.
Then my *Rabb* bestowed *Nubuwwat* on me and honoured me with the wisdom to judge (between right and wrong). I have thus been ranked amongst the Messengers (and it is in this capacity that I have come to you now).

وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدتَّ بَنِي إِسْرَآءِيلَ ﴿٢٢﴾ قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعٰلَمِينَ ﴿٢٣﴾ قَالَ رَبُّ
السَّمٰوٰتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۖ إِن كُنتُم مُّوقِنِينَ ﴿٢٤﴾ قَالَ لِمَنْ حَوْلَهُۥٓ أَلَا تَسْتَمِعُونَ ﴿٢٥﴾
قَالَ رَبُّكُمْ وَرَبُّ ءَابَآئِكُمُ الْأَوَّلِينَ ﴿٢٦﴾ قَالَ إِنَّ رَسُولَكُمُ الَّذِيٓ أُرْسِلَ إِلَيْكُمْ لَمَجْنُونٌ ﴿٢٧﴾
قَالَ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا ۖ إِن كُنتُمْ تَعْقِلُونَ ﴿٢٨﴾

22. (As regards the favours that you have so tauntingly reminded me of - for rearing me up since childhood in these luxurious palaces) Does that mean that by enslaving the entire nation of *Bani-Israel* you want those favours to be repaid! (You prefer to remind us of the favours which you conferred on one person; but why don't you mention the oppression which you have inflicted on the whole of his community?)

23. (Now feeling embarrassed and changing the discussion to another matter) The Pharaoh said "You claim that you have been sent by *Rabb-ul-Alameen*. Now tell me who that '*Rabb-ul-Aalameen*', the Sustainer of all the worlds, is?" (20:49)

24. *Moses* said, "The Sustainer of all the world is He Who provides nourishment to each and everything in the universe. If you believe in this (you will also believe that He Who provides nourishment to everything in the universe also nourishes human beings and thus) your claim that you are the *Rabb* of your subjects is totally baseless." (43:51; 79:24)

25. Thereafter Pharaoh (casting a glance around his courtiers) said to them "Are you not listening to what this person is saying?" (These words deserve serious attention, so listen very carefully.)

26. (Paying no heed to what Pharaoh said and continuing his arguments) *Moses* said, "That *Rabb* is not only the Sustainer of the outer universe; He is also your *Rabb* and the *Rabb* of your forefathers (earlier Pharaohs of Egypt)."

27. Pharaoh addressed his courtiers and said, "Look (at this joker). The *Rasool* who has been sent to you is indeed insane!"

28. *Moses* (did not take notice of these frivolous talk went on and) said, "He is the *Rabb* of the east and the west and all that lies in between. He provides nourishment to each and everything. You can understand this fact very easily if you think about it."

قَالَ لَئِنِ اتَّخَذْتَ إِلَٰهًا غَيْرِي لَأَجْعَلَنَّكَ مِنَ الْمَسْجُونِينَ ﴿٢٩﴾ قَالَ أَوَلَوْ جِئْتُكَ بِشَيْءٍ
مُبِينٍ ﴿٣٠﴾ قَالَ فَأْتِ بِهِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٣١﴾ فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ
مُبِينٌ ﴿٣٢﴾ وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ ﴿٣٣﴾ قَالَ لِلْمَلَإِ حَوْلَهُ إِنَّ هَٰذَا لَسَاحِرٌ عَلِيمٌ ﴿٣٤﴾
يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ بِسِحْرِهِ فَمَاذَا تَأْمُرُونَ ﴿٣٥﴾ قَالُوا أَرْجِهْ وَأَخَاهُ وَابْعَثْ فِي
الْمَدَائِنِ حَاشِرِينَ ﴿٣٦﴾ يَأْتُوكَ بِكُلِّ سَحَّارٍ عَلِيمٍ ﴿٣٧﴾

---

29. (Now Pharaoh lost his temper and in a ferocious tone told *Moses* to stop talking and to listen carefully.) "If while living in my kingdom you accept the authority of someone else other than me (even if it is your own *Rabb*), this would amount to open revolt, for which I will put you in prison."

30. *Moses* said, "What if in support of my claim I bring before you something which is very clear and convincing?" (Would you still imprison me? Do you want to settle matters by coercion, instead of rationale and reasoning? Is there no other law in the realm of Pharaoh other than dictatorship?)

31. (In reply to this Pharaoh became more embarrassed and said) "If you are truthful in your claim, produce whatever new evidence you have."

32. In reply *Moses* produced the Divine Code and Laws which were revealed to him and were firmly held by him. This Divine Code and the directives appeared like a python swallowing all evil beliefs. (These laws explained the destructive results of Pharaoh's system ~ 7:107-108; 20:17-25; 28:31-32.)

33. Then he gave the most illuminating of examples and arguments, which proved how bright and prosperous their future would be if they followed and obeyed the Divine Laws. These arguments were so convincingly clear that any man endowed with insight was bound to be impressed.

34. Thereafter Pharaoh said to his courtiers and national leaders, "Surely this man is an expert illusionist who is presenting falsehood as truth."

35. "It appears that his plan is to drive you out of your land by taking people with him through deceitful means and establishing his own state. So tell me now what you counsel." (7:110)

(36.37) They said, "Let the matter of *Moses* and his brother be deferred for sometime. Send summoners to all the big cities of the state to bring to you expert illusionist priests from different temples."

فَجُمِعَ السَّحَرَةُ لِمِيقَاتِ يَوْمٍ مَّعْلُومٍ ﴿٣٨﴾ وَقِيلَ لِلنَّاسِ هَلْ أَنتُم مُّجْتَمِعُونَ ﴿٣٩﴾ لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ
إِن كَانُوا هُمُ الْغَالِبِينَ ﴿٤٠﴾ فَلَمَّا جَاءَ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَئِنَّ لَنَا لَأَجْرًا إِن كُنَّا نَحْنُ الْغَالِبِينَ ﴿٤١﴾
قَالَ نَعَمْ وَإِنَّكُمْ إِذًا لَّمِنَ الْمُقَرَّبِينَ ﴿٤٢﴾ قَالَ لَهُم مُّوسَىٰ أَلْقُوا مَا أَنتُم مُّلْقُونَ ﴿٤٣﴾ فَأَلْقَوْا
حِبَالَهُمْ وَعِصِيَّهُمْ وَقَالُوا بِعِزَّةِ فِرْعَوْنَ إِنَّا لَنَحْنُ الْغَالِبُونَ ﴿٤٤﴾ فَأَلْقَىٰ مُوسَىٰ عَصَاهُ فَإِذَا هِيَ
تَلْقَفُ مَا يَأْفِكُونَ ﴿٤٥﴾ فَأُلْقِيَ السَّحَرَةُ سَاجِدِينَ ﴿٤٦﴾ قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ﴿٤٧﴾

38. This was done and on an appointed day all prominent illusionist priests gathered at a set time and place, for confrontation with *Moses*.

39. And ordinary citizens were also invited to the gathering;

40. So that when the priests were victorious, a big procession would be taken out for them.

41. When the priests arrived they inquired of Pharaoh, "Would we be amply rewarded if we overpower *Moses*?"

42. "Of course," said Pharaoh, "You will be duly rewarded and the biggest reward will be that you shall become nobles of the court." (7:113)

43. (The great contest started and) *Moses* said, "Come out with whatever you have!"

44. They presented very trifle and weak arguments in support of their religion; and swearing by the might of Pharaoh they declared that they would surely be victorious. (Although the arguments were weak and unimpressive, they were sure of success because the entire strength of Pharaoh's kingdom was with them.)

45. Thereafter *Moses* gave solid and convincing arguments in support of the Divine Order; and one by one these arguments defeated the deceitful claims offered by the priests.

46. (The arguments were so solid, candid and convincing that the truthfulness of the message of *Moses* became very clear to the priests.) They were left with no choice but to bow down to him (and accept his arguments);

47. And pronounce that they believe in the *Rabb* who is the Sustainer of the entire universe;

رَبِّ مُوسَىٰ وَهَارُونَ ۝٤٨ قَالَ آمَنتُمْ لَهُ قَبْلَ أَنْ آذَنَ لَكُمْ ۖ إِنَّهُ لَكَبِيرُكُمُ الَّذِي عَلَّمَكُمُ السِّحْرَ فَلَسَوْفَ
تَعْلَمُونَ ۚ لَأُقَطِّعَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُم مِّنْ خِلَافٍ وَلَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ۝٤٩ قَالُوا لَا ضَيْرَ
(٣ ع١٨ ٣) إِنَّا إِلَىٰ رَبِّنَا مُنقَلِبُونَ ۝٥٠ إِنَّا نَطْمَعُ أَن يَغْفِرَ لَنَا رَبُّنَا خَطَايَانَا أَن كُنَّا أَوَّلَ الْمُؤْمِنِينَ ۝٥١
وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي إِنَّكُم مُّتَّبَعُونَ ۝٥٢ فَأَرْسَلَ فِرْعَوْنُ فِي الْمَدَائِنِ حَاشِرِينَ ۝٥٣

48. The *Rabb* of *Moses* and *Aaron*.

49. (Pharaoh was already smitten with rage due to this defeat, but when he saw that the priests had openly accepted *Moses'* God, he lost his temper and thundered in a raging voice), "How dare you pronounce the acceptance of the God of *Moses* without my permission? It appears to me that he (*Moses*) was in fact your master, who gave you (this) knowledge of priesthood. (You are all together, so that you can jointly defeat me and establish your own state.) Very soon you will learn the punishment for this mischief. I will tie you up, put you in handcuffs and shackles and have your hands and feet cut off on the opposite side. All of you shall be crucified."

50. They (listened to this uproar with complete composure and calmness and) said, "You may do whatever you like. It will make no difference (as now the complete perspective of life has changed for us). We now look towards our *Rabb* only. The correct destiny is now visible to us and all our efforts will be in that direction. (You may declare us to be either innocent or criminal, but it will not make any difference. Our wish is that when we go to our *Rabb* we should not be the criminals.)

51. Since at the call of *Moses* and *Aaron* we are the first of the believers, we are fully confident that our *Rabb's* Law of *Rabubiyyat* will protect us from the evil effects of our previous sins."

52. (Thereafter various other incidents occurred and eventually) We sent a revelation to *Moses* telling him to take Our subjects (*Bani-Israel*) away during the night and to keep in mind that Pharoah will certainly follow them.

53. (The message of *Moses* as well as the organization of *Bani-Israel* was having its impact throughout the country. In order to counter that) Pharaoh sent

إِنَّ هَٰؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ ﴿٥٤﴾ وَإِنَّهُمْ لَنَا لَغَائِظُونَ ﴿٥٥﴾ وَإِنَّا لَجَمِيعٌ حَاذِرُونَ ﴿٥٦﴾ فَأَخْرَجْنَاهُم مِّن
جَنَّاتٍ وَعُيُونٍ ﴿٥٧﴾ وَكُنُوزٍ وَمَقَامٍ كَرِيمٍ ﴿٥٨﴾ كَذَٰلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَائِيلَ ﴿٥٩﴾ فَأَتْبَعُوهُم مُّشْرِقِينَ ﴿٦٠﴾
فَلَمَّا تَرَاءَى الْجَمْعَانِ قَالَ أَصْحَابُ مُوسَىٰ إِنَّا لَمُدْرَكُونَ ﴿٦١﴾ قَالَ كَلَّا إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴿٦٢﴾ فَأَوْحَيْنَا
إِلَىٰ مُوسَىٰ أَنِ اضْرِب بِّعَصَاكَ الْبَحْرَ فَانفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ ﴿٦٣﴾

---

54. (They forewarned people that) A small section of wretched people (namely our enslaved nation of *Bani-Israel*) is fuelling our rage by hatching mischievous conspiracies. (However all of you should rest assured that they will not be able to do any harm because)

56. We have a huge and well equipped army (with which we can crush them).

57-58 On the one side Pharaoh was announcing this; and on the other the Divine Law of *Mukafat* was proclaiming, "Let everyone take note that We have thrown out Pharaoh and his chiefs and have deprived them of their gardens and springs; their treasures; and all their symbols of status and positions.

59. (And listen once again that) This has already happened and We have made the *Bani-Israel* inherit (own) these."

60. (In any case the *Bani-Israel* left Egypt during the night and) At dawn Pharaoh's army came out chasing them.

61. As soon as the two groups came into sight of each other, the followers of *Moses* exclaimed, "Behold! We are indeed stuck (the water is in front of us and Pharaoh's army is at the back; and there seems to be no way out for our safety)."

62. *Moses* said, "Do not panic. It shall never happen. The Almighty (Who ordered me to leave Egypt like this) is with me and He will surely guide me. (We will reach our destination without any fear or danger.)

63. So We sent a revelation to *Moses*, saying; "Take your people to the sea/river (from a particular direction) and then cross it at a point where it has become dry." (20:77; 44:24)

Then when it was dawn, the two groups were stood across from each other like huge masses. (The *Bani-Israel* on one side of the sea/river and the army of Pharaoh on the other.)

وَأَزْلَفْنَا ثَمَّ الْآخَرِينَ ﴿٦٤﴾ وَأَنجَيْنَا مُوسَىٰ وَمَن مَّعَهُ أَجْمَعِينَ ﴿٦٥﴾ ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٦٦﴾ إِنَّ فِي ذَٰلِكَ
لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿٦٧﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٦٨﴾ وَاتْلُ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ ﴿٦٩﴾ (٣ ع ٤ ٨)
إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ﴿٧٠﴾ قَالُوا نَعْبُدُ أَصْنَامًا فَنَظَلُّ لَهَا عَاكِفِينَ ﴿٧١﴾ قَالَ هَلْ يَسْمَعُونَكُمْ
إِذْ تَدْعُونَ ﴿٧٢﴾ أَوْ يَنفَعُونَكُمْ أَوْ يَضُرُّونَ ﴿٧٣﴾ قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَٰلِكَ يَفْعَلُونَ ﴿٧٤﴾

64. Pharaoh's army also moved forward, following the *Bani-Israel* (but in the meantime the level of water rose and all of them were drowned).

65-66 Like this We pulled *Moses* and his comrades safely out of Egypt and drowned the Pharaoh, along with his army.

67. Indeed there are signs in this episode (for people having insight into the result of the struggle between good and evil). But in spite of this most people do not believe (in the truthfulness of the Divine Law and say that such incidents sometimes occur by chance or coincidence).

68. The fact is that this happens according to the Law of *Mukafat*, which is so strong and mighty that it overpowers all opposing forces and provides nourishment to everyone who strives to establish the just system.

69. Likewise (O *Rasool*!) relate to them the story of *Abraham*.

70. When he asked his father and his nation, "What do you worship?"

71. They replied, "We worship the idols and will continue doing so."

72-73. *Abraham* said, "Do they hear you when you call them; and are they capable of giving you any benefit; or causing you any harm?"

74. They said, "(Neither do we know all this nor do we want to indulge in such discussions.) We found our forefathers worshiping them (so we too are following this practice)."

قَالَ أَفَرَءَيْتُم مَّا كُنتُمْ تَعْبُدُونَ ﴿٧٥﴾ أَنتُمْ وَءَابَآؤُكُمُ ٱلْأَقْدَمُونَ ﴿٧٦﴾ فَإِنَّهُمْ عَدُوٌّ لِّىٓ إِلَّا رَبَّ ٱلْعَٰلَمِينَ ﴿٧٧﴾ ٱلَّذِى
خَلَقَنِى فَهُوَ يَهْدِينِ ﴿٧٨﴾ وَٱلَّذِى هُوَ يُطْعِمُنِى وَيَسْقِينِ ﴿٧٩﴾ وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ ﴿٨٠﴾ وَٱلَّذِى يُمِيتُنِى
ثُمَّ يُحْيِينِ ﴿٨١﴾ وَٱلَّذِىٓ أَطْمَعُ أَن يَغْفِرَ لِى خَطِيٓـَٔتِى يَوْمَ ٱلدِّينِ ﴿٨٢﴾ رَبِّ هَبْ لِى حُكْمًا وَأَلْحِقْنِى
بِٱلصَّٰلِحِينَ ﴿٨٣﴾ وَٱجْعَل لِّى لِسَانَ صِدْقٍ فِى ٱلْءَاخِرِينَ ﴿٨٤﴾ وَٱجْعَلْنِى مِن وَرَثَةِ جَنَّةِ ٱلنَّعِيمِ ﴿٨٥﴾

75-76. *Abraham* said, "Have you ever thought about the reality of these idols your forefathers worshipped and which you worship now?

77. "(You may continue thinking of them as you please, but as far as I am concerned) I consider them as my worst enemy. My only friend is the *Rabb* of all the worlds;

78. "Who created me and guides me to the righteous path;

79. "The Almighty Who feeds me according to His Law of *Rabubiyyat* (not me alone, but all living beings);

80. "And when I fall sick, I am cured according to His Law of nature. (Thus your belief that some idols give you provisions while others provide you health is no more than your whim. Everything in the universe happens according to the Laws made by God.)

81. "Then according to His Law, I will die one day; and He will bring me back to life again after death.

82. "I ardently hope for the same God to protect me on the Day of Judgment, from the destructive effects of the mistakes that I might unknowingly make.

83. "And I pray to Him to grant me insight and strength to adjudge (with all righteousness) on disputed affairs; and to make me amongst those whose abilities have been amply developed,

84. "I do such noble service for the good and welfare of mankind, so that future generations may remember me as a truthful wellwisher;

85. "And place me among the inheritors of the comforts, dignity and status of life (in this world as well as hereafter).

واغفر لأبي إنه كان من الضالين ۝٨٦ ولا تخزني يوم يبعثون ۝٨٧ يوم لا ينفع مال ولا
بنون ۝٨٨ إلا من أتى الله بقلب سليم ۝٨٩ وأزلفت الجنة للمتقين ۝٩٠ وبرزت الجحيم للغاوين ۝٩١
وقيل لهم أين ما كنتم تعبدون ۝٩٢ من دون الله هل ينصرونكم أو ينتصرون ۝٩٣ فكبكبوا فيها هم
والغاوون ۝٩٤ وجنود إبليس أجمعون ۝٩٥ قالوا وهم فيها يختصمون ۝٩٦

86. I also pray (to my God) that He makes it possible for my father who has gone astray, to adopt the right course and thus remain safe from the destructive effects of an erroneous way of life, which otherwise is bound to happen. (9:114;14:41;19:47;60:4)

87. "And when on the Day of Judgment people are raised to life, I should not be ashamed.

88. "For on that Day, neither wealth nor progeny will be of any help;

89. "And only the one who appears before God with a clear and noble heart will receive the bounties. (He will be the one who has kept his wishes, desires and discretion subordinate to the Divine Laws; and who has never rebelled against them ~37:85.)"

90. On that Day, *Jannat* will be brought close to those who had remained conscious of the Divine Laws.

91. And *Jahannum* will be visible to those who defied the Divine Laws and followed the wrong path. (Even now *Jahannum* is not far away from them. It is around them but at that time it will become visible ~ 29:54; 79:36; 82:16.)

92. They will be asked at that time, "Where are your gods whom you worshipped instead of *Allah*?

93. "Can they help you? (Let alone helping you) Can they call anyone else to help them?"

94. So on that Day the people and all the leaders and priests who misled them will be thrown headlong into *Jahannum*;

95. (That is) The whole army of *Iblees*.

96. There they (the chiefs and their followers) will quarrel with one another.

تَاللَّهِ إِن كُنَّا لَفِي ضَلَالٍ مُّبِينٍ ﴿٩٧﴾ إِذْ نُسَوِّيكُم بِرَبِّ الْعَالَمِينَ ﴿٩٨﴾ وَمَا أَضَلَّنَا إِلَّا الْمُجْرِمُونَ ﴿٩٩﴾
فَمَا لَنَا مِن شَافِعِينَ ﴿١٠٠﴾ وَلَا صَدِيقٍ حَمِيمٍ ﴿١٠١﴾ فَلَوْ أَنَّ لَنَا كَرَّةً فَنَكُونَ مِنَ الْمُؤْمِنِينَ ﴿١٠٢﴾ إِنَّ
فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٠٣﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٠٤﴾ كَذَّبَتْ قَوْمُ (٥ / ع ٢٦ / ٩)
نُوحٍ الْمُرْسَلِينَ ﴿١٠٥﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٦﴾

97. (The followers will say to the chiefs), "By *Allah*, in following you it was us who were obviously on the erring path.

98. "(What greater blunder could there be than that.) We considered you our god, the sustainer, and gave you the status of *Rabb-ul-Alameen* (sustainer of all the worlds).

99. "(By taking possession and controlling the sources of nourishment and by silencing and restricting their ability to think and use their intellect, you forced people to follow you.) You were thus the real criminals who misled us.

100. "(Now we have learnt how wrong we were to trust you and believe that you were our dear friends and sympathizers; and that you would stand by us in every affliction.) Today there is nobody who can stand by us in this difficulty.

101. "Nor do we have any friend who can share our grief.

102. "Oh! How we wish we had another opportunity to live that life; then we could prove to be the true *Momineen*." (23:99-100; 39:58)

103. In this story (of Abraham and the foretold facts based on *Allah's* Law of *Mukafat*) there is a noticeable sign (for those who want to ponder and reach the truth). In spite of this there are many who do not profess *Eiman* (because they do not believe in these realities instead they take a stand like that of *Abraham's* nation, saying that they cannot give up the path followed by their forefathers.)

104. (Whether they believe so or not, *Allah's* Law remains in operation.) He is Almighty and after overpowering all opposing forces, He will continue providing nourishment to living-beings.

105. Likewise is the story of *Noah's* nation which belied our *Rusul*;

106. Till *Noah*, who was from amongst their brethren, came as a *Rasool*. He asked them a straight question, "Do you want to be safe from the destructive results of your misdeeds?"

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٧﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٠٨﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا
النصف عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٠٩﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١١٠﴾ قَالُوا أَنُؤْمِنُ لَكَ وَاتَّبَعَكَ الْأَرْذَلُونَ ﴿١١١﴾ قَالَ وَمَا عِلْمِي
بِمَا كَانُوا يَعْمَلُونَ ﴿١١٢﴾ إِنْ حِسَابُهُمْ إِلَّا عَلَىٰ رَبِّي ۖ لَوْ تَشْعُرُونَ ﴿١١٣﴾ وَمَا أَنَا بِطَارِدِ الْمُؤْمِنِينَ ﴿١١٤﴾

---

107. (If you want to remain safe then listen to me attentively.) "I have been sent to you by *Allah* as a *Rasool* of peace.

108. "If you want to protect yourself from destruction, you must be conscious of *Allah's* Laws. The practical way for this is for all of you to obey me (because these Divine Laws can only be followed collectively).

109. "(Do not ever think that I have some personal gain to make. No; never! I am saying this only for your benefit.) I do not ask you for any compensation for this. My compensation rests with *Allah* the Almighty, who is *Rabb-ul-Alameen* and the Sustainer of the worlds.

110. "Just obey me in order to lead a life according to the Divine Laws."

111. They said; "Do you want us to accept you as our leader; and thereby join your party which comprises people of the lowest level doing inferior and disgraceful work?" (And so much so that by joining you we become their like? No, this is not possible.)

112. *Noah* said, "I am neither concerned about what their professions are and nor do I care to find out what they have been doing in the past?"

113. (With us the criterion is different. We judge them according to their capabilities and what actually they are contributing to the Divine System. We value them and assign ranks accordingly.)
My *Rabb* is keeping all the accounts. How I wish you would understand that the real status of a person is determined by the degree to which he submits to the Divine Laws and not by his profession (49:13).

114. Just to please you I will not drive away these people who have become my companions by believing in the truthfulness of the Divine Laws. (These poor people who are carrying on with their ordinary professions are very dear to me and are more worthy of respect than the nation's elite who oppose the Divine Laws.)

إِنْ أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿١١٥﴾ قَالُوا لَئِن لَّمْ تَنتَهِ يَا نُوحُ لَتَكُونَنَّ مِنَ الْمَرْجُومِينَ ﴿١١٦﴾ قَالَ رَبِّ إِنَّ قَوْمِي
كَذَّبُونِ ﴿١١٧﴾ فَافْتَحْ بَيْنِي وَبَيْنَهُمْ فَتْحًا وَنَجِّنِي وَمَن مَّعِيَ مِنَ الْمُؤْمِنِينَ ﴿١١٨﴾ فَأَنجَيْنَاهُ وَمَن مَّعَهُ فِي
الْفُلْكِ الْمَشْحُونِ ﴿١١٩﴾ ثُمَّ أَغْرَقْنَا بَعْدُ الْبَاقِينَ ﴿١٢٠﴾ إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٢١﴾
(٦ ع ١٨ ١٠) وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٢٢﴾ كَذَّبَتْ عَادٌ الْمُرْسَلِينَ ﴿١٢٣﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ﴿١٢٤﴾

115. In any case, my duty was to warn you about the destructive consequences of your erroneous way of life; and I have done that in no uncertain terms. (Now it is up to you either to accept or to reject it.)

116. They said, "(You are creating chaos in society by giving equal rights to lower grade people. Thus) If you do not stop, you shall certainly be stoned (to death)."

117. Noah prayed, "O my *Rabb*! My own folk are denying what I tell them.

118. "Therefore pronounce a conclusive decision between us and save us from their cruelty, me and my folk who have embraced *Eiman* in your Laws."

119. So We embarked *Noah* and his companions on an already laden ship and took them away safely.

120. And rest of the people got drowned (because of their stubbornness, pride and stupidity).

121. In this episode of *Noah* there is a clear sign for the wise (about the truthfulness of our Law of *Mukafat*). Inspite of this most people do not believe in this Law.

122. (However there is nothing to be disheartened about.) The Divine Law is very powerful. It will ultimately prevail and continue to provide God's universal sustenance.

123. Similarly the nation of *Aad* also belied our *Rusul*.

124. (Finally) *Hud*, one of their own brethren, asked them, "Would you like to be safe from the destructive results of your misdeeds?

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٢٥﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٢٦﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا
عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٢٧﴾ أَتَبْنُونَ بِكُلِّ رِيعٍ آيَةً تَعْبَثُونَ ﴿١٢٨﴾ وَتَتَّخِذُونَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُونَ ﴿١٢٩﴾
وَإِذَا بَطَشْتُمْ بَطَشْتُمْ جَبَّارِينَ ﴿١٣٠﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٣١﴾ وَاتَّقُوا الَّذِي أَمَدَّكُمْ بِمَا
تَعْلَمُونَ ﴿١٣٢﴾ أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ ﴿١٣٣﴾ وَجَنَّاتٍ وَعُيُونٍ ﴿١٣٤﴾ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣٥﴾

125. "(If you are really serious then listen to me, for) I have been sent to you by *Allah* as a *Rasool* of peace.

126. "And if you want to live a life according to the Divine Laws, you should obey me.

127. "Also note that I do not ask for any compensation from you. My compensation rests with *Allah*, the Almighty the *Rabb-ul-Alamen*."

128. On top of the hills you construct huge monuments, which are of no practical use to anyone. (What benefit do they provide to humanity at large? If at all you want to construct something, build something that could be of some use to the people!) 13:17

129/130 Furthermore, you make all sorts of equipment (including armament, not because you want to prevent aggression but) only to ensure that your hold on the oppressed remains firm; and that you can maintain your control, authority and terror for all times to come.

131. (As this surely is a wrong attitude, you should abandon it.) In order to remain in conformity with the Divine Laws, you should obey the system which I am striving to establish.

132. Stay in line with the Laws of *Allah* Who, as you know, has abundantly provided you with the necessities of life.

133/134 He has also abundantly aided you with cattle; increased the population of your tribe; and given you lush green gardens with springs to irrigate them. (All this is provided by Almighty; and none of this is of your creation. But you are utilizing the power of all these to carry out aggression on others ~ 26:130.)

135. Therefore I fear the retribution of the awful day which will befall you because of this way of life.

قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَظْتَ أَمْ لَمْ تَكُن مِّنَ الْوَاعِظِينَ ﴿١٣٦﴾ إِنْ هَٰذَا إِلَّا خُلُقُ الْأَوَّلِينَ ﴿١٣٧﴾ وَمَا نَحْنُ
بِمُعَذَّبِينَ ﴿١٣٨﴾ فَكَذَّبُوهُ فَأَهْلَكْنَاهُمْ إِنَّ فِي ذَٰلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٣٩﴾ وَإِنَّ رَبَّكَ لَهُوَ
(ع ٧ ١٨ ١١) الْعَزِيزُ الرَّحِيمُ ﴿١٤٠﴾ كَذَّبَتْ ثَمُودُ الْمُرْسَلِينَ ﴿١٤١﴾ إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَلَا تَتَّقُونَ ﴿١٤٢﴾ إِنِّي لَكُمْ رَسُولٌ
أَمِينٌ ﴿١٤٣﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٤٤﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٤٥﴾

---

136. (They listened to all this and said very tauntingly, "Better keep all the sermons to yourself as we do not need all this.) As far as we are concerned your advice and sermons make no difference to us.

137. "All these threats (of doom, destruction and chastisement of *Allah's* Law of *Mukafat*, which you threaten us with) are only fables of the old people." (38:7)

138. (You need not worry about us as) "We shall not be doomed."

139. They denied each and everything (that *Hud* said) and considered it to be lies. Consequently Our Law of *Mukafat* destroyed them.
In this story of the tribe of Aad there is a big sign for the wise (and for the truthfulness of our Law of *Mukafat*). Inspite of this, the majority of them will not believe it.

140. (Whether they embrace the faith or not, it makes no difference to *Allah's* Law, which will continue to function.) It is very powerful. It will remove all the obstacles that hinder the development of human beings.

141. Likewise the tribe of Thamud belied their messengers.

142. (Eventually) Saleh, who was one of their brethren, came and asked them, "Would you like to be safe from the destructive results of your misdeeds?"

143. (If you are serious, then listen to me carefully), "I have been sent to you by God, as a *Rasool* of peace."

144. "In order to be in conformity with the Divine Laws, you should obey the system which I am striving to establish."

145. "Also note that I do not ask for any compensation from you. My compensation rests with none but *Rabb-ul-Alameen*."

أَتُتْرَكُونَ فِي مَا هٰهُنَا آمِنِينَ ﴿١٤٦﴾ فِي جَنّٰتٍ وَعُيُونٍ ﴿١٤٧﴾ وَزُرُوعٍ وَنَخْلٍ طَلْعُهَا هَضِيمٌ ﴿١٤٨﴾ وَتَنْحِتُونَ
مِنَ الْجِبَالِ بُيُوتًا فٰرِهِينَ ﴿١٤٩﴾ فَاتَّقُوا اللّٰهَ وَأَطِيعُونِ ﴿١٥٠﴾ وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ ﴿١٥١﴾ الَّذِينَ
يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿١٥٢﴾ قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٥٣﴾ مَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا فَأْتِ
بِآيَةٍ إِنْ كُنْتَ مِنَ الصّٰدِقِينَ ﴿١٥٤﴾

146. (Just think! If you continue treading the same erroneous path) "Do you believe that you will be left alone to peacefully and forever enjoy the facilities and comforts presently available to you?

147. "Amidst the lush green gardens and springs?

148. "And fertile fields, with heavy-sheathed palm trees laden with soft, tender layer upon layer of ripe spathes;

149. "And castle-like palaces which with great skill you carve out of mountains. And then you strut around with confidence (thinking that nobody can harm you there)."

150. (These things are good and useful, but since you use them to exploit the interests of humanity, they are bound to bring you destruction. However, if you want to be safe there is only one way and that is) "Follow me to stay in conformity with the Divine Laws."

151/152. "Do not follow or obey your leaders who exceed the bounds of justice; who spread corruption on earth; and who never bother to reform it."

153. (They listened to all this and answered contemptuously), "It seems that you are also one of the deluded ones (who think that God is in contact with them and that He has assigned them the duty to reform the world)."

154. You are but a human being like us (therefore how can you be a *Rasool*?). In any case, if you are truthful about your claim that we are likely to be doomed, then show us some sign!

قَالَ هَٰذِهِ نَاقَةٌ لَّهَا شِرْبٌ وَلَكُمْ شِرْبُ يَوْمٍ مَّعْلُومٍ ﴿١٥٥﴾ وَلَا تَمَسُّوهَا بِسُوٓءٍ فَيَأْخُذَكُمْ عَذَابُ يَوْمٍ عَظِيمٍ ﴿١٥٦﴾
فَعَقَرُوهَا فَأَصْبَحُوا نَادِمِينَ ﴿١٥٧﴾ فَأَخَذَهُمُ الْعَذَابُ ۗ إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٥٨﴾ وَإِنَّ
رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٥٩﴾ كَذَّبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ ﴿١٦٠﴾

155. (Thereupon *Saleh* said, "Behold! The present state of affairs is such that the big leaders possess all sources of nourishment. Poor people and their cattle are thus at their mercy. It is unto the leaders to give something to eat to these poor, who cannot demand anything as a right. This system is indicative of disorder and chaos. On the other hand the Divine System enjoins that all sources of nourishment be kept open, so that everyone can take anything according to their need. Now, in order to ascertain whether you are ready to adopt this system, I shall give you a very simple test.")

Here is a she-camel. (It does not matter to whom it belongs; whether to a poor man or a chief. Just take it as an animal which like others needs food and water.) Now let us fix and announce the turns when this she-camel will take water; first on its own and then on your turn.

156. If you can stop this camel from drinking water on its turn or do so without doing it any harm, this will show that you have no desire to abandon your existing lifestyle which is bound to bring you the retribution of an awful day.

157. They (accepted this suggestion, but did not honour it and) hamstrung the she-camel. Subsequently they became penitent (fearing what might happen if *Saleh's* threat turns out to be true).

158. Whatever *Saleh* had predicted turned out to be true; and the retribution came on them.
Even in this episode there is a sign for those who want to reflect. Inspite of this most of them did not want to believe in *Allah's* Law of *Mukafat*.

159. (But it does no harm to Him) The Divine Law is mighty and will ultimately prevail. After removing all obstacles it will continue to provide sustenance to everything in the universe.

160. Likewise is the story of *Lot's* nation, who too belied our *Rusul*.

إِذْ قَالَ لَهُمْ أَخُوهُمْ لُوطٌ أَلَا تَتَّقُونَ ﴿١٦١﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٦٢﴾ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٦٣﴾ وَمَا
أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٦٤﴾ أَتَأْتُونَ الذُّكْرَانَ مِنَ الْعَالَمِينَ ﴿١٦٥﴾ وَتَذَرُونَ
مَا خَلَقَ لَكُمْ رَبُّكُمْ مِنْ أَزْوَاجِكُمْ بَلْ أَنْتُمْ قَوْمٌ عَادُونَ ﴿١٦٦﴾ قَالُوا لَئِنْ لَمْ تَنْتَهِ يَا لُوطُ لَتَكُونَنَّ مِنَ
الْمُخْرَجِينَ ﴿١٦٧﴾ قَالَ إِنِّي لِعَمَلِكُمْ مِنَ الْقَالِينَ ﴿١٦٨﴾ رَبِّ نَجِّنِي وَأَهْلِي مِمَّا يَعْمَلُونَ ﴿١٦٩﴾

---

161. When *Lot*, who was one of their brethren eventually came, he asked them, "Tell me, would you like to be safe from the destructive results of your erroneous ways of life?"

162. (If you are serious, then listen to me carefully for) I have been sent to you as a *Rasool* of peace.

163. So follow these Laws; and the practical way is that you should obey me.

164. And I do not ask for any compensation from you. My compensation rests with none but *Rabb-ul-Alameen*.

165. Such is your plight that for sexual satisfaction you have adopted a way different from the rest of the world.

166. And you leave your wives, whom your *Rabb* has created for a purpose (so that you can have progeny) and you go to men. Certainly you have crossed all limits.

167. (They gave no reply to *Lot* as they had nothing to say. On the contrary they rebuffed him saying that they were fed up with his sermons.) "If you do not desist from this and continue admonishing us, you will be expelled (from our town)."

168. *Lot* said, "(You can do whatever you like, but I will not keep quiet as) This is an abominable act. And I utterly abhor such acts." (My very existence flares up with hatred; and it is impossible for me not to oppose such abominable acts. Hence I cannot stop what I have been telling you.)

169. And *Lot* prayed, "O my *Rabb*. Save me and my companions from (the destruction which is likely to come as a result of) their misdoings."

فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٧٠﴾ إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿١٧١﴾ ثُمَّ دَمَّرْنَا الْآخَرِينَ ﴿١٧٢﴾ وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ فَسَاءَ
٩ ع ١٦ ١٣ مَطَرُ الْمُنذَرِينَ ﴿١٧٣﴾ إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُم مُّؤْمِنِينَ ﴿١٧٤﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٧٥﴾
كَذَّبَ أَصْحَابُ لْئَيْكَةِ الْمُرْسَلِينَ ﴿١٧٦﴾ إِذْ قَالَ لَهُمْ شُعَيْبٌ أَلَا تَتَّقُونَ ﴿١٧٧﴾ إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٧٨﴾
فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿١٧٩﴾ وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٨٠﴾

170. We thus safely took him out, along with all of his companions (7:83).

171. Except *Lot's* old wife she was with the group of people destined to be destroyed.

172. Then We destroyed all those who had remained behind.

173. This destruction was caused by stones, showered by volcanic eruption. What an awful destruction it was, which befell these people who were amply warned that if they did not listen to *Lot* they would be destroyed.

174. In this episode as well there is indeed a message and signs (for people of intellect). Yet most of them do not profess *Eiman* on *Allah's* Law of *Mukafat*.

175. (But it does no harm to Him.) The Divine Law is very powerful and will ultimately prevail. After removing every obstacle it will continue to provide sustenance to everything in the universe.

176. Likewise is the story of the dwellers of *Median* who denied their messengers.

177. Eventually *Shuaib* came to them and asked them, "Would you not like to be safe from the destructive results of your misdeeds?"

178. (If you are serious, then listen to me carefully for), "I have been sent to you as a *Rasool* of peace."

179. "Follow these laws; and the practical way is that you should obey me.

180. I do not ask for any compensation from you, as my compensation rests with the *Rabb-ul-Alameen*, the Sustainer of the worlds.

أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ۝١٨١ وَزِنُوا بِالْقِسْطَاسِ الْمُسْتَقِيمِ ۝١٨٢ وَلَا تَبْخَسُوا النَّاسَ
أَشْيَاءَهُمْ وَلَا تَعْثَوْا فِي الْأَرْضِ مُفْسِدِينَ ۝١٨٣ وَاتَّقُوا الَّذِي خَلَقَكُمْ وَالْجِبِلَّةَ الْأَوَّلِينَ ۝١٨٤ قَالُوا إِنَّمَا أَنْتَ
مِنَ الْمُسَحَّرِينَ ۝١٨٥ وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا وَإِنْ نَظُنُّكَ لَمِنَ الْكَٰذِبِينَ ۝١٨٦ فَأَسْقِطْ عَلَيْنَا كِسَفًا مِنَ
السَّمَاءِ إِنْ كُنْتَ مِنَ الصَّٰدِقِينَ ۝١٨٧ قَالَ رَبِّي أَعْلَمُ بِمَا تَعْمَلُونَ ۝١٨٨

181. Abandon your erroneous ways and always give full measure. Do not give less than that which is due.

182. (And in all dealings) Weigh with the proper scales.

183. Do not deprive people of what is rightfully theirs. In short you should model your economic system based on justice and thus eliminate the imbalances created as a result of your unjust system. (In human society economic imbalances always result in enormous destruction.)

184. The only way to be safe from destruction is to live a life in conformity with the Laws of the God who has created you and the generations before you. (The God who created human beings has also provided ample means for their nourishment. These means should be distributed in such a way that no one should remain without his basic needs.)

185. They said, "It also appears that you are one of those deluded persons who are under the hallucination that the Almighty talks to them (and who then try to become reformers of the nation).

186. "You are an ordinary human being like us. (How could you be the *Rasool* of *Allah*.) We deem that your claim is a lie."

187. If you are truthful about your claim that some doom will befall us because of our erroneous way of life, then can you make a segment of sky fall upon us (and thus bring about that unforeseeable destruction)?"

188. *Shuaib* said, "(Why should I bring heavenly destruction!) My *Rabb* is fully aware of what you are doing and what kind of doom is likely to come to you because of these misdeeds."

فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ ۚ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٨٩﴾ إِنَّ فِي ذَٰلِكَ لَآيَةً ۖ وَمَا كَانَ أَكْثَرُهُمْ
١٠ ع ١١ ١٣ مُؤْمِنِينَ ﴿١٩٠﴾ وَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٩١﴾ وَإِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ الرُّوحُ
الْأَمِينُ ﴿١٩٣﴾ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ الْمُنْذِرِينَ ﴿١٩٤﴾ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٩٥﴾ وَإِنَّهُ لَفِي زُبُرِ الْأَوَّلِينَ ﴿١٩٦﴾ أَوَلَمْ
يَكُنْ لَهُمْ آيَةً أَنْ يَعْلَمَهُ عُلَمَاءُ بَنِي إِسْرَائِيلَ ﴿١٩٧﴾

189. Thus they continued denying him, until the time was ripe for the outcome of their misdeed to appear and cover them from all sides. It indeed was a chastisement of a most terrible day.

190. In this episode too there is a message and sign (for people of intellect). Yet most of them do not profess *Eiman*.

191. (But it does no harm to Him.) The Divine Law is mighty and will ultimately prevail. After removing all obstacles it will continue to provide sustenance to everything in the universe.

192. This is the chain of Our guidance which started from the very beginning. Its last link is being given to human beings in the form of *Quran*. It is being revealed gradually, step by step, by the Sustainer of the worlds. (The object of this revelation is to establish a system which develops the physical body as well as the personality of all human beings.)

193-194 A Divine energy has instilled it into your heart (center of consciousness); and that Divine energy does not make any alteration in it. Whatever God sends, *Gabriel* instills it into *Nabi's* heart (2:97; 16:102). The objective or the mission is (the same as that of previous *Anbia*) that you should also warn people of the destructive results of their erroneous deeds.

195. It is revealed in clear, candid and plain language (in which there is no ambiguity nor confusion).

196. And the essence of this revelation is the same as was in the scriptures of previous *Anbia* (which incidentally did not remain intact). (42:13)

197. (Perhaps these people of *Quraish* are not aware of the fact that the essential teachings of *Quran* are basically the same as that of the scriptures of earlier *Anbia*, as no *Rasool* has come to them since long ~ 36:6.) Is it not evident enough for them that so many learned men from *Bani-Israel* know this fact well. (They can find this out from them if they like.)

ولو نزلنه على بعض الاعجمين ﴿١٩٨﴾ فقراه عليهم ما كانوا به مؤمنين ﴿١٩٩﴾ كذلك سلكنه في قلوب
المجرمين ﴿٢٠٠﴾ لا يؤمنون به حتى يروا العذاب الاليم ﴿٢٠١﴾ فياتيهم بغتة وهم لا يشعرون ﴿٢٠٢﴾ فيقولوا
هل نحن منظرون ﴿٢٠٣﴾ افبعذابنا يستعجلون ﴿٢٠٤﴾ افرءيت ان متعنهم سنين ﴿٢٠٥﴾ ثم جاءهم ما كانوا يوعدون ﴿٢٠٦﴾
ما اغنى عنهم ما كانوا يمتعون ﴿٢٠٧﴾

198. (As has been mentioned afore, the *Quran* has been revealed in the language of *Quraish*, which is explicit, meaningful and perspicuous. From this they can conclude whether such a book can be compiled or written by any human being; or whether it was revealed by God, Who is higher than human beings.) This could not have happened if we had revealed it to a non-Arab.

199. And if he had read it out to them, then their objection would have been understandable. But now their refusal was glaring evidence that they were not prepared to leave their old ways and adopt the right course.

200. Such thoughts come to the minds of people who do not want to give up their criminal attitudes.

201. It appears that they too will not believe the *Quran* until the time they are confronted with the grievous chastisement (about which they are being warned).

202. When the time will be ripe for the results of their deeds to be manifested, the chastisement will appear before them so suddenly that they will not know where it has come from.

203. Then they will say, "Can we be given some respite (so that we may mend our ways)?"

204. Would they still wish that Our chastisement be hastened?

205. As far as this reprieve which is being given to them at present is concerned, if it is extended by several more years they will continue enjoying life in full (but will not change their evil ways).

206/207. Thereafter when the chastisement confronts them, all the wealth that they had collected during this period will neither be of any use to them nor will it be able to save them.

وَمَآ أَهْلَكْنَا مِن قَرْيَةٍ إِلَّا لَهَا مُنذِرُونَ ﴿٢٠٨﴾ ذِكْرَىٰ وَمَا كُنَّا ظَالِمِينَ ﴿٢٠٩﴾ وَمَا تَنَزَّلَتْ بِهِ الشَّيَاطِينُ ﴿٢١٠﴾ وَمَا يَنبَغِي
لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٢١١﴾ إِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُولُونَ ﴿٢١٢﴾ فَلَا تَدْعُ مَعَ اللَّهِ إِلَٰهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ ﴿٢١٣﴾ وَأَنذِرْ
عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٤﴾

208. It has been Our way that until a Messenger is sent to a nation to warn them about their erroneous ways of life and give them the opportunity to correct themselves, We do not destroy that nation.

209. (It would be sheer injustice to destroy a nation without giving them a warning and a chance to reform themselves.) This is unjust; and We are never unjust.

210. (As has been mentioned afore, this *Quran* has been revealed through Gabrial, *Rooh-ul-Amin*.) This is not similar to what is usually presented by astrologers or priests. (Those are tricks of the human brain, while *Wahi* is a totally different phenomenon.)

211. (The stratagem of trickery can be acquired by any one through skill and practice but) *Wahi* cannot be acquired like this. (It is bestowed by the Almighty upon one who is considered worthy of it.) The magicians, sorcerers or monks are not worthy of it.

212. (Apart from receiving *Wahi* or having it from the heavens) These people cannot even hear of the center from where *Wahi* originates. (15:17-18; 37:8; 67:5)

213. Therefore to consider that a human being can produce the like of *Wahi* by his skill or hard work, amounts to equating man with *Allah*. (*Wahi* lies in the exclusive domain of Allah the Almighty; and neither has any human being any involvement in this, nor can anyone produce something similar.) People who think that both these things are alike are under great delusion and the outcome of such consideration is nothing but destruction. Do you not understand this?

214. (It is also worth noting that intention and inspiration are individual experiences. Their effect is limited to the person experiencing the phenomenon. Their purpose is neither to revolutionize the human world, nor to bring revolution in society. On the contrary, the purpose of *Wahi* is to revolutionize human society. That is why the recipient of *Wahi* comes back to the human world after he has received *Wahi* from God. O *Rasool*! This is your purpose as well. Therefore first of all) you should invite from amongst your society those who are close to you. (That is, to follow the example of *Abraham* who first started preaching to his own family.)

وَاخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِينَ ﴿٢١٥﴾ فَإِنْ عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِّمَّا تَعْمَلُونَ ﴿٢١٦﴾ وَتَوَكَّلْ عَلَى الْعَزِيزِ
الرَّحِيمِ ﴿٢١٧﴾ الَّذِي يَرَاكَ حِينَ تَقُومُ ﴿٢١٨﴾ وَتَقَلُّبَكَ فِي السَّاجِدِينَ ﴿٢١٩﴾ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٢٢٠﴾ هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن تَنَزَّلُ
الشَّيَاطِينُ ﴿٢٢١﴾ تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ ﴿٢٢٢﴾ يُلْقُونَ السَّمْعَ وَأَكْثَرُهُمْ كَاذِبُونَ ﴿٢٢٣﴾

215. Then you should give affectionate and loving protection to those who profess *Eiman* and follow you. (This will form a group which will comprise the first claimants of this revolution ~ 15:88.)

216. On the other hand tell those who revolt against your invitation, "(I have conveyed you the message of Almighty and) I will not be responsible for whatever you do after that."

217. (You should keep on conveying the message and) Put complete trust in the Laws of the One who is All-powerful and capable of removing the obstacles in the way of every form of development of mankind.

218. He is keeping an eye over your programme and the struggle you are undertaking. He sees even when you stand up.

219. And He sees you even when you are moving around among members of your group who have bowed before His Laws.

220. Most certainly He hears everything and watches over every deed.

221. (Moreover, sorcery or magic is something which can be acquired by skill. One can acquire these skills with practice. It is not even necessary that the person should have good character.) Let me tell you about the people who acquire such skills.

222. These people are also wicked liars. They live by deceitful means and their human abilities are severely debilitated (45:7).

223. They listen from here and there (bits and pieces); some use their imagination and some resort to fraud. Most of them lie intentionally. (And some of them deceive themselves.)

وَالشُّعَرَاءُ يَتَّبِعُهُمُ الْغَاوٗنَ ﴿٢٢٤﴾ أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ﴿٢٢٥﴾ وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ﴿٢٢٦﴾ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا
الصّٰلِحٰتِ وَذَكَرُوا اللّٰهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظُلِمُوا ۗ وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُونَ ﴿٢٢٧﴾

224. (Besides soothsayers and magicians, poets also claim that whatever they say is based on intuition; and that the source of *Wahi* and poetry is the same, namely revelation! This notion is wrong as there is a basic difference between the two. The groups that follow *Wahi* have a definite objective before them, and every action of theirs produces concrete and positive results. On the other hand) Those who follow the poets deceive themselves. They are swayed by emotions and cannot face the facts. Like locust swarms they seem countless in numbers, but the outcome of their labour is disorder and chaos.

225. As far as the poets are concerned (they think that they have knowledge of the unseen; yet actually) they are like camel who develop the strange sickness of fake and unquenchable thirst as they distractedly wander in every valley and desert. In other words, throughout their lives the poets are driven by emotions, and that too fake and unrealistic.

226. And the biggest difference is that their own lives are not according to what they say. They themselves do not act upon their own words. (Therefore how can a messenger of Allah who has been inspired by the Divine Revolution, be like such poets. This certainly is not worthy of him ~ 36:69.)

227. However, those who believe in *Wahi* have a definite objective in life. Their programme is such that it develops their abilities and helps in solving problems of the society. They are always conscious of Divine Laws and never let them go out of sight. Whenever they are oppressed and treated unjustly (they do not give vent to their feelings by writing satiric poetry), but take full revenge to defend themselves. (Furthermore they establish a system in which the oppressors and wrongdoers are not left unbridled to do whatever they like, without anyone to check on them.) In this system people will clearly realize the destination they would be taken to after being diverted from the erroneous path and what their destined abode would be. (The *Momineen* can thus collectively put an end to the evil regime of the *Zalimeen*.) (This is the difference between the status and function of a *Nabi* and the so called claimants of sorcery and intuition.)

1. Arabs as well as other nations believed that poets get revelations. This is now called intuition .However, *Quran* has clarified the fact that *Wahi* is a completely different phenomenon.

سُوْرَةُ النَّمْلِ (٢٧)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

طٰسٓ تِلْكَ اٰيٰتُ الْقُرْاٰنِ وَكِتَابٍ مُّبِيْنٍ ﴿١﴾ هُدًى وَّ
بُشْرٰى لِلْمُؤْمِنِيْنَ ﴿٢﴾ الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ وَهُمْ بِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ﴿٣﴾
اِنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ زَيَّنَّا لَهُمْ اَعْمَالَهُمْ فَهُمْ يَعْمَهُوْنَ ﴿٤﴾ اُولٰٓئِكَ الَّذِيْنَ لَهُمْ سُوْٓءُ
الْعَذَابِ وَهُمْ فِي الْاٰخِرَةِ هُمُ الْاَخْسَرُوْنَ ﴿٥﴾

SURA AN-NAMAL : 27

1. This is a directive from Allah, the All-powerful, All-hearing. The Divine Laws which are being presented to you are from the Quran, a Book that has explicit guidance.

2. It guides those who are convinced of its truthfulness. It guides them to the right path and gives them the glad tidings of very pleasant results.

3. These are the people who (after declaring their belief in the Divine Code) establish the Nizam-us-Salat and make arrangements to provide means of development for the whole of mankind. They also have firm belief in the Law of Mukafat and life hereafter.

4. On the other hand there are people who do not believe in life after death. (As they confine life to this world only, their aim is to derive maximum benefits for this purpose.) To them their deeds appear to be very pleasing and they continue stumbling in this self-deception.

5. This erroneous way of life will bring on them the worst kind of punishment. (Even if they do get some petty benefits here) Their future is destroyed; and eventually they will be the greatest losers.

الثلثة وَإِنَّكَ لَتُلَقَّى الْقُرْآنَ مِنْ لَدُنْ حَكِيمٍ عَلِيمٍ ۝٦ إِذْ قَالَ مُوسَىٰ لِأَهْلِهِ إِنِّي آنَسْتُ نَارًا
سَآتِيكُمْ مِنْهَا بِخَبَرٍ أَوْ آتِيكُمْ بِشِهَابٍ قَبَسٍ لَعَلَّكُمْ تَصْطَلُونَ ۝٧ فَلَمَّا جَاءَهَا نُودِيَ أَنْ بُورِكَ
مَنْ فِي النَّارِ وَمَنْ حَوْلَهَا وَسُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ ۝٨ يَا مُوسَىٰ إِنَّهُ أَنَا اللَّهُ الْعَزِيزُ الْحَكِيمُ ۝٩

---

6. O *Rasool*! The *Quran* has been bestowed on you (so that you can save mankind from great suffering and destruction). This *Quran* is from the God Who with His wisdom is keeping the entire universe on the right course; and He is fully aware of the requirements of everything. (He knows what everything will become after proper development; and what it will need to become that.)

7. (It has repeatedly been said that the outcome of following an erroneous path will be destruction and suffering. As an example consider the tussle between *Moses* and Pharaoh. Start this story with the incident when *Moses* and his companions, who were at the foothills of a mountain, could not find their way in the pitch dark and very cold night.) *Moses* said to them, "See that fire (far away on the mountain). You stay here while I go and get some directions; and at least bring a flame with which you may warm yourselves (and are able to spend the night comfortably ~ 28:29).

8. When *Moses* reached the fire, he heard a voice, "The place where you see the fire (the top of Mount Sinai) and its surroundings (the land of Palestine) is highly blessed land (for a number of *Anbia* will be born here; and for the *Bani-Israel* this will be the land of great revolutions). (7:137; 28:30)

(But you should not assume that these blessings and bounties will be confined to this land only, while the rest of the world remains deprived. No that is not the rule.) The Sustainer (*Rabb*) Who is responsible for providing nourishment to mankind, is far above this. (His bounties and nourishment, whether pertaining to physical needs or the Divine Guidance, embrace the entire universe. Nourishment and Divine Guidance have been provided to every nation.)

9. (*Moses* was taken aback and started looking around, wondering who had called and from where this voice had come. Thereupon) The heavenly voice said, "O *Moses*! The voice is from your *Allah*, Who is extremely powerful and rational. (His strength and wisdom will become obvious during the struggle that will confront you shortly.)

وَأَلْقِ عَصَاكَ ۚ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ ۚ يَا مُوسَىٰ لَا تَخَفْ إِنِّي لَا يَخَافُ
لَدَيَّ الْمُرْسَلُونَ ⑩ إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًا بَعْدَ سُوءٍ فَإِنِّي غَفُورٌ رَحِيمٌ ⑪ وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ
تَخْرُجْ بَيْضَاءَ مِنْ غَيْرِ سُوءٍ ۖ فِي تِسْعِ آيَاتٍ إِلَىٰ فِرْعَوْنَ وَقَوْمِهِ ۚ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ⑫ فَلَمَّا جَاءَتْهُمْ آيَاتُنَا مُبْصِرَةً
قَالُوا هَٰذَا سِحْرٌ مُبِينٌ ⑬ وَجَحَدُوا بِهَا وَاسْتَيْقَنَتْهَا أَنْفُسُهُمْ ظُلْمًا وَعُلُوًّا ۚ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ⑭

10. (Thereafter various directives about the mission were issued to *Moses*.) "Present (before the Pharaoh) these directives which are conclusive and a great source of strength for you." When *Moses* realized both the importance and the difficulties of this uphill task, he felt as if he was being asked to deal with a live python. *Moses* thought of turning back; and he was also scared of going to Pharaoh (7:108; 20:17-22; 26:32-33). Thereupon the voice called out, "O *Moses*, fear not! When We are with Our Messengers there is no reason for them to be afraid of anything." (20:15)

11. Nor should that person be afraid of a mistake he has made unintentionally, particularly after undoing the same and thereafter taking the rightful balanced path. This is because in Our Law of *Mukafat* there is a provision to keep a person safe from the ill effects of his previous slips; and to keep on developing him. (If you are afraid that the completion of the mission will be difficult because of that incident in which you killed a man by mistake and thereby have committed a crime, you should forget even the thought of it.)

12. In support of Our directives We then gave him clear and convincing signs which could enlighten those who utilize their intellect and wisdom. If such people were to reflect on it, they would realize that there is no possibility of any harm in following the Divine Laws. In fact the Divine Laws are full of good. (28:32)

These arguments were with regard to the nine directives which *Moses* had to take to Pharaoh and his nation which had gone astray from the right path.

13. But when our clear directives were conveyed to the people, instead of believing them they turned around and said, "This is an open deception and a lie (that *Moses* has been sent to us with these directives by God; and that if we do not accept them we would be destroyed)."

14. Although deep in their hearts they were convinced that the directives were not false, they rejected them out of spite and arrogance. You can thus see the end of the people who created chaos in society. (To create disorder and upheavals in society is a great crime in *Allah's* court of justice.)

وَلَقَدْ آتَيْنَا دَاوُدَ وَسُلَيْمٰنَ عِلْمًا ۚ وَقَالَا الْحَمْدُ لِلّٰهِ الَّذِي فَضَّلَنَا عَلٰى كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ ﴿١٥﴾ وَوَرِثَ سُلَيْمٰنُ
دَاوُدَ وَقَالَ يٰۤاَيُّهَا النَّاسُ عُلِّمْنَا مَنْطِقَ الطَّيْرِ وَأُوتِينَا مِنْ كُلِّ شَيْءٍ ۖ إِنَّ هٰذَا لَهُوَ الْفَضْلُ الْمُبِينُ ﴿١٦﴾ وَحُشِرَ لِسُلَيْمٰنَ
جُنُودُهُ مِنَ الْجِنِّ وَالْإِنْسِ وَالطَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٧﴾ حَتّٰۤى إِذَاۤ أَتَوْا عَلٰى وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يٰۤاَيُّهَا النَّمْلُ ادْخُلُوا
مَسٰكِنَكُمْ ۚ لَا يَحْطِمَنَّكُمْ سُلَيْمٰنُ وَجُنُودُهُ ۙ وَهُمْ لَا يَشْعُرُونَ ﴿١٨﴾

---

15. And We sent messengers such as *David* and *Solomon* (who were resolute and of very high stature) to *Bani-Israel* and gave them the knowledge of *Wahi*. They were highly appreciated and grateful to *Allah* Who had preferred them over many of His other believers *Momins*).

16. And after *David, Solomon* became his successor. (This was not because he was *David's* son but because he was competent for this exalted position. It was just coincidence that he was the son of a *Nabi* and a king.) He said to the people, "Just look at the strength and the might of this kingdom and the abundance of everything that is available here. We possess a very strong cavalry and we are fully aware of its capability and discipline. (In those days the cavalry was considered the backbone of the army ~ 21:79; 34:10.)

All these bounties, power and ability to defend are indeed evident; and these are sure signs of God's favour.

17. *Soloman's* army consisted of civilised people from the cities; savage and mighty brutes from the mountainous jungles; and swift horse riders from the tribe of *Tair*. All of them were kept in the camps so that after proper training, their capabilities could be gainfully utilized.

18. (At one time *Soloman* learnt that the State of *Sheba* was planning to attack. So as a precaution he took his army towards them. The valley of *Namal* was on the way and like that of the State of *Sheba*, its head of state was a woman. When she received the news of this army, she ordered her subjects to remain in their dwellings to save themselves. Without ascertaining whether they had any connection or alliance with their enemy the State of *Sheba*, she was afraid that the troops might crush them. (This is normal action when armies invade. It is better to move out of their way.)

فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِيٓ أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِيٓ أَنْعَمْتَ عَلَيَّ وَعَلٰى وَالِدَيَّ وَأَنْ أَعْمَلَ
صَالِحًا تَرْضٰىهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصّٰلِحِينَ ﴿١٩﴾ وَتَفَقَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَآ أَرَى الْهُدْهُدَ
أَمْ كَانَ مِنَ الْغَآئِبِينَ ﴿٢٠﴾ لَأُعَذِّبَنَّهُ عَذَابًا شَدِيدًا أَوْ لَأَاذْبَحَنَّهُ أَوْ لَيَأْتِيَنِّي بِسُلْطٰنٍ مُّبِينٍ ﴿٢١﴾ فَمَكَثَ
غَيْرَ بَعِيدٍ فَقَالَ أَحَطتُّ بِمَا لَمْ تُحِطْ بِهِ وَجِئْتُكَ مِن سَبَإٍ بِنَبَإٍ يَقِينٍ ﴿٢٢﴾ إِنِّي وَجَدتُّ امْرَأَةً تَمْلِكُهُمْ
وَأُوتِيَتْ مِن كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ﴿٢٣﴾

---

19. *Solomon* smiled when he heard this. (These poor souls were right. They had heard and seen that whenever the royal army passes an area, it brings nothing but haphazard destruction. However, did they understand that this is the army of *Allah's Rasool*, whose purpose is not to disturb the innocent but to give them protection?) Then he prayed to his God, "O my *Rabb*, you have granted me a great empire. Therefore also grant me adequate restraint and self-control so that instead of causing destruction to mankind, the strength and stately splendour you have bestowed on me and my parents can be utilized for peoples' benefit and for reforming their affairs. Every step of mine should be in conformity with Your Laws; so that I can be included amongst the subjects whose abilities develop through your *Rabubiyat* and *Rehmat*; and those who are responsible for reforming the affairs of mankind.

20 (One day, while on the march, *Solomon* asked for a section of cavalry who at that time were not present there.) When they arrived he asked them, "Where is your chief *Hud-Hud*? Has he gone somewhere for a while or is he absent from his duty?"

21. If he is absent (then according to the rules of the army) I will severely punish him. And if he does not produce any explicit authority (permission slip), he may even be sentenced to death.

22. *Hud-Hud* returned after a short while and said, "I had gone deep inside the territory of *Sheba* for investigation. I have gathered information which previously was not available to you; and since it has been collected by me (personally), it is absolutely reliable.

23. I have found that a woman rules over that country. She has everything, (in that she is self-sufficient in her state and does not depend on help from other nations). Even her internal discipline, order and control are simply magnificent.

وجدتها وقومها يسجدون للشمس من دون الله وزين لهم الشيطن أعمالهم فصدهم عن السبيل فهم لا
يهتدون ۝٢٤ ألا يسجدوا لله الذي يخرج الخبء في السموت والأرض ويعلم ما تخفون وما تعلنون ۝٢٥
الله لا إله إلا هو رب العرش العظيم ۝٢٦ قال سننظر أصدقت أم كنت من الكذبين ۝٢٧ اذهب بكتبي السجدة ٨
هذا فألقه إليهم ثم تول عنهم فانظر ماذا يرجعون ۝٢٨ قالت يأيها الملؤا إني ألقي إلي كتب
كريم ۝٢٩ إنه من سليمن وإنه بسم الله الرحمن الرحيم ۝٣٠ ألا تعلوا علي وأتوني مسلمين ۝٣١

24. However, the queen and her subjects worship the sun and not *Allah*. *Shaitan* has made their deeds look so attractive to them that they think of their creed as being correct and proper. He has kept them away from the right path in a way that they are unable to obtain guidance towards it.

25. (It is surprising that) They do not worship (obey) *Allah*; the *Allah* Who as and when needed brings forth everything from the hidden treasures of the universe. His knowledge is not limited to the physical universe, He also knows what you disclose and what you conceal in your heart.

26. He is that *Allah*, other than Whom no one else wields complete authority in the universe; and He who holds the central control in His own hands.(It is surprising that inspite of living in such a large kingdom they cannot understand this. Instead of such an authoritative entity, they consider the sun which does not even have control over its own rise and setting, to be their god.)

27. *Solomon* said, "We shall soon see how much truth there is in your statement."

28. "Take my letter and deliver it to the authorized persons of *Sheba*. Then get away from them, but wait there to see their reaction.

29. After reading the letter the Queen of *Sheba* called a meeting of her advisors and told them, "I have received a letter which has been written in a very noble and dignified manner."

30. "This letter is from King *Solomon*; and its message is that *Allah's* attributes of *Rahman* and *Raheem* (of providing means of development to all) should be made available to all mankind." (1:2)

31. The gist of this letter is, "Do not rebel against me. Rather, surrender to the Divine Laws; follow them and come here."

قَالَتْ يَا أَيُّهَا الْمَلَأُ أَفْتُونِي فِي أَمْرِي مَا كُنتُ قَاطِعَةً أَمْرًا حَتَّىٰ تَشْهَدُونِ ٣٢ قَالُوا نَحْنُ أُولُو قُوَّةٍ وَأُولُو بَأْسٍ
شَدِيدٍ وَالْأَمْرُ إِلَيْكِ فَانظُرِي مَاذَا تَأْمُرِينَ ٣٣ قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا
أَعِزَّةَ أَهْلِهَا أَذِلَّةً ۖ وَكَذَٰلِكَ يَفْعَلُونَ ٣٤ وَإِنِّي مُرْسِلَةٌ إِلَيْهِم بِهَدِيَّةٍ فَنَاظِرَةٌ بِمَ يَرْجِعُ الْمُرْسَلُونَ ٣٥
فَلَمَّا جَاءَ سُلَيْمَانَ قَالَ أَتُمِدُّونَنِ بِمَالٍ فَمَا آتَانِيَ اللَّهُ خَيْرٌ مِّمَّا آتَاكُم بَلْ أَنتُم بِهَدِيَّتِكُمْ تَفْرَحُونَ ٣٦

32. After reading out the contents of the letter she addressed her courtiers and asked them to, "Think about the problem and advise me on what we should do. You know that I do not take a final decision on any matter until I consult you."

33. They said, "If *Solomon* has a mighty and powerful army, we too are not timid or weak. We are a strong nation of warriors and we too are endowed with power. Therefore there is no need to worry about this. However, this is the only issue on which we can give you full assurance. Because on such issues the final decision has to be yours, before deciding you should also think about the other aspects. We will act according to whatever decision you take; and we are waiting for your orders."

34. She said, "I am confident that you will not hesitate to go to war; but the fact cannot be denied that whenever the kings invade a country, they destroy and ruin it. They even change the social life of that community, whereby the nobility and leadership are humiliated. This phenomena is not particular to all kings, but this usually happens in such circumstances and will also happen in the future. (As such there is no reason to believe that this king will not do the same. Accordingly my idea is to avoid war as far as possible.)

35. Therefore (for the time being) I am sending some gifts and will wait for their reaction. (Perhaps they will give up the idea of waging war against us.)

36. When the Queen's envoy came to *Solomon* with the presents, he said, "(After seeing the gifts) Do you want to entice me with wealth? You should know that the wealth and treasures which *Allah* has granted me are better and much more abudant than what you have. Therefore your wealth cannot tempt me. The gifts which you have brought may be a source of pride for you (but not to me, the thing which is of value to me is that you submit to the Divine Laws.")

ارجع إليهم فلنأتينهم بجنود لا قبل لهم بها ولنخرجنهم منها أذلة وهم صاغرون ﴿٣٧﴾ قال يا أيها الملؤا
أيكم يأتيني بعرشها قبل أن يأتوني مسلمين ﴿٣٨﴾ قال عفريت من الجن أنا آتيك به قبل أن تقوم
من مقامك وإني عليه لقوي أمين ﴿٣٩﴾ قال الذي عنده علم من الكتب أنا آتيك به قبل أن يرتد إليك
طرفك فلما رآه مستقرا عنده قال هذا من فضل ربي ليبلوني ءأشكر أم أكفر ومن شكر فإنما
يشكر لنفسه ومن كفر فإن ربي غني كريم ﴿٤٠﴾

37. Now return to your people and tell them that "Since you have not accepted our terms, there is no alternative for us but to invade you with forces which you will never be able to defeat. We shall drive you out of your country with humiliation and consequently you will spend the rest of your lives in subjugation."

38. (So the envoy returned and *Solomon* decided to attack.) He addressed his courtiers and said, "I prefer that before the people of *Sheba* come out of their abodes to fight and surrender after defeat, it would be better to capture their control centre. (Perhaps in this way they will come to terms without the need to wage war.) Then he asked them, "Who amongst you can fulfill this task?"

39. A stalwart who was a courageous, bold and skillful leader of the savage tribe said, "I will accomplish it in no time; so quickly that the queen and her government's control center will be at your feet before you leave this place. (Entrust this mission to me.) I am capable of doing the task and I am trustworthy."

40. Another chief who was aware of the correspondence mentioned afore said, "I can accomplish this mission even quicker; so soon that the Queen of *Sheba* will be facing you in complete submission within no time."

The mission was entrusted to him and he accomplished it almost to perfection. When *Solomon* saw the loot of the war he bowed before his *Rabb* in humility and said, "Victory like this against another powerful nation was only possible with the means and the equipment which He has provided us. He provides such opportunities to see whether I utilize correctly the might, power, wealth and dignity that He has provided me; or whether I waste them erroneously. It is obvious that any nation that utilizes them correctly and positively will benefit; while that which wastes them will suffer. It brings neither any benefit nor loss to my Rabb. All this is for human beings only. God is absolutely free of needs and does not require anything at all from the produce of human labour. He possesses everything in great abundance."

قال نكروا لها عرشها ننظر أتهتدي أم تكون من الذين لا يهتدون ﴿٤١﴾ فلما جاءت قيل أهكذا عرشك
قالت كأنه هو وأوتينا العلم من قبلها وكنا مسلمين ﴿٤٢﴾ وصدها ما كانت تعبد من دون الله إنها كانت
من قوم كافرين ﴿٤٣﴾ قيل لها ادخلي الصرح فلما رأته حسبته لجة وكشفت عن ساقيها قال إنه
٣ ع١٣ ١٨ صرح ممرد من قوارير قالت رب إني ظلمت نفسي وأسلمت مع سليمن لله رب العلمين ﴿٤٤﴾

41. But this victory was achieved in the battlefield and they had not captured the whole capital city. *Solomon* thus directed that his troops (without causing too much damage to other places) should attack the capital with such force that it would be disfigured. With this plan it was possible that the governing leadership might surrender (but if they did not then they would plan alternate schemes).

42. (The strategy worked and the Queen of *Sheba* surrendered.) When she came before *Solomon*, he asked her, "Was it because of your wealth and power that your nation became so rebellious?" She replied, "Yes, such was the nature of our wealth and power; and we had in fact realized this earlier. We are now your humble subjects."

43. In fact, she could have accepted *Solomon's* superiority much earlier, but she was hindered by the religion of her people; namely the gods which they worshipped instead of *Allah*. (They were under the impression that these gods would come to their rescue and make them victorious. However that turned out to be false.)

44. Their relationship then became cordial and *Solomon* invited her as a state guest and made arrangements for her to stay in a grand palace with glass flooring. She had never seen such a palace before and when she saw the reflections of the walls in the floor, she was puzzled and deemed it to be an expanse of water. (*Solomon* sensed her embarrassment and told her that there was nothing to worry about,. This was not water) but a glass floor on which reflections can be seen.
(Seeing all this pomp and show, Queen *Sheba* inquired from *Solomon* how he had obtained such abundant goods, luxury and comfort. *Solomon* replied, "In a land where the Divine System of *Rabubiyat* is enforced all these things do become available.") Upon this Queen *Sheba* said, "O my Sustainer! I had erred by leaving you aside and adopting to obey other false deities. I was in fact in darkness. Now the reality has dawned before me and therefore I will obey the *Rabb* who guarantees the development of mankind. I will follow and obey *Solomon*. We are both His subjects."

وَلَقَدْ أَرْسَلْنَا إِلَىٰ ثَمُودَ أَخَاهُمْ صَالِحًا أَنِ اعْبُدُوا اللَّهَ فَإِذَا هُمْ فَرِيقَانِ يَخْتَصِمُونَ ﴿٤٥﴾ قَالَ يَا قَوْمِ لِمَ تَسْتَعْجِلُونَ
بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٦﴾ قَالُوا اطَّيَّرْنَا بِكَ وَبِمَن مَّعَكَ
قَالَ طَائِرُكُمْ عِندَ اللَّهِ بَلْ أَنتُمْ قَوْمٌ تُفْتَنُونَ ﴿٤٧﴾ وَكَانَ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا
يُصْلِحُونَ ﴿٤٨﴾

45. (That was the story of *Solomon* and Queen *Sheba*, who by surrendering to and obeying the Divine Laws saved herself from destruction and decimation. However there were other nations which, in spite of these warnings by their *Rusul*, did not leave their erroneous path and were subsequently destroyed.) One such nation was the tribe of *Thamud* to whom We had sent *Saleh*. He was one of their brethren. He advised them to follow the Divine Laws, whereupon they split into two parties. One believed in the Divine Laws and sided with *Saleh* and the other rebelled. The two factions were opposed to each other.

46. (*Saleh* did his best to convince them, but they retorted, "Why don't you hasten the doom with which you have been threatening us?") Thereupon Saleh would say, "Why are you becoming your own enemy and asking for the doom and destruction to be hastened before the pleasures of life have been bestowed on you? Why don't you seek protection from *Allah*, rather than calling for destruction? In this way not only will you be safe from destruction, but you will also receive abundant means for development."

47. In reply they would say, "Right from the very day you and your followers have shown up, we have been hearing the unpleasant news of destruction and doom. (We had never even heard of these words before.) The fact is you all are a bad omen."

Thereupon *Saleh* would say, "The evil or destruction which I presage will be in accordance with the Divine Law of *Mukafat*. It will be the result of your own misdeeds and not because of us. But apparently you will not understand this until you are put through a painful, burning crucible."

48. In the capital city there were nine chieftains who were responsible for maintaining law and order. They however were the root cause of evil and disorder in the land. They would never allow the people to reform. (Nations depend on those who administer the government and have the control and authority. They are the ones who can misguide and spoil the common people. But if they are reformed, then society too can be reformed.)

قَالُوا تَقَاسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَهْلِكَ أَهْلِهِ وَإِنَّا لَصَادِقُونَ ﴿٤٩﴾ وَمَكَرُوا مَكْرًا
وَمَكَرْنَا مَكْرًا وَهُمْ لَا يَشْعُرُونَ ﴿٥٠﴾ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ أَنَّا دَمَّرْنَاهُمْ وَقَوْمَهُمْ أَجْمَعِينَ ﴿٥١﴾
فَتِلْكَ بُيُوتُهُمْ خَاوِيَةً بِمَا ظَلَمُوا إِنَّ فِي ذَٰلِكَ لَآيَةً لِقَوْمٍ يَعْلَمُونَ ﴿٥٢﴾ وَأَنْجَيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٣﴾
وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ وَأَنْتُمْ تُبْصِرُونَ ﴿٥٤﴾ أَئِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ
النِّسَاءِ ۚ بَلْ أَنْتُمْ قَوْمٌ تَجْهَلُونَ ﴿٥٥﴾

49. (The just system *Saleh* was inviting them to was in conflict with the policies and interests of these elders. They were thus his main opponents. They (called for a meeting and) said to each other, "Let us swear to one another that we will verily attack at night. We will then deny this attack in front of the next of kin of the murdered. We will boldly say that we did not see them being killed and that we were certainly telling the truth!"

50. While they were plotting this evil act, We also planned for something different which (according to Our Law of *Mukafat*) was beyond their perception.

51. Behold then the outcome of their plotting and the consequence of *Allah's* plan! *Saleh* and his party remained safe while the mischiefmongers and their followers were disseminated.

52. These are their dwellings which till today lie in ruins. And all this happened because they perpetuated *Zulm* on the people.
In this episode there is a lesson for those who utilize their intellect, wisdom and reasoning.

53. (They were destroyed while) The people who believed in the truthfulness of Divine Laws and led their lives accordingly remained safe.

54. Likewise is the story of *Lot* who told his people, "What a shame it is that while knowing that it is foul and against nature, you are committing such abominations!"

55. "Your situation is such that instead of women you lust after men. This surely shows your ignorance."

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَن قَالُوا أَخْرِجُوا آلَ لُوطٍ مِّن قَرْيَتِكُمْ ۖ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ ﴿٥٦﴾ فَأَنجَيْنَاهُ وَأَهْلَهُ
(٣) (ع ١٤) (١٩) إِلَّا امْرَأَتَهُ قَدَّرْنَاهَا مِنَ الْغَابِرِينَ ﴿٥٧﴾ وَأَمْطَرْنَا عَلَيْهِم مَّطَرًا ۖ فَسَاءَ مَطَرُ الْمُنذَرِينَ ﴿٥٨﴾ قُلِ الْحَمْدُ
لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ ۗ آللَّهُ خَيْرٌ أَمَّا يُشْرِكُونَ ﴿٥٩﴾

56. The people did not have any answer but after consultations with each other, they decided to expel the members of *Lot's* party from their township, saying that people who posed to be so pious cannot live with them.

57. But We saved *Lot* and his companions from their aggression; except for his wife who owing to her own mentality, was destined to stay with those who remained behind.

58. Hence We rained volcanic stones upon them. How dreadful this storm about which they were in fact forewarned, was! (But they had made up their minds to oppose whatever *Lot* told them to do.)

In the light of this historical evidence, the praiseworthiness of *Allah's* Law of *Mukafat* which destroys those who do *Zulm*, should be clear to you. He protects those who obey these laws by separating them from the *Zalimeen*. If there was no Law of *Mukafat*, then if one group somehow came to power it would continue to suppress others and there would be no one to stop them.

Now think whether the supremacy of *Allah* and his Law of *Mukafat* is the best; or whether it is that of those you ascribe as partners to Him?

اَمَّنْ خَلَقَ (۲۰)

اَمَّنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَاَنْزَلَ لَكُمْ مِّنَ السَّمَآءِ مَآءً ۚ
فَاَنْۢبَتْنَا بِهٖ حَدَآئِقَ ذَاتَ بَهْجَةٍ ۚ مَا كَانَ لَكُمْ اَنْ تُنْۢبِتُوْا شَجَرَهَا ۗ ءَاِلٰهٌ مَّعَ اللّٰهِ ۗ بَلْ هُمْ قَوْمٌ
يَّعْدِلُوْنَ ۝٦٠

PARA: 20

60. In order to establish the fact that only *Allah's* Law is in force in the universe and that no one else shares this domain, just ask them, "Who is the One Who has created this universe? And Who sends down rain from the clouds for your benefit; and from the water or which grow delightful gardens. It is not possible for you to germinate even one single tree without these gifts (the essenial ingredients of lands, water air, sunshine and heat) of *Allah*.

Now tell us, "Is the law and authority of anyone else in force besides the supremacy and authority of *Allah's* Law? Is there any other '*Ilaha*' besides Him? (If they think about it dispassionately, there would be no difficulty in concluding that all this happens in accordance with *Allah* and only *Allah's* Law; and that therefore there is no other being in the universe that can be called *Ilaha*). However, the difficulty is that instead of going straight, these people swerve from the path of reason and deviate under the influence of their desires.

أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَّجَعَلَ خِلٰلَهَآ أَنْهٰرًا وَّجَعَلَ لَهَا رَوَاسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا
ءَاِلٰهٌ مَّعَ اللّٰهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُوْنَ ﴿٦١﴾ أَمَّنْ يُّجِيْبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوْٓءَ وَ
يَجْعَلُكُمْ خُلَفَآءَ الْأَرْضِ ۗ ءَاِلٰهٌ مَّعَ اللّٰهِ ۚ قَلِيْلًا مَّا تَذَكَّرُوْنَ ﴿٦٢﴾ أَمَّنْ يَّهْدِيْكُمْ فِيْ ظُلُمٰتِ الْبَرِّ وَ
الْبَحْرِ وَمَنْ يُّرْسِلُ الرِّيٰحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهٖ ۗ ءَاِلٰهٌ مَّعَ اللّٰهِ ۚ تَعٰلَى اللّٰهُ عَمَّا يُشْرِكُوْنَ ﴿٦٣﴾

61. Ask the again, "Who is the one that has made the earth a fitting abode where everything can stay firmly (in spite of its fast rotation); and Who caused the rivers to flow on it and set upon it firm mountains; and placed a barrier between the two great bodiesof flowing water?" (25:53;35:12;55:19)

Now say, "Is there any other being who can be a partner with him in authority, discipline and order? If none, then how can anyone else be *Ilaha* besides Him? However, these people do not use their knowledge and wisdom (but take erroneous paths due to ignorance and superstitions)."

62. then ask them, "Who is it that responds to the cries of anguish and distress of the oppressed and helpless people when they ask for assistance from His Law. He replies to thir call (and tells them that the solution to thir problems lies with him). And when they work according to it, He removes their difficulties and (thus) awards them the state and the authority in the land." (24:54-55).

Could there be any law other than the Divine Law that can do all this? However, there are very few indeed who keep this in sight.

63. Then ask them, "Who is it that guides you (with the help of the shining stars) when you travel in the darkness of night, on land and the sea? (And there is never any mistake in it).

"And who sends forth the winds as glad tidings before the rain comes down, which brings with it the means of nourishment? Could there be any power other than God, whose Law is doing all this? Does this not make it clear that. He is beyond any otherpower ascribing a share in His authority.

أَمَّنْ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَإِلَٰهٌ مَعَ اللَّهِ قُلْ هَاتُوا
بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿٦٤﴾ قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا
يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٦٥﴾ بَلِ ادَّارَكَ عِلْمُهُمْ فِي الْآخِرَةِ بَلْ هُمْ فِي شَكٍّ مِنْهَا بَلْ هُمْ
٥ ع٨ ١ مِنْهَا عَمُونَ ﴿٦٦﴾ وَقَالَ الَّذِينَ كَفَرُوا أَإِذَا كُنَّا تُرَابًا وَآبَاؤُنَا أَئِنَّا لَمُخْرَجُونَ ﴿٦٧﴾ لَقَدْ وُعِدْنَا
هَٰذَا نَحْنُ وَآبَاؤُنَا مِنْ قَبْلُ إِنْ هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٦٨﴾

64. Ask them, "Who is it that initiates the creation of everything, and then by passing it through various stages of evolution, takes it to its destined end? And Whose *Nizam-e-Rabubiyyat* it is that provides means of nourishment from the mutual coordination between heavens and the earth?
Can any authority or system other than that of *Allah* do this? If you think that it is possible, then bring forth proof and evidence in support of your claim; (because all our claims are based on reason and rationale; which can only be rebutted rationally and with reasons-which you cannot produce). (23:117)

65. (Such is the state of their ignorance that, let alone the living, they even consider the dead to be partners in the Divine functions.) Tell them that no one knows the hidden realities in the heavens and the earth (as these are metaphysical in nature) other than *Allah*. The dead do not even know when they themselves will be raised (so how can they share the Divine knowledge (16:22)

66. As far as life in hereafter is concerned, its knowledge has continuously been conveyed to mankind (through the *Wahi*). But inspite of this they are in doubt; and they have kept their eyes totally closed on this.

67. And they ask, "When, after death, we and our ancestors who have become complete dust, would we be raised and be brought to life again?"

68. (After this, they say tauntingly) "This is what we are being told; and it is the same that our forefathers were told. (None of them became alive and none amongst us who died has come to life again.) Therefore, these are nothing but ancient fables which are being repeated. There is no reality in them."

قُلْ سِيرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٦٩﴾ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا
تَكُنْ فِي ضَيْقٍ مِّمَّا يَمْكُرُونَ ﴿٧٠﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٧١﴾ قُلْ عَسَىٰ
أَنْ يَكُونَ رَدِفَ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ ﴿٧٢﴾ وَإِنَّ رَبَّكَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ
أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٧٣﴾ وَإِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٧٤﴾

69. (On the basis of this, they deny the Divine Law of *Mukafat*, and consider the statement that the end result of our erroneous way of life would be nothing else but destruction, to be a false threat.) Tell them to go all over the earth (behold the ruins of the ancient civilizations with their own eyes) and see what happened to the nations who perpetuated crimes against mankind? What was their end result? (Were they destroyed or did they remain safe and prosperous?)

70. (O *Rasool*! You should continue conveying the truth to them and) Do not grieve over them (as to why they do not accept the truth) and do not get distressed by what they conspire and contrive about you and your mission. (They can not do you any harm and the ultimate success will be yours.)

71. They ask you time and again, "When will the destruction about which you threaten us come, if you speak the truth?"

72. Tell them, "The destruction about which you clamour and demand so hastily, some of it is possibly following you from behind."

73. The reason for the time gap between the deeds and their retribution is that the Law of your *Rabb* wants to be kind and tender to mankind. It desires that during the given time they abandon the erroneous path and come to the straight course; and thus remain safe from its ill effects. However most of the people take undue advantage of this respite. (Instead of leaving the wrong path, they start critisizing the very Divine Law of *Mukafat*.)

74. (Even this they say just for the sake of it. Indeed, hidden in their hearts are their self interests which they do not want to give up.) Your *Rabb* knows fully well what they conceal in their hearts, and what they present.

وَمَا مِنْ غَآئِبَةٍ فِي السَّمَآءِ وَالْأَرْضِ إِلَّا فِي كِتٰبٍ مُّبِينٍ ٧٥ إِنَّ هٰذَا الْقُرْاٰنَ يَقُصُّ عَلٰى
بَنِيٓ إِسْرَآءِيلَ أَكْثَرَ الَّذِي هُمْ فِيهِ يَخْتَلِفُونَ ٧٦ وَإِنَّهُ لَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ٧٧ إِنَّ رَبَّكَ
يَقْضِي بَيْنَهُم بِحُكْمِهِ وَهُوَ الْعَزِيزُ الْعَلِيمُ ٧٨ فَتَوَكَّلْ عَلَى اللّٰهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ ٧٩ إِنَّكَ لَا تُسْمِعُ
الْمَوْتٰى وَلَا تُسْمِعُ الصُّمَّ الدُّعَآءَ إِذَا وَلَّوْا مُدْبِرِينَ ٨٠

75. (Let alone what is hidden in their hearts;) There is no secret in the heavens and the earth, which is hidden from His knowledge. Everything is recorded in the Book of His Laws; and that recording is very clear.

76. (A part of that Divine recording is revealed in this *Quran* and) This is the reason that the *Quran* even makes those things clear which the *Bani-Israil* (Jews) disputed amongst each other.

77. This is exactly the position of the *Quran*, in that it provides guidance to all those nations who have conviction in its truthfulness; and is a means of development for them, both to their physical life and human abilities.

78. (However, if these people will not believe in its truthfulness and stubbornly insist on treading their erroneous path, then) He will decide their affairs according to His Law of *Mukafat*. He enjoys absolute power to implement His laws. His decisions are based on knowledge and wisdom and are not taken randomly.

79. (So, O *Rasool*!) Keeping complete trust in the firm and unchangeable Divine Laws, continue proceeding ahead in the trust that your course is absolutely correct and truthful.

80. (And do not get disheartened because they do not listen to you, although what you say is based on truth, knowledge and wisdom. Only those who use their minds and rationale can ponder on this. How can anyone who is drenched in his emotions and devoid of his faculty of thinking, do so? Therefore do not be disheartened that they do not listen to you. You can only talk to those who are living.) You can neither make the dead listen to you, nor can you make the deaf hear your call; particularly if their attitude is such that they turn their faces away when you call them. (36:70)

وَمَآ أَنتَ بِهٰدِى الْعُمْىِ عَن ضَلٰلَتِهِمْ ۖ إِن تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِاٰيٰتِنَا فَهُم مُّسْلِمُونَ ﴿٨١﴾ وَإِذَا وَقَعَ الْقَوْلُ
عَلَيْهِمْ أَخْرَجْنَا لَهُمْ دَآبَّةً مِّنَ الْأَرْضِ تُكَلِّمُهُمْ أَنَّ النَّاسَ كَانُوا بِاٰيٰتِنَا لَا يُوقِنُونَ ﴿٨٢﴾ وَيَوْمَ
نَحْشُرُ مِن كُلِّ أُمَّةٍ فَوْجًا مِّمَّن يُكَذِّبُ بِاٰيٰتِنَا فَهُمْ يُوزَعُونَ ﴿٨٣﴾ حَتّٰىٓ إِذَا جَآءُو قَالَ أَكَذَّبْتُم
بِاٰيٰتِى وَلَمْ تُحِيطُوا بِهَا عِلْمًا أَمَّاذَا كُنتُمْ تَعْمَلُونَ ﴿٨٤﴾

٦ ع ١٢ ٢

81. Neither can you show the straight path to the blind (those who do not even want to open their eyes!).
The only people who will listen to you are those who (are willing to do so and are prepared to ponder over what is being said to them; and thus) believe in the truthfulness of Our Laws and thereafter submit before them wholeheartedly.

82. (Our method is that for the nation which does not believe in the truthfulness of Our Laws and lives an erroneous way of life) When the time is ripe to culminate the end result of their deeds, someone or some other party from that country, or another nation, stands up and tears them apart surgically, and gets rid of the rotten elements. In this way they cure their delirium of power and bring it under control. (It is possible that the *Jamaat* which performs this surgical operation is the harbinger of Divine Order; and it may also happen due to the clash between the rebellious forces ~6:65.)

83. According to the same principle, there would be circumstances or eras in history when instead of one person or a party, numerous parties or nations would rise up causing an international war. Where upon all the forces and nations which oppose Our Laws take part, become weakened as a result of this clash and thus stop spreading the disorder further.

84. Thus when they are weakened due to these clashes and are brought before Us in this condition, they would be told, "You have been blindly opposing the Divine Laws and have never once tried to understand them rationally or with wisdom (10:39). And now (when you have seen with your own eyes the result of flouting Our Laws) just think about all what you had been doing?"

وَوَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوا فَهُمْ لَا يَنْطِقُونَ ﴿٨٥﴾ أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لِيَسْكُنُوا فِيهِ وَالنَّهَارَ
مُبْصِرًا ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٨٦﴾ وَيَوْمَ يُنْفَخُ فِي الصُّورِ فَفَزِعَ مَنْ فِي السَّمَاوَاتِ
وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ۚ وَكُلٌّ أَتَوْهُ دَاخِرِينَ ﴿٨٧﴾ وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً
وَهِيَ تَمُرُّ مَرَّ السَّحَابِ ۚ صُنْعَ اللَّهِ الَّذِي أَتْقَنَ كُلَّ شَيْءٍ ۚ إِنَّهُ خَبِيرٌ بِمَا تَفْعَلُونَ ﴿٨٨﴾

---

85. Finally, because of all the oppression and rebellious attitude as well as the misdeeds which they had committed, the decree of God's Law of *Mukafat* will be issued against them. Then they will not be able to utter a single word.

86. (It is a matter of great surprise that they do not ponder over the universal physical Laws of God which are in operation before their eyes. Let alone the mighty forces of nature, they do not even see the rotation of day and night which takes place every day.) The day is bright and is followed by night, which quietens every activity. (All this happens according to a set of laws and discipline, wherein there is no change or discrepancy.) For those who believe in the truthfulness of Divine Laws, there are signs (even in such an ordinary thing) to reach the ultimate truth. (The truth, that just like the Law which regulates the movement of the day and night, there are similar unchangeable Laws governing the rise and fall of nations; as well as for life and death.)

87. (According to these laws there will be a universal clash, as has been mentioned afore. At that time) The trumpet of war will blow and the terror shall be so immense that all creatures will be in shock, except those which have led their lives according to the Divine Laws of *Mashiat* (27:89). Also, at that time, all the rebellious nations will bow before the Divine Law in utter lowliness. (6:76; 18:99; 20:102; 39:68)[1]

88. Then you will see the big mighty lords, whose might you thought was so immensely strong, that there was no one who could move them away from their base. These lords will become so weak and light, that they will float like clouds which are being carried away by gusts of wind. All this will happen as per the Divine Law of *Mukafat* the Law of *Allah* who has created everything in a stable and appropriate way. (As such, man-made laws and ways of living will not be able to face the Divine Laws.) And He knows fully well what you do and what the result of these deeds shall be.

---

1. Verses 87-91 could be for the life hereafter. In that case their interpretation and exposition would be regarding the revolution of that life. (See 23:101).

مَنْ جَآءَ بِالْحَسَنَةِ فَلَهٗ خَيْرٌ مِّنْهَا ۚ وَهُمْ مِّنْ فَزَعٍ يَّوْمَئِذٍ اٰمِنُوْنَ ﴿٨٩﴾ وَمَنْ جَآءَ بِالسَّيِّئَةِ
فَكُبَّتْ وُجُوْهُهُمْ فِي النَّارِ ۭ هَلْ تُجْزَوْنَ اِلَّا مَا كُنْتُمْ تَعْمَلُوْنَ ﴿٩٠﴾ اِنَّمَآ اُمِرْتُ اَنْ اَعْبُدَ رَبَّ هٰذِهِ
الْبَلْدَةِ الَّذِيْ حَرَّمَهَا وَلَهٗ كُلُّ شَيْءٍ ۡ وَّاُمِرْتُ اَنْ اَكُوْنَ مِنَ الْمُسْلِمِيْنَ ﴿٩١﴾ وَاَنْ اَتْلُوَا
الْقُرْاٰنَ ۚ فَمَنِ اهْتَدٰى فَاِنَّمَا يَهْتَدِيْ لِنَفْسِهٖ ۚ وَمَنْ ضَلَّ فَقُلْ اِنَّمَآ اَنَا مِنَ الْمُنْذِرِيْنَ ﴿٩٢﴾
وَقُلِ الْحَمْدُ لِلّٰهِ سَيُرِيْكُمْ اٰيٰتِهٖ فَتَعْرِفُوْنَهَا ۭ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ﴿٩٣﴾

89. In that era the nation that lives constructively and according to the well-balanced Divine System, will receive better rewards than what they had strived for. They will also remain safe and secure from the horrors of that revolution. (21:103; 27:87)

90. And those who will insist on living a life of an unjust and unfair system, will be thrown headlong into the destruction, which will burn away their total assets. (And they will be told) This is but a just requital for what you were doing. Your own deeds are confronting you in the shape of destruction.

91. (After explaining these facts tell them, O Rasool!), "I have been commanded to obey with complete compliance the Laws of the Rabb of this city (of Makkah), which He has made worthy of reverence and respect by all human beings." (As one day it has to become the reason for the establishment of humanity ~ 5:96).

"The fact is that everything is contributing towards the fulfillment of the programme ordained by Allah. This is why I also have been commanded to strive for the fulfillment of this programme, by submitting to His Laws."

92. "That is, I continue following the Quran." (O Rasool! You should do this yourself and then tell people to remember) "Whoever amongst you follows me on the straight path, will derive the benefit (and the one who treads the wrong path will bear its consequences himself). My only duty is to convey to you in absolutely clear terms, how destructive the consequences of your erroneous way of life will be!"

93. And tell them, "(You can go on opposing it to any extent, but the Divine System will be established.) This will be a living example for praise and appreciation of God. It will bring its clear signs before you in such a way that you will yourself recognize (that this is the same society, about which you were being told). (On the other hand the destruction that will befall you will be the result of your own doing, because) The Divine Law of Mukafat, knows very well all your deeds."

سُوْرَةُ الْقَصَصِ (٢٨)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

طٰسٓمّٓ ﴿١﴾ تِلْكَ اٰيٰتُ الْكِتٰبِ الْمُبِيْنِ ﴿٢﴾ نَتْلُوْا عَلَيْكَ
مِنْ نَّبَاِ مُوْسٰى وَفِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُّؤْمِنُوْنَ ﴿٣﴾ اِنَّ فِرْعَوْنَ عَلَا فِى الْاَرْضِ وَجَعَلَ اَهْلَهَا شِيَعًا
يَّسْتَضْعِفُ طَآئِفَةً مِّنْهُمْ يُذَبِّحُ اَبْنَآءَهُمْ وَيَسْتَحْيٖ نِسَآءَهُمْ ۭ اِنَّهٗ كَانَ مِنَ الْمُفْسِدِيْنَ ﴿٤﴾

SURA AL-QASAS : 28

1. So says *Allah*, the All powerful, All listening, All knowing that;

2. These laws are from that code of life which is itself clear and illuminating.

3. Herein, We narrate to you part of the story of (the tussle betwen) Moses and Pharaoh, which is based on truth and will benefit those who believe in the truthfulness of Our Laws.

4. The situation at that time was that the Pharaoh had adopted an extremely rebellious attitude in his kingdom. In order to strengthen his position he had divided his people into various factions. He was continuously weakening one of the factions (the *Bani Israel*). In this regard, his policy was to render ineffective all men of merit and courage by humiliating them; and to honour and upgrade those who were devoid of these qualities. In this way he was creating unevenness among the nation's people and breaking their unity and strength. (2:49; 7:141; 40:25)
(And this was not the strategy of Pharaoh alone. It was adopted by all dictators and kings (27:34). Pharaoh was one of them.)

وَنُرِيدُ أَن نَّمُنَّ عَلَى الَّذِينَ اسْتُضْعِفُوا فِي الْأَرْضِ وَنَجْعَلَهُمْ أَئِمَّةً وَنَجْعَلَهُمُ الْوَارِثِينَ ۝٥
وَنُمَكِّنَ لَهُمْ فِي الْأَرْضِ وَنُرِيَ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُم مَّا كَانُوا يَحْذَرُونَ ۝٦ وَ
أَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ ۖ فَإِذَا خِفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي ۖ
إِنَّا رَادُّوهُ إِلَيْكِ وَجَاعِلُوهُ مِنَ الْمُرْسَلِينَ ۝٧ فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا
وَحَزَنًا ۗ إِنَّ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ ۝٨

---

5. Thus, in view of his rebellion and disturbance, Our Law of *Mukafat* decided that the people whom he had weakened and degraded so much should be favoured with Our bounties. That is, to make them the leaders of a country and to make them owners of a piece of earth

6. Where they would establish their own state and thereby show Pharaoh and Haman, the leader of his priests, as well as all their hordes, the very things they were so afraid to see; and against which they sought to protect themselves from their own destruction.

7. In order to achieve this great objective, We prepared a programme. Its first step was that through one of Our messengers, We conveyed to the mother of *Moses* (after the birth of *Moses*), to continue suckling him for the time being. Also, that if and when she became afraid about him, to cast him in the river and have no fear or grief (about what might happen to him), for We shall revert him back to her. (He will be completely safe and in fact one day rise to high position.) We will make him Our *Rasool*.

8. (So the mother of *Moses* put him in a casket and cast him in the river.) It so happened that Pharaoh's own people picked him up from the river and thereby kept him safe; so that he would grow among them, as their enemy, and eventually be a great source of grief and anxiety to them. The fact is that the Pharaoh, Haman and all their hordes were outright criminals and offenders. (Therefore, their doom or destruction was the natural consequence of their misdeeds, but it had to be manifested at the hands of *Moses*. Had they listened to *Moses* and abandoned their erroneous path, they could as well have remained safe from this destruction; but they did not do so and therefore were destroyed.)

وَقَالَتِ امْرَاَتُ فِرْعَوْنَ قُرَّتُ عَيْنٍ لِّيْ وَلَكَ ۖ لَا تَقْتُلُوْهُ ۖ عَسٰى اَنْ يَّنْفَعَنَا اَوْ نَتَّخِذَهٗ وَلَدًا وَّهُمْ
لَا يَشْعُرُوْنَ ﴿٩﴾ وَاَصْبَحَ فُؤَادُ اُمِّ مُوْسٰى فٰرِغًا ۖ اِنْ كَادَتْ لَتُبْدِيْ بِهٖ لَوْلَا اَنْ رَّبَطْنَا عَلٰى
قَلْبِهَا لِتَكُوْنَ مِنَ الْمُؤْمِنِيْنَ ﴿١٠﴾ وَقَالَتْ لِاُخْتِهٖ قُصِّيْهِ ۫ فَبَصُرَتْ بِهٖ عَنْ جُنُبٍ وَّهُمْ
لَا يَشْعُرُوْنَ ﴿١١﴾ وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ اَدُلُّكُمْ عَلٰى اَهْلِ بَيْتٍ يَّكْفُلُوْنَهٗ
لَكُمْ وَهُمْ لَهٗ نٰصِحُوْنَ ﴿١٢﴾ فَرَدَدْنٰهُ اِلٰى اُمِّهٖ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلِتَعْلَمَ اَنَّ وَعْدَ اللّٰهِ
(١) (ع ١٣) (٢) حَقٌّ وَّلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ﴿١٣﴾ ع

9. (In this way this baby reached Pharaoh's palace). When Pharaoh's wife saw the child, she said to Pharaoh, "(This child is very beautiful) I will bring him up, so that he would be a source of solace to my eyes and yours. He should not be allowed to go waste. He may well be of use to us; or we may adopt him as a son.
They were consulting each other, but little did they know what the child whom they were trying to adopt, would hold for them!

10. (Now, for the time being, leave aside the story of the child at the palace of Pharaoh; and let us see the plight of *Moses's* mother.) No doubt she did cast the child in the river, but all the solace and patience had left her heart. She became so upset that had We not endowed her heart with enough strength and comfort, and had she not trusted that it would happen the way We had told her, she would indeed have disclosed all about him; to keep alive her faith in Our promise.

11. (However motherly love has no parallel and therefore inspite of all the assurances) She asked her daughter, "Just follow the casket and keep an eye over him (like a stranger) and see what happens. So she kept a watch from afar without letting the people of Pharaoh take any notice (that she was following the casket).

12. While this was going on, We caused the child to refuse to suckle from anyone else. (They got concerned about what in such a situation, could be arranged for the nourishment of the child! In the meanwhile *Moses's* sister reached there.) She said, "Should I guide you to a family that might rear him for you and take loving care of him, in every way?"

13. In this way We returned *Moses* to his mother, so that her eyes would be satisfied and she would grieve no more realizing how *Allah's* promise had been fulfilled. (In fact all of *Allah's* promises always come true, however) Most people do not try to utilize their wisdom and knowledge to understand this fact.

وَلَمَّا بَلَغَ أَشُدَّهُ وَاسْتَوَىٰ آتَيْنَاهُ حُكْمًا وَعِلْمًا ۚ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٤﴾ وَدَخَلَ
الْمَدِينَةَ عَلَىٰ حِينِ غَفْلَةٍ مِنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَٰذَا مِنْ شِيعَتِهِ وَهَٰذَا مِنْ
عَدُوِّهِ ۖ فَاسْتَغَاثَهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَزَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ ۖ قَالَ هَٰذَا
مِنْ عَمَلِ الشَّيْطَانِ ۖ إِنَّهُ عَدُوٌّ مُضِلٌّ مُبِينٌ ﴿١٥﴾ قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَغَفَرَ لَهُ ۚ إِنَّهُ
هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٦﴾

14. (Under these circumstances *Moses* started growing up in Pharaoh's palace and) When he reached the age of maturity he turned out to be a perfectly balanced person in every way. Then We bestowed on him knowledge and wisdom, which gave him the ability to judge.
In fact, we bless with such qualities whosoever leads his life in a graceful, dignified and balanced way.

15. Once it so happened that *Moses* (who was living in royal palaces outside the city) came to the city for some work. At that time (it was either early morning, or the afternoon or late at night, and) the streets were not busy. He saw two persons fighting each other, one was from his own people (*Bani-Israel*) and the other of his enemy (Pharoah's people). The *Bani-Israel* cried out to *Moses* for help against his opponent. (*Moses* noticed that the other person was becoming increasingly aggressive towards the person who had called for help; and may even kill him.) *Moses* struck him to separate them; and the blow hit in a way that the man went down. When *Moses* realized what a simple blow had done, he felt sorry and said to himself, "Alas! What have I done after being overcome by anger." Actually the one who is overpowered by rage becomes his own enemy and strays away from the right path. However, once he analyses his actions coolly he would realize that whatever he had done was outrightly wrong.

16. *Moses* said, "O my *Rabb*, I have done tremendous *Zulm* to myself, so make some arrangements whereby I may remain safe from its ill effects. (I had no intention to kill him, I only wanted to help an oppressed person; all this happened by chance.)" So the Almighty made his personality safe from the ill effects of this episode. The fact is that there are provisions in the Divine Law of *Mukafat* that if some one commits a mistake or violates the law and then repents, not only would he be kept safe from its ill effects, but it would also keep his personality developing continuously.

قَالَ رَبِّ بِمَا أَنْعَمْتَ عَلَيَّ فَلَنْ أَكُونَ ظَهِيرًا لِّلْمُجْرِمِينَ ﴿١٧﴾ فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ
فَإِذَا الَّذِي اسْتَنصَرَهُ بِالْأَمْسِ يَسْتَصْرِخُهُ ۚ قَالَ لَهُ مُوسَىٰ إِنَّكَ لَغَوِيٌّ مُّبِينٌ ﴿١٨﴾ فَلَمَّا أَنْ أَرَادَ
أَن يَبْطِشَ بِالَّذِي هُوَ عَدُوٌّ لَّهُمَا قَالَ يَا مُوسَىٰ أَتُرِيدُ أَن تَقْتُلَنِي كَمَا قَتَلْتَ نَفْسًا بِالْأَمْسِ ۖ
إِن تُرِيدُ إِلَّا أَن تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَن تَكُونَ مِنَ الْمُصْلِحِينَ ﴿١٩﴾

17. *Moses* felt relieved and expressed his gratitude to the Almighty, and promised that he would never again help the criminal.

18. Next day, *Moses* came back again to the city, and in a state of fear kept looking around carefully just to see if people were talking about this murder. Suddenly he noticed that the same person who had sought his help yesterday (was again quarreling with someone else) and once again he cried out for his help. Moses said to him, "(Before I did not know, but now I know that) You really are a quarrelsome person and a wrong-doer."

19. However, when *Moses* looked more closely he noticed that the other person was also from Pharoah's people (but because he was from the ruling class, he was clearly exaggerating. People from governing class always do that). Hence he decided to hold back the aggressor and separate them. (As *Moses* had scolded the Israelite, and had mentioned yesterday's event, the other man realized that this was the same person who had killed the man from Pharoah. So as soon as he saw *Moses* reaching out his hands towards him, the latter exclaimed), "O *Moses*! Do you want to kill me, like you killed the other man yesterday? Your sole aim is to become a tyrant in this land and you do not want to be one of those who set things right." (In his opinion the "right" meant to allow the people of the governing nation to do whatever they liked; that there should be no restriction; rather the people from the slave nation should be scolded and crushed; and always be declared as criminals.)

وَجَاءَ رَجُلٌ مِّنْ أَقْصَا الْمَدِينَةِ يَسْعَىٰ قَالَ يَا مُوسَىٰ إِنَّ الْمَلَأَ يَأْتَمِرُونَ بِكَ لِيَقْتُلُوكَ فَاخْرُجْ
إِنِّي لَكَ مِنَ النَّاصِحِينَ ٢٠ فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ الظَّالِمِينَ ٢١
وَلَمَّا تَوَجَّهَ تِلْقَاءَ مَدْيَنَ قَالَ عَسَىٰ رَبِّي أَن يَهْدِيَنِي سَوَاءَ السَّبِيلِ ٢٢ وَلَمَّا وَرَدَ مَاءَ مَدْيَنَ
ع ٣ ٨ ٥ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ يَسْقُونَ وَوَجَدَ مِن دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ قَالَ مَا خَطْبُكُمَا قَالَتَا
لَا نَسْقِي حَتَّىٰ يُصْدِرَ الرِّعَاءُ وَأَبُونَا شَيْخٌ كَبِيرٌ ٢٣

20. It appears that the murder case had become the talk of the town and because the matter was not just the murder of one person, it was sort of political in nature. Therefore it became important. The result was that the elders of the city started taking interest in it and decided to give *Moses* the death penalty. One of the persons who was *Moses's* well-wisher (came running from the outskirts of the city, that is from the residential area of the leaders and governors and) said, "O *Moses*, the chiefs from Pharoah's court are deliberating upon your murder case. So you had better run away from this place at once. I am advising you about this, as one of your well-wishers."

21. *Moses* became scared when he heard this and left the city, watching around carefully. At the same time he prayed, "O my *Rabb* protect me from the excesses of these wicked people."

22. While travelling, he headed towards the land of Madiyan and hoped that after reaching there, he would find a way to protect himself from Pharaoh's reach, and to spend the rest of his life in peace and tranquility.

23. When he reached the wells of Madiyan, he found that while a group of people were watering (their herds and flocks), at some distance away from them, two girls were holding back their goats, stopping them from reaching the pond. He asked them, "What is the matter? Goats of others are drinking water; yet when your goats are trying to run towards the water, you are stopping them from going there!" They answered, "We cannot water our goats till the shepherds finish watering their goats and drive them away. (These people are very strong and powerful; and we do not have any man with us.) We have only one father, who is old. (Therefore we do not dare allow our cattle to go to where their herds are drinking water. Once their herds have finished drinking, and if any water is left behind, we will give it to our goats!)

(*Moses* remembered that he had left Egypt because, due to their sheer force, Pharoah and his people were making life difficult for the Israelites. Here the situation was worse. There one nation was disturbing the people from another nation. Here, a stronger group from the same nation does not let the poor masses have access to the sources of nourishment.)

فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰ إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا أَنزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ٢٤ فَجَاءَتْهُ إِحْدَاهُمَا
تَمْشِي عَلَى اسْتِحْيَاءٍ قَالَتْ إِنَّ أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا ۚ فَلَمَّا جَاءَهُ وَقَصَّ
عَلَيْهِ الْقَصَصَ قَالَ لَا تَخَفْ ۖ نَجَوْتَ مِنَ الْقَوْمِ الظَّالِمِينَ ٢٥ قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ
إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ ٢٦ قَالَ إِنِّي أُرِيدُ أَنْ أُنكِحَكَ إِحْدَى ابْنَتَيَّ هَاتَيْنِ عَلَىٰ
أَن تَأْجُرَنِي ثَمَانِيَ حِجَجٍ ۖ فَإِنْ أَتْمَمْتَ عَشْرًا فَمِنْ عِندِكَ ۖ وَمَا أُرِيدُ أَنْ أَشُقَّ عَلَيْكَ ۚ سَتَجِدُنِي
إِن شَاءَ اللَّهُ مِنَ الصَّالِحِينَ ٢٧

24. (How could *Moses* tolerate all this open injustice committed by the superiors; and the inability of the poor! He got up, drove the goats to the watering place) and watered (their sheep)for them. Then he retreated to the shade under the tree and prayed, "O My *Rabb* I had left in search for a place where peace, justice and equality prevails but it appears that everywhere injustice and oppression are the order of the day. (Even here I cannot expect any fair dealing) So I am desperately in need of whatever good you may bestow on me."

25. (While *Moses* was lost in his thoughts, he saw that) One of the two girls walked up to him bashfully and said, "My father invites you so that he may reward you for watering our goats for us." When *Moses* reached him and narrated the story of his life, the old man said, "Have no fear, as you are now out of the reach of the wicked people."

26. One of the daughters said, "O my father, why not employ him for our work. (Servants should have two qualities.) They should be strong and trustworthy! I see both qualities in him. We can see that he is strong and about him being honest, we have evidence of that the way he watered our goats."

27. (The old gentleman thought about it seriously and after having satisfied himself, put forward a suggestion to *Moses*.) He said, "I would like to marry one of my daughters to you, on the understanding that you will remain in my service for eight years and it would be up to you if you want to complete ten. During this period I will pay you your wages. I do not want to impose any hardship on you.
(This is a matter of dealing, which should be settled like a deal, regarding my behaviour,) 'Inshallah' you will find me a righteous man."

قَالَ ذَٰلِكَ بَيْنِي وَبَيْنَكَ ۖ أَيَّمَا الْأَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ ۖ وَاللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ ﴿٢٨﴾
فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ مِن جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي
آنَسْتُ نَارًا لَّعَلِّي آتِيكُم مِّنْهَا بِخَبَرٍ أَوْ جَذْوَةٍ مِّنَ النَّارِ لَعَلَّكُمْ تَصْطَلُونَ ﴿٢٩﴾ فَلَمَّا أَتَاهَا نُودِيَ (٣) ع (٢)
مِن شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَن يَا مُوسَىٰ إِنِّي أَنَا اللَّهُ رَبُّ
الْعَالَمِينَ ﴿٣٠﴾ وَأَنْ أَلْقِ عَصَاكَ ۖ فَلَمَّا رَآهَا تَهْتَزُّ كَأَنَّهَا جَانٌّ وَلَّىٰ مُدْبِرًا وَلَمْ يُعَقِّبْ ۚ يَا مُوسَىٰ أَقْبِلْ
وَلَا تَخَفْ ۖ إِنَّكَ مِنَ الْآمِنِينَ ﴿٣١﴾

28. Answered *Moses*, "So the matter is settled like this between us. If I want I will stay for ten years; and if I decide to leave after eight, I will be allowed to. Let there be no compulsion on me. Whatever I say, *Allah* stands guarantee to our agreement."

29. When *Moses* completed his term, he left Madiyan with his family. On his way (at night) he saw fire on the side of Mount Sinai. He said to his family, "Wait here. I have seen a fire (far away). Perhaps I may bring you some news from there (about the way or the surroundings); or at least fetch a burning brand from the fire so that you may warm yourself (and pass the night peacefully)."

30. But when he came close to it, a call came from the tree at the blessed spot on the right side of the valley "O *Moses*! Verily that you are getting this voice from your *God*. I am *Allah* the *Rabb* of all the worlds." (20:12-13;27:7-8)

31. (Then after giving various commandments and instructions to *Moses*, *Allah* directed him to present these before Pharaoh.) "These directives will always be a source of dependable strength for you, and the cause of unity among the people. When *Moses* assessed the mission before him and the directives, he felt as if it was a living python which he was ordered to handle. *Moses* was scared of facing Pharaoh and wanted to get out of this mission. Thereupon came the voice, 'Don't be afraid O *Moses*! Handle the mission with confidence. No harm will come to you." (7:107-108; 20:17-24; 26:32-33; 27:10-12)

اُسْلُكْ يَدَكَ فِيْ جَيْبِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوْٓءٍ وَّاضْمُمْ اِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذٰنِكَ
بُرْهَانٰنِ مِنْ رَّبِّكَ اِلٰى فِرْعَوْنَ وَمَلَا۟ئِهٖ ؕ اِنَّهُمْ كَانُوْا قَوْمًا فٰسِقِيْنَ ۝٣٢ قَالَ رَبِّ اِنِّيْ قَتَلْتُ مِنْهُمْ
نَفْسًا فَاَخَافُ اَنْ يَّقْتُلُوْنِ ۝٣٣ وَاَخِيْ هٰرُوْنُ هُوَ اَفْصَحُ مِنِّيْ لِسَانًا فَاَرْسِلْهُ مَعِيَ رِدْاً يُّصَدِّقُنِيْٓ ز
اِنِّيْٓ اَخَافُ اَنْ يُّكَذِّبُوْنِ ۝٣٤ قَالَ سَنَشُدُّ عَضُدَكَ بِاَخِيْكَ وَنَجْعَلُ لَكُمَا سُلْطٰنًا فَلَا يَصِلُوْنَ
اِلَيْكُمَا ۚ بِاٰيٰتِنَآ ۚ اَنْتُمَا وَمَنِ اتَّبَعَكُمَا الْغٰلِبُوْنَ ۝٣٥

معانقة

---

32. The directives given to *Moses* were such that compliance with them and their execution were bound to produce very pleasant results. Moreover very solid and convincing reasons were given to *Moses* in support of these directives. He was asked to present these directives with complete confidence; in that they would create a very pleasant and healthy effect on people and nothing therein would have any unpleasant or unwarranted outcome. "If at any stage you are afraid, do not get upset. Keep your senses calm and do not ever lose confidence. Instead be ready for the tussle, and also organize and train your people in the best possible manner." (15:88) These two sets of directives from your *Rabb* (containing glad tidings as well as warnings) are clear reasons for Pharaoh and his people. (So present it before them as) They have gone far astray.

33. *Moses* said, "O my *Rabb*, one of their people was killed by me. Thus I am afraid they may arrest and kill me."

34. (The other reason is that having spent a lot of time far away from the urban and civilized areas, I do not have the practice to speak fluently. As such I will not be able to argue with confidence and effectively in Pharaoh's court.) Send my brother *Aaron* who is more fluent/eloquent than I am, as my helper, so that he would be there to support me in whatever I do or say,. I am afraid that those people will certainly belie me."

35. *Allah* said, "Do not worry! We shall certainly strengthen your hand, through your brother and endow both of you with power and supremacy, so that none of them will be able to reach you. Just proceed with Our directives; and you will see that both of you and all those who follow you would come out victorious over Pharoah's people."

فَلَمَّا جَآءَهُم مُّوسَىٰ بِـَٔايَٰتِنَا بَيِّنَٰتٍ قَالُوا مَا هَٰذَآ إِلَّا سِحْرٌ مُّفْتَرًى وَمَا سَمِعْنَا بِهَٰذَا فِىٓ ءَابَآئِنَا
ٱلْأَوَّلِينَ ﴿٣٦﴾ وَقَالَ مُوسَىٰ رَبِّىٓ أَعْلَمُ بِمَن جَآءَ بِٱلْهُدَىٰ مِنْ عِندِهِۦ وَمَن تَكُونُ لَهُۥ عَٰقِبَةُ
ٱلدَّارِ إِنَّهُۥ لَا يُفْلِحُ ٱلظَّٰلِمُونَ ﴿٣٧﴾ وَقَالَ فِرْعَوْنُ يَٰٓأَيُّهَا ٱلْمَلَأُ مَا عَلِمْتُ لَكُم مِّنْ إِلَٰهٍ غَيْرِى
فَأَوْقِدْ لِى يَٰهَٰمَٰنُ عَلَى ٱلطِّينِ فَٱجْعَل لِّى صَرْحًا لَّعَلِّىٓ أَطَّلِعُ إِلَىٰٓ إِلَٰهِ مُوسَىٰ وَإِنِّى لَأَظُنُّهُۥ مِنَ
ٱلْكَٰذِبِينَ ﴿٣٨﴾ وَٱسْتَكْبَرَ هُوَ وَجُنُودُهُۥ فِى ٱلْأَرْضِ بِغَيْرِ ٱلْحَقِّ وَظَنُّوٓا أَنَّهُمْ إِلَيْنَا لَا يُرْجَعُونَ ﴿٣٩﴾

36. As soon as *Moses* went to them with Our clear Laws, they immediately retorted, "This is nothing but spell-binding eloquence, simply fabricated. We have never heard these things from our forefathers (and therefore we are not going to accept them)!"

37. *Moses* said, "(You cannot argue that because you have not heard these things from your forefathers, that these are lies. As for your assertion that I have fabricated them myself and am then attributing them to *Allah*, you can test their worth yourself. As for my claim that they are ordained by *Allah*) My *Rabb* knows fully well who comes from Him with His Divine Laws (and who wrongly attributes these to Him). He also knows who ultimately will be victorious, because as per His Laws whoever rebels against them (or attributes wrong things unto Him) will never be successful."

38. Pharaoh then addressed his courtiers and said, "(Whatever *Moses* has said should not be taken merely as a religious sermon. It reaches down to serious and deep politics. The gist of all he says is that the entire authority, power and supremacy belongs to God and to nobody else; but) I do not know of any other authority for all of you, except that of mine."
Thereafter he sarcastically asked Haman, "Kindle me a fire for baking bricks of clay and then build me a lofty tower, so that I may climb up and have a look at the God of Moses. However, I consider him a liar in his claim (and therefore I am not ready to accept anything that he says)." (40:30)

39. In short, Pharaoh did not take what *Moses* had said seriously and with the help of his army, most arrogantly continued committing aggression. They were so intoxicated with power that not even for a moment did they think that there is someone who can hold them accountable; although every step of theirs was bringing them closer to our Law of *Mukafat* (whose grip is very strong).

فَأَخَذْنَٰهُ وَجُنُودَهُۥ فَنَبَذْنَٰهُمْ فِى ٱلْيَمِّ ۖ فَٱنظُرْ كَيْفَ كَانَ عَٰقِبَةُ ٱلظَّٰلِمِينَ ﴿٤٠﴾ وَجَعَلْنَٰهُمْ
أَئِمَّةً يَدْعُونَ إِلَى ٱلنَّارِ ۖ وَيَوْمَ ٱلْقِيَٰمَةِ لَا يُنصَرُونَ ﴿٤١﴾ وَأَتْبَعْنَٰهُمْ فِى هَٰذِهِ ٱلدُّنْيَا لَعْنَةً ۖ
وَيَوْمَ ٱلْقِيَٰمَةِ هُم مِّنَ ٱلْمَقْبُوحِينَ ﴿٤٢﴾ وَلَقَدْ ءَاتَيْنَا مُوسَى ٱلْكِتَٰبَ مِنۢ بَعْدِ مَآ أَهْلَكْنَا
ٱلْقُرُونَ ٱلْأُولَىٰ بَصَآئِرَ لِلنَّاسِ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٣﴾ وَمَا كُنتَ بِجَانِبِ ٱلْغَرْبِىِّ
إِذْ قَضَيْنَآ إِلَىٰ مُوسَى ٱلْأَمْرَ وَمَا كُنتَ مِنَ ٱلشَّٰهِدِينَ ﴿٤٤﴾

40. Accordingly, We seized him and his troops, as per Our Law of *Mukafat*, and drowned them into the sea. Thus you can see what ultimately was the end of the people who were bent upon committing *Zulm*.

41. And their *Zulum* was of such a heinous type that these people can in fact be called the leaders of people who continue pushing humanity towards the hell of destruction. (Ultimately they themselves fall into the *Jahannum* and) On the Day of Judgment there will be no one to help them.

42. The plight of these people is such that all sorts of deprivation continue chasing them in this life. (Although they may gain temporary wordly comforts, they ultimately are deprived of all pleasant things of life and) On the Day of judgment they will find themselves among those who are bereft of all good things in life (and live miserably).

43. (In human history, this was not the first nation which was destroyed due to its atrocities and untold aggression.) There were so many nations which were destroyed before *Moses* had come to the people of Pharaoh. We had given a Divine Code to *Moses*, which had clear, visible and solid arguments. The objective was that through keeping the guidelines in view, people should remain on the right path, so that their human abilities would continue to develop.

44. (O *Rasool*! These things are being revealed to you through *Wahi*.) You were not present on the western side of (Mount of Sinai), when We gave the commandments to *Moses*; and it just was not possible that you could have been there!

وَلَٰكِنَّآ أَنشَأْنَا قُرُونًا فَتَطَاوَلَ عَلَيْهِمُ ٱلْعُمُرُ ۚ وَمَا كُنتَ ثَاوِيًا فِىٓ أَهْلِ مَدْيَنَ تَتْلُوا۟ عَلَيْهِمْ ءَايَٰتِنَا
وَلَٰكِنَّا كُنَّا مُرْسِلِينَ ﴿٤٥﴾ وَمَا كُنتَ بِجَانِبِ ٱلطُّورِ إِذْ نَادَيْنَا وَلَٰكِن رَّحْمَةً مِّن رَّبِّكَ لِتُنذِرَ
قَوْمًا مَّآ أَتَىٰهُم مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٦﴾ وَلَوْلَآ أَن تُصِيبَهُم مُّصِيبَةٌۢ بِمَا قَدَّمَتْ
أَيْدِيهِمْ فَيَقُولُوا۟ رَبَّنَا لَوْلَآ أَرْسَلْتَ إِلَيْنَا رَسُولًا فَنَتَّبِعَ ءَايَٰتِكَ وَنَكُونَ مِنَ ٱلْمُؤْمِنِينَ ﴿٤٧﴾ فَلَمَّا
جَآءَهُمُ ٱلْحَقُّ مِنْ عِندِنَا قَالُوا۟ لَوْلَآ أُوتِىَ مِثْلَ مَآ أُوتِىَ مُوسَىٰٓ ۚ أَوَلَمْ يَكْفُرُوا۟ بِمَآ أُوتِىَ مُوسَىٰ
مِن قَبْلُ ۖ قَالُوا۟ سِحْرَانِ تَظَٰهَرَا وَقَالُوٓا۟ إِنَّا بِكُلٍّ كَٰفِرُونَ ﴿٤٨﴾

45. This is because so many generations have passed between *Moses* and your time, and the life span of each generation had been quite long. Also, you were not present among the people of Madiyan, so that you could have conveyed Our messages to them (messages which We had sent through *Moses* and *Shuaib*). Therefore you could never have learnt them, unless We revealed them to you through *Wahi*, like the way We revealed them to other *Rusul*.

46. You were also not present by the side of Mount Sinai when We called out to *Moses*. However you have got all this information as an act of grace from your *Rabb*, so that you could caution this nation towards whom no *Rasool* had come before you (32:3; 36:6), about the destructive results of their erroneous deeds. They can thus lead a righteous life in the light of Divine guidance.

47. Lest when disaster befalls them as an outcome of their own misdeeds, they will plea, "O our *Rabb*! If you had sent a *Rasool* towards us also, we would have followed your messages. We would have been among the ones who accepted their message, believed the education they gave and followed Your Laws."

48. (We have sent you as a *Rasool* towards them for this purpose.) However, when the truth came to them from Us (instead of pondering over it), they said, "Why does a destruction like the one which befell Pharaoh's people for belying *Moses*, not come over us for belying this *Rasool*? In this way we may recognize that he is also a truthful *Rasool* like *Moses*."

But what answer can they have against this - is it the fact that Pharaoh's nation did not believe *Moses* inspite of these destructions. They had clearly said that both *Moses* (and his brother) were in delusion and wrongdoers. The people had rejected all their teachings. Hence how can they have faith (*Eiman*) after seeing such destruction now?

قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِندِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبِعْهُ إِن كُنتُمْ صَادِقِينَ ٤٩ فَإِن لَّمْ يَسْتَجِيبُوا
لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ ۚ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ ۚ إِنَّ اللَّهَ
٥ ع ٨ ٨ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ٥٠ ع وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ٥١ الَّذِينَ آتَيْنَاهُمُ
النصف الْكِتَابَ مِن قَبْلِهِ هُم بِهِ يُؤْمِنُونَ ٥٢

49. (Tell them that *Moses's* claim was that he had received a Divine Book from Almighty, which gave correct guidance in all aspects of life ~ 11:7.) "My claim is exactly the same. I too have received a Book from Almighty which has similar contents. If you can also produce a book which is Divine and gives better guidance than Quran (which in other words means that it is even better than the one *Moses* had ~ 28:51), then I am ready to follow the same. (The object is to follow the Divine guidance without any prejudice, wherever you find it in its original form. However now it does not exist anywhere except in the *Quran*.) If you are truthful in your claim then come up with such a book."

50. And if they do not respond to your challenge (and what sort of reply can they give to your challenge ~ 2:23-24) it would become very clear that they are not in search of the truth and are merely following their own emotions and interests.
(Emotions are not something wrong, which should not be followed. However, emotions should be kept subordinate to Divine Guidance.) Who can be more misled than the one who follows his emotions, leaving aside Divine Guidance? Such people do not keep their emotions and Divine Guidance in their proper places. They leave Divine Guidance aside and let their emotions run free and unchecked. How can such people get guidance towards the right path?

51. (As mentioned afore, the Book revealed to *Moses* from *Allah* was also meant to give the correct guidance.) Thus, right from the beginning till the present (that is from the time of *Noah* to the present), We have kept a special link in the teachings of *Wahi*. Every new link is connected to the previous link (42:13). (Likewise, although the teaching of *Quran* was completed over a long period, a special kind of connection exists. Its every link is connected to the other. This is done so that in its light people should keep themselves on the right track.)

52. (This in reality is the feature of the *Quran*, in that it notarizes the true teachings of earlier Divine Books.) Also, there is a special discipline in this Book and (on account of which) people who are believers of earlier Divine Books believe in its truthfulness (when they ponder over this Book with an open and sincere mind and continue doing so in future as well).

وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوٓا۟ ءَامَنَّا بِهِۦٓ إِنَّهُ ٱلْحَقُّ مِن رَّبِّنَآ إِنَّا كُنَّا مِن قَبْلِهِۦ مُسْلِمِينَ ﴿٥٣﴾ أُو۟لَـٰٓئِكَ يُؤْتَوْنَ
أَجْرَهُم مَّرَّتَيْنِ بِمَا صَبَرُوا۟ وَيَدْرَءُونَ بِٱلْحَسَنَةِ ٱلسَّيِّئَةَ وَمِمَّا رَزَقْنَـٰهُمْ يُنفِقُونَ ﴿٥٤﴾

53. And when the *Quran* is presented before them, they declare its truthfulness and have conviction in the fact that it is an established truth which has been revealed from our *Rabb*. Since we have already accepted the principle that obedience should only be to the Divine *Wahi* (and since it has now become clear to us that Divine Guidance in its true form is only in the *Quran*), we therefore profess our *Eiman* on it.

54. These are the people who have received a double reward. Firstly because till the Quran was revealed, they continued following the teachings of their books, which had remained safe from human interpolations. Secondly because when the Quran was presented before them, they accepted it with an open heart and thence remained steadfast. (This was a difficult thing to do because it is comparatively easy for those who have never had a divine book to believe in a new book. However, for those who follow a particular creed and consider it to be Divine, it is psychologically difficult to leave that book and creed which they generally consider Divine, and accept something new. This can only be done by one who is broad minded; not biased; studies the other book without pre-convinced ideas; and thinks rationally. When he is convinced of its correct guidance, than he can courageously believe in its truthfulness. Naturally, all his previous colleagues would oppose him and therefore he will have to stay steadfast in resisting the opposition)[1].

These are the people who remove the unevenness of the wrong concepts created by man-made laws and replace them with correct (Quranic) teachings, in a most decent and pleasant manner (13:22). Also, whatever means of sustenance We have bestowed on them, they keep open for the nourishment of mankind.

1. It is not a question of believing a new book. If a nation adopts a self-made creed and leaves the teachings of the Divine Book; then it becomes extremely difficult for them to leave their creed and go back to the Divine Book. Our example (of Muslims) is in front of us.

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ لَا نَبْتَغِي
الْجَاهِلِينَ ﴿٥٥﴾ إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَٰكِنَّ اللَّهَ يَهْدِي مَن يَشَاءُ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٥٦﴾
وَقَالُوا إِن نَّتَّبِعِ الْهُدَىٰ مَعَكَ نُتَخَطَّفْ مِنْ أَرْضِنَا ۚ أَوَلَمْ نُمَكِّن لَّهُمْ حَرَمًا آمِنًا يُجْبَىٰ إِلَيْهِ ثَمَرَاتُ
كُلِّ شَيْءٍ رِّزْقًا مِّن لَّدُنَّا وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٥٧﴾

55. They always keep in mind that their time and energy is not to be wasted in useless and frivolous matters. If per chance they pass by a place where such a conversation is going on, they just turn away quietly and gracefully (25:72), telling those people, "Unto us shall be accounted our deeds and unto you your deeds. We cannot take part in what you are doing. However our hope is that you should remain in peace; but after seeing and knowing what you all are doing, we cannot join a group of ignorant people.

56. O *Rasool*! Your mission is to keep on delivering the right message to these people. As regards making the people adopt the right course, that is not your responsibility. In fact it is not even within your reach that every one whom you would like to take the right path necessarily adopts it. (2:272.) The only person who would take the right path, is one who himself wishes to do so. (How can one come to the right path when he does not want to utilize his human faculties of intellect and reason, and intead follows a path with his eyes closed. (10:99-100.) *Allah* knows very well who are the people taking the right path, after thinking about it,
(This was a difficult thing to do because it is comparatively easy for those who never had a divine work to believe in a new book. However, for those who follow a particular creed and consider it to be Divine, it is psychologically difficult to leave the book and the creed which they genuinely consider Divine, and accept another. This can only be done by those who are broad minded and not biased; and who study the other book without pre-conceived ideas and think rationally. When he is convinced of its correct guidance, then he can believe in its truthfulness courageously. Naturally, all his previous colleagues would oppose him and therefore he will have to stay steadfast in resisting the opposition.)

57. (The Quraish) also say that, "If we follow the new code by joining you, people will become our enemies and tear us."
Tell them, "Have We not resided them (in the vicinity of Kaaba) where peace and security prevails and all kinds of fruits and provisions continue coming in, as sustenance from Us. So would the God who has even now made such provisions for you, put you in trouble or danger if you follow His Law? This is something which is very clear and obvious; but most of them do not even understand such a clear message!"

وَكَمْ أَهْلَكْنَا مِن قَرْيَةٍ بَطِرَتْ مَعِيشَتَهَا ۖ فَتِلْكَ مَسَاكِنُهُمْ لَمْ تُسْكَن مِّن بَعْدِهِمْ إِلَّا قَلِيلًا ۖ
وَكُنَّا نَحْنُ الْوَارِثِينَ ﴿٥٨﴾ وَمَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَىٰ حَتَّىٰ يَبْعَثَ فِي أُمِّهَا رَسُولًا يَتْلُو عَلَيْهِمْ آيَاتِنَا ۚ
وَمَا كُنَّا مُهْلِكِي الْقُرَىٰ إِلَّا وَأَهْلُهَا ظَالِمُونَ ﴿٥٩﴾ وَمَا أُوتِيتُم مِّن شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا
وَزِينَتُهَا ۚ وَمَا عِندَ اللَّهِ خَيْرٌ وَأَبْقَىٰ ۚ أَفَلَا تَعْقِلُونَ ﴿٦٠﴾ أَفَمَن وَعَدْنَاهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيهِ ٦ ع ٩
كَمَن مَّتَّعْنَاهُ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْمُحْضَرِينَ ﴿٦١﴾

58. (As for the apprehension that the group opposing *Momineen* is mighty, affluent and in a position to harm them, tell them just to have a look at the history of past nations.) "How many habitations that once boasted of their wanton wealth and comforts of life, have We destroyed (as per Our Law of *Mukafat*)? Now those habitations, except a few, stand deserted and no one has ever lived there after them. Indeed, We became the owners. (So if they feel too proud of their possessions, their end will also be like this)."

59. (And in this respect, listen to this rule of Our's carefully.) We do not destroy any nation unnecessarily. First We send Our *Rasool* to its center, where he explains Our commandments to them. But when these people rebel against these Laws, they are destroyed as per Our Law of *Mukafat*.
And We do not destroy a nation, unless it is unjust and is determined to cause aggression.28-47

60. (Also tell these people) Whatever means of nourishment and comfort they have now, are just meant for fulfilling the needs of their physical life. These cannot go beyond this life. On the contrary, the nourishment that they get by following the Divine Laws is everlasting and far better compared to the present one. Everlasting in the sense that it continues even after this worldly life ends. (By living under the Divine System, one gets better means for life in this world, and in addition the human personality gets developed. Worldly goods end with the physical life. If you ponder over it rationally you will have no difficulty in understanding which of the two ways is better, namely worldly goods or the developed human personality.)

61. The matter is quite obvious - there is one group to whom We have made a promise; and this promise will be fulfilled soon. They will have all the comforts and pleasantries in this world, and also in the world hereafter (24:55). The second group is of those who will get all material wealth in their life of earth; but in the life hereafter they will be arraigned before us (like the guilty ones).
(Just think about which of the two groups is more happily placed!)

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ الَّذِينَ كُنتُمْ تَزْعُمُونَ ٦٢ قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ
رَبَّنَا هَٰؤُلَاءِ الَّذِينَ أَغْوَيْنَا أَغْوَيْنَاهُمْ كَمَا غَوَيْنَا ۖ تَبَرَّأْنَا إِلَيْكَ ۖ مَا كَانُوا إِيَّانَا يَعْبُدُونَ ٦٣
وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ ۚ لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ ٦٤
وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ الْمُرْسَلِينَ ٦٥ فَعَمِيَتْ عَلَيْهِمُ الْأَنبَاءُ يَوْمَئِذٍ فَهُمْ
لَا يَتَسَاءَلُونَ ٦٦

62. (One group would appear before us by themselves, as guilty ones. There will be no supporter with them.) On that day, they will be asked, "Where, now are those leaders who you obeyed leaving aside Our Laws; and thus considering them as Our partners?"

63. On the other side, will be those leaders and priests against whom the charges of rebellion against our Laws would have been proved. They will say, "O our *Rabb*, truly these are the people we led astray. This happened because we ourselves had gone astray. To this extent, we confess our crime. (As for the assertion that they obeyed us on our request, this is factually incorrect. They obeyed us because they thought it was in their interest to do so. In other words, they followed their own selfish ends. We therefore disavow them before you; and reject their claim that they followed us.

64. These followers would (however) be asked, "Call those (leaders and priests) whom you ascribed as partners to *Allah*. They will call them, but the leaders will not be able to give any response. How can they give any response, when they see their own suffering awaiting them; the suffering which could have been avoided if they had followed the right path?

65. And then Almighty will ask them. (There rests the case of your leaders, now you tell Us), "When Our messengers conveyed you Our message, how did you respond to their call?"

66. But (on that Day of Judgment they would be so confused with panic that) they will be unable to think clearly. This condition will not be confined to any one of them. All of them will be in this very state. Thus, in this situation, it will not be possible for any of them to consult with others and reply.

فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَعَسَىٰ أَنْ يَكُونَ مِنَ الْمُفْلِحِينَ ۝٦٧ وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ
مَا كَانَ لَهُمُ الْخِيَرَةُ ۚ سُبْحَانَ اللَّهِ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ۝٦٨ وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ وَمَا
يُعْلِنُونَ ۝٦٩ وَهُوَ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ ۖ لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ ۖ وَلَهُ الْحُكْمُ وَإِلَيْهِ
ع ٧ ١٥ ١٠ تُرْجَعُونَ ۝٧٠

67. (Therefore you can well imagine your plight on the Day of Judgment. Accordingly you should consider this opportunity as a blessing; and still there is time.) Whosoever amongst you leaves aside the erroneous path, comes on to the right course and acts in a righteous and constructive manner as proposed by the Divine guidance, should be hopeful of joining the people whose life will be prosperous and successful.

68. The success or failure in life takes place as per the Divine Law of *Mashiyyat*, according to which various things come into existence in the universe. (From amongst these, those beings which develop abilities for survival and further growth are selected for extended life and development, according to the 'Law of Natural Selection'). This selection takes place according to the Divine Law of Evolution and not according to man-made theories, for this Law is far above the possibility of human theories claiming a share in it.
(The law which is similar to the Law of Natural Selection in force in the outer world, is also applicable to human beings. According to this law, successful people are those whose human abilities have been developed. People who do not attain this condition remain unsuccessful.)

69. (This Law of your *Rabb* is so sagacious and all-embracing that) Whatever they conceal in their hearts, or disclose, is equally known to Him. (Consider physical life. It does not matter whether one eats poison in public or in seclusion, the effect is the same.)

70. All this happens according to Divine dictate and authority. In the universe, no one else except Him wields that authority. By following the Divine Laws, one obtains the worldly benefits, as well as the pleasantries in the life hereafter. One gets this honour and the pleasures of life in such a nice and dignified manner, that sincere praise and appreciation come out spontaneously from the depth of one's heart. For this purpose, He has retained the control and command of the universe in His own hands; and everything is decided according to His Law of *Mukafat*. Nothing remains outside the ambit of His authority. To Him you will be brought back.

قُلْ أَرَءَيْتُمْ إِن جَعَلَ ٱللَّهُ عَلَيْكُمُ ٱلَّيْلَ سَرْمَدًا إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ مَنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم
بِضِيَآءٍ ۖ أَفَلَا تَسْمَعُونَ ﴿٧١﴾ قُلْ أَرَءَيْتُمْ إِن جَعَلَ ٱللَّهُ عَلَيْكُمُ ٱلنَّهَارَ سَرْمَدًا إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ
مَنْ إِلَٰهٌ غَيْرُ ٱللَّهِ يَأْتِيكُم بِلَيْلٍ تَسْكُنُونَ فِيهِ ۖ أَفَلَا تُبْصِرُونَ ﴿٧٢﴾ وَمِن رَّحْمَتِهِۦ جَعَلَ
لَكُمُ ٱلَّيْلَ وَٱلنَّهَارَ لِتَسْكُنُوا۟ فِيهِ وَلِتَبْتَغُوا۟ مِن فَضْلِهِۦ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾ وَيَوْمَ
يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَآءِىَ ٱلَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿٧٤﴾ وَنَزَعْنَا مِن كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا
هَاتُوا۟ بُرْهَٰنَكُمْ فَعَلِمُوٓا۟ أَنَّ ٱلْحَقَّ لِلَّهِ وَضَلَّ عَنْهُم مَّا كَانُوا۟ يَفْتَرُونَ ﴿٧٥﴾ ع ٧ ١٥ ١٠

71. (The proof that everything works according to His Laws, can be given by just one example. For instance) If *Allah* had willed to permanently cover you up with night, until the Day of Judgment; was there any power or authority, other than Him, which could have brought you daylight?
Ask them, "Are you listening to what you are being told?"

72. (Or conversely) If there was the daylight around you continuously, is there any authority or power other than Him that could have brought you the night wherein you could take rest?
Ask them, "Why don't you reflect over the examples which are being cited before you; and then come to the conclusion that there is only one authority, that of *Allah* whose Law is in force in this universe."

73. It is out of His grace and benevolence that He has made day and night to rotate; so that you can take rest at night and work during the day. Also, with this intermixture of work and rest, your efforts bring fruitful results.

74. After these parables, once again recall the scenario wherein it was narrated (28:62) that on the Day of Judgment, *Allah* will ask them, "Where are your leaders and priests whom you considered as my partners in Divinity?"

75. And then We will bring forth the leaders from every community and ask them to produce evidence in support of their claim. At that time they shall realize and accept that the only Law, based on truth, was that of *Allah*. Also, no one else had any share in it. It is because all the theories or ideologies which they had devised were false, that they could not produce any concrete result.

اِنَّ قَارُوْنَ كَانَ مِنْ قَوْمِ مُوْسٰى فَبَغٰى عَلَيْهِمْ وَاٰتَيْنٰهُ مِنَ الْكُنُوْزِ مَآ اِنَّ مَفَاتِحَهٗ لَتَنُوْٓاُ
بِالْعُصْبَةِ اُولِى الْقُوَّةِ اِذْ قَالَ لَهٗ قَوْمُهٗ لَا تَفْرَحْ اِنَّ اللّٰهَ لَا يُحِبُّ الْفَرِحِيْنَ ﴿٧٦﴾ وَابْتَغِ
فِيْمَآ اٰتٰىكَ اللّٰهُ الدَّارَ الْاٰخِرَةَ وَلَا تَنْسَ نَصِيْبَكَ مِنَ الدُّنْيَا وَاَحْسِنْ كَمَآ اَحْسَنَ اللّٰهُ اِلَيْكَ
وَلَا تَبْغِ الْفَسَادَ فِى الْاَرْضِ اِنَّ اللّٰهَ لَا يُحِبُّ الْمُفْسِدِيْنَ ﴿٧٧﴾

76. (Another living example is that of Korah.) Korah was one of the people of Moses, but intoxicated by immense wealth, he arrogantly exalted himself and started suppressing his own people (like a typical capitalist who exploits the poor). So much wealth was collected by him that a group of well-built strong men could hardly carry (or keep safe) his treasure-chests.

When his people perceived his arrogance they (those who were sensible and mature) said unto him, "Do not exult yourself on account of your wealth. Its result could be very bad and as per the Divine Laws such an attitude is not praiseworthy."

77. (No, We are not asking you to abandon your wealth and worldly pleasantries and become a monk.) "What we ask of you is to enjoy and seek all benefit and happiness from this wealth, but at the same time to not forget that life does not end in this world, where the only object is to collect wealth. Life continues in the hereafter as well. Therefore, also make that life happy and enjoyable with this wealth. The best way to do this is to make other people happy by making up for their deficiencies, just as *Allah* has satisfied all your needs and made you happy. Do not create unevenness (*fasad*) in the society. (In that way you become richer every day, while others continue going down in poverty. This is what is called *fasad.*) *Allah* Almighty does not like those who create(*fasad*). It is quite obvious the resultant effects of anything which is not preferred in *Allah's* Laws, are nothing but chaos and destruction."

قَالَ إِنَّمَآ أُوتِيتُهُۥ عَلَىٰ عِلْمٍ عِندِيٓ ۚ أَوَلَمْ يَعْلَمْ أَنَّ ٱللَّهَ قَدْ أَهْلَكَ مِن قَبْلِهِۦ مِنَ ٱلْقُرُونِ
مَنْ هُوَ أَشَدُّ مِنْهُ قُوَّةً وَأَكْثَرُ جَمْعًا ۚ وَلَا يُسْـَٔلُ عَن ذُنُوبِهِمُ ٱلْمُجْرِمُونَ ۝٧٨ فَخَرَجَ عَلَىٰ قَوْمِهِۦ
فِى زِينَتِهِۦ ۖ قَالَ ٱلَّذِينَ يُرِيدُونَ ٱلْحَيَوٰةَ ٱلدُّنْيَا يَٰلَيْتَ لَنَا مِثْلَ مَآ أُوتِىَ قَٰرُونُ إِنَّهُۥ لَذُو حَظٍّ
عَظِيمٍ ۝٧٩ وَقَالَ ٱلَّذِينَ أُوتُوا۟ ٱلْعِلْمَ وَيْلَكُمْ ثَوَابُ ٱللَّهِ خَيْرٌ لِّمَنْ ءَامَنَ وَعَمِلَ صَٰلِحًا وَلَا
يُلَقَّىٰهَآ إِلَّا ٱلصَّٰبِرُونَ ۝٨٠

78. He replied, "You have no right to interfere in my affairs. This wealth has been collected by me by virtue of my own knowledge, intelligence and craft. I will spend it the way I like. What has the Divine Law got to do with it? Nobody has any right to question me in this regard.
Alas! Did he not know that as per *Allah's* Law of *Mukafat*, such an attitude had destroyed so many generations that preceded him? They possessed far more power than him and were wealthier; and the list of their crimes and atrocities was so long, that there was no necessity to even ask for their explanation. (Their destruction was a natural consequence of these crimes. The fact is that the foundations of capitalism have built-in problems.)

79 On the one hand there were people who continued to advise Korah to adopt the right course of action. However, there were others who only thought of and cared for worldly gains. Such was their condition that when Korah came out with all his pomp and show, they would exclaim, "Alas! If only we had the like of what Korah has been given! What tremendous good fortune he has been endowed with!"

80. However those who had been bestowed with knowledge of the facts from God would tell them, "Woe unto you! What sort of misconception do you have? (The pomp and glamour is all due to rhinestones.) The real and everlasting happiness lies in the wealth that one gets in conformity with the Divine Laws. These are the people who have explicit faith in the truthfulness of His Laws and do righteous deeds, and reform and set aright the disorderly society. In this way their own selves become balanced and dignified. But all this requires a lot of patience and steadfastness. (Human beings can easily fill their wealth if they leave the rules, regulations and are dishonest. But to earn wealth legally and as per the rules requires time. This latter results in success, and the former leads to destruction.)

فخسفنا به وبداره الارض فما كان له من فئة ينصرونه من دون الله وما كان من
المنتصرين ﴿٨١﴾ واصبح الذين تمنوا مكانه بالامس يقولون ويكان الله يبسط الرزق لمن يشاء
من عباده ويقدر لولا ان من الله علينا لخسف بنا ويكانه لا يفلح الكافرون ﴿٨٢﴾ تلك (٨ ع ١١)
الدار الاخرة نجعلها للذين لا يريدون علوا في الارض ولا فسادا والعاقبة للمتقين ﴿٨٣﴾
من جاء بالحسنة فله خير منها ومن جاء بالسيئة فلا يجزى الذين عملوا السيات الا
ما كانوا يعملون ﴿٨٤﴾

81. Thus when the time came to show the end result of Korah misdeeds, We destroyed him, along with his dwellings that were full of goods. At that time neither did any group come out to help him against the Divine Law, nor was he in a position to protect himself. (When a capitalist is at peak, it appears that a lot of people will give sacrifices on his behalf. But if he gets into difficulty, no one comes to help him, and his shrewdness cannot save him.)

82. He perished, and the people who just a day before were envious of his position, exclaimed, "Verily it was our incorrect assessment that we were envious of his wealth. The fact is that abundance or scarcity in wealth is all as per Divine Laws. Everyone gets the reward according to the path he chooses. Had *Allah* not been gracious to us (and had we also followed the ways of Korah), we too would have been destroyed like him. Now we have seen with our own eyes that people who keep their wealth hidden and do not open it for the needy, can never attain to a happy state."

83. Only the person whose future is successful, both in this life as well as in the life hereafter, can be considered a success. And the only people who achieve this are those who do not create disorder and unevenness in society by amassing wealth; and who do not try to be in such a high position in society that they are insulated from the reach of law.

Always keep in mind that ultimate success or prosperity comes only to those who remain conscious of the Divine Laws.

84. The Law is that people who create and maintain a healthy and just balance in society through their constructive deeds, will get more than their share. On the other hand, those who create disorder or unevenness will see these very conditions before them, in the form of their own destruction.

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ إِلَىٰ مَعَادٍ ۚ قُل رَّبِّي أَعْلَمُ مَن جَاءَ بِالْهُدَىٰ وَمَنْ هُوَ فِي
ضَلَالٍ مُّبِينٍ ۸۵ وَمَا كُنتَ تَرْجُو أَن يُلْقَىٰ إِلَيْكَ الْكِتَابُ إِلَّا رَحْمَةً مِّن رَّبِّكَ ۖ فَلَا تَكُونَنَّ ظَهِيرًا
لِّلْكَافِرِينَ ۸۶ وَلَا يَصُدُّنَّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ إِذْ أُنزِلَتْ إِلَيْكَ ۖ وَادْعُ إِلَىٰ رَبِّكَ ۖ وَلَا تَكُونَنَّ مِنَ
الْمُشْرِكِينَ ۸۷

---

85. These are Our unalterable Laws which are in force since the beginning, and which have now been explained in detail in the *Quran*. Obedience to these Laws is made obligatory on you. (Under the circumstances, O *Rasool*, you should not be upset that the Pharaohs and Korah of Quraish have made your life miserable to the extent that you were forced to migrate from the vicinity of *Kaaba*. The God whose Laws are so forceful and strong will bring you back to this place (and that too with a lot of dignity and grandeur)migrate. (Therefore, maintain your peace and tranquility and keep on assuring your companions that) the Law of *Mukafat* of my *Rabb* knows fully well who is on the right path and who obviously is lost in error (and the results shall be compiled accordingly).

86. (Therefore there is no reason for you to get disheartened. Just think) Did you ever expect that you would be elevated to the status of *Nabi* and that you would be bestowed with this Book? All this has happened due to the grace and '*Rahmat*' of your *Rabb*. As such, even under the present adverse circumstances, there appears to be no reason for your disappointment that you have to compromise with the *Kafireen* and become helpful to them in any manner.

87. Keep in mind that these opponents will never be in a position to stop the establishment of the Divine Order, which will be set up according to the Laws revealed to you. You should continue inviting these people to *Allah's Nizam-e-Rabubiyyat* and never ever think of any compromise with them. Compromise means a formula whereby some provisions are taken from the *Quran* and others from man-made laws. This is called 'shirk', and it is just not acceptable that *Allah's* Laws be adjusted or intermixed with man-made laws.

وقف لازم ٩ ع ٦ ١٢

وَلَا تَدْعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ لَآ اِلٰهَ اِلَّا هُوَ كُلُّ شَيْءٍ هَالِكٌ اِلَّا وَجْهَهٗ لَهُ الْحُكْمُ وَاِلَيْهِ تُرْجَعُوْنَ ﴿٨٨﴾ ع

88. Therefore do not invite any worldly power to have a share in Divine authority. All power and authority belongs to *Allah*; and you have to establish the system only according to His Laws. Remember that man-made theories and concepts also continue changing like other things in the universe (55:26). Only the Divine guidance provided by *Wahi* is beyond change; and it is this guidance which will ultimately take you to the destination determined by *Allah*. Therefore the supremacy should only be that of *Allah's* Laws; and all judgments should be made according to them. Your every effort and activity should revolve around this very axis, and every step you take should be in the direction of that destination. Also bear in mind that you are accountable to Him for every action. That is the everlasting way of life (12:40).

سُورَةُ الْعَنْكَبُوتِ (٢٩)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الٓمّٓ ۝١ أَحَسِبَ النَّاسُ أَن يُتْرَكُوٓا أَن يَقُولُوٓا آمَنَّا
وَهُمْ لَا يُفْتَنُونَ ۝٢ وَلَقَدْ فَتَنَّا الَّذِينَ مِن قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ
الْكَاذِبِينَ ۝٣

SURA AL-ANK-BUT : 29

1. *Allah* the All-Knowing, the All-Wise, says:

2. (The clash between Kufr and *Eiman* has reached a stage where both groups have to be cautioned about the end result of their way of life. Take for instance the first group, who accept the truthfulness of Our Laws.) Do they believe that merely by saying that they profess *Eiman* on *Allah*, they will be left to themselves to do whatever they like? (If they are under such an impression then) Tell them that they are wrong. (This is the belief in Christianity as practised today, in that if one believes in the atonement of Christ, they would be saved and their own deeds do not count.) (2:214; 3:141; 9:16; 33:10)

3. Even the earlier generations, who accepted the truthfulness of Our Laws, were not left free after their verbal admission. They were also put through a very serious tussle between good and evil, so that it would become evident as to who amongst them was true to his faith, and who was just making verbal claims without supporting it with his deeds. (Tell them that success will come out of continuous struggle; and for that tremendous sacrifices are required.)

أَمْ حَسِبَ الَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ أَن يَسْبِقُونَا ۚ سَاءَ مَا يَحْكُمُونَ ٤ مَن كَانَ يَرْجُو لِقَاءَ اللَّهِ
فَإِنَّ أَجَلَ اللَّهِ لَآتٍ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ٥ وَمَن جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ ۚ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ
الْعَالَمِينَ ٦ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَحْسَنَ الَّذِي
كَانُوا يَعْمَلُونَ ٧ وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ حُسْنًا ۖ وَإِن جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ
بِهِ عِلْمٌ فَلَا تُطِعْهُمَا ۚ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ٨

4. On the other hand there are the people who create disorder and chaos in society by belying Our Laws. They are under the false impression that they will escape Our grip. If they belive so then (tell them that) their decision is very wrong (and is based on self deception).

5. From amongst the first group, consider those who (have undergone a lot of hardships and strenuous times because they) are convinced that they have to eventually face the Law of *Mukafat* and that they are answerable to *Allah* Almighty for every action of theirs.

Tell them, that the Day for which they are undergoing all the hardships is bound to come; because it is so decreed by *Allah*, who is All-Seeing, All-Knowing.

6. Also tell them that all they are striving for is but for their own good. It does not serve any purpose to *Allah*. *Allah* does not need anything in the entire universe and therefore He does not require human beings to do anything for Him.

7. Because they are convinced of the truthfulness of Our Laws and do righteous deeds, they will be able to remove chaos from their personalities and from the society. And they shall be rewarded in the best way.

8. (This is the basis on which the two groups are classified. There is no criterion of any caste, colour, creed or relationship. The closest relationship is that of parents and in this respect too) We have enjoined upon mankind to be kind and courteous to them; but if they try to force you to ascribe partners to Me then do not obey them, for such an attitude is based on sheer ignorance. The fact is that there is none in the entire universe who can share any authority with *Allah* (81:14-15). You are answerable to *Allah* for everything and only He will tell you the result of what you have done.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ٩ وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ
فَإِذَا أُوذِيَ فِي اللَّهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللَّهِ وَلَئِنْ جَاءَ نَصْرٌ مِنْ رَبِّكَ لَيَقُولُنَّ إِنَّا كُنَّا
مَعَكُمْ أَوَلَيْسَ اللَّهُ بِأَعْلَمَ بِمَا فِي صُدُورِ الْعَالَمِينَ ١٠ وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ
الْمُنَافِقِينَ ١١ وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا سَبِيلَنَا وَلْنَحْمِلْ خَطَايَاكُمْ وَمَا هُمْ
بِحَامِلِينَ مِنْ خَطَايَاهُمْ مِنْ شَيْءٍ إِنَّهُمْ لَكَاذِبُونَ ١٢ وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَعَ أَثْقَالِهِمْ
١ ع ١٣ ١٣ وَلَيُسْأَلُنَّ يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْتَرُونَ ١٣

9. We will admit all those people who believe in Divine Laws without ascribing any partner to them and who do righteous deeds, to the category of those whose human abilities have been fully developed.

10. Yet, there is another group which verbally professes that they believe in *Allah*; but if they face some suffering during the course of establishing the Divine Order, they consider persecution at the hands of opponents to be the chastisement from *Allah*. (And they go around talking that they got into this difficulty just for nothing). However, when that are victorious and successful (due to your *Rabb*) they say, "Behold! We have always been with you, in heart and soul." (However, people who talk in such deceitful manner) Don't they know that Almighty is fully aware of what is hidden in the hearts of all the people?

11. (And how long can they keep their deceit hidden?) The moment they are faced with a difficult situation, the reality as to who are the true believers and who are the hypocrites, will come to the surface.

12. Those who oppose the Divine Order, say to the *Momineen*, "If you follow our way of life, we shall undertake the full responsibility for your short-comings or omissions." They are liars, for they will never take the responsibility of such omissions upon themselves.

13. (How can they shoulder the burden of others?) The situation is that they are bearing their own burden; as well as some burden of those whom they have misled (16:25). Let the Day of Judgment come; and most certainly they will be asked to account for their false assertions which they had used to mislead people.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَخَذَهُمُ الطُّوفَانُ
وَهُمْ ظَالِمُونَ ﴿١٤﴾ فَأَنجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً لِّلْعَالَمِينَ ﴿١٥﴾ وَإِبْرَاهِيمَ إِذْ قَالَ
لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١٦﴾

14. (However there is nothing strange in what they are saying. Consider the history of the tussle between good and evil, starting from the times long past. Firstly you will notice that) We sent forth *Noah* unto his people and his era lasted for a period of nine hundred and fifty years. (Then the period of *Abraham* started.)[1] (His people opposed him strongly and) The result was that the deluge overtook them; as indeed they were the '*Zalimeen*'.

15. They all drowned and We saved *Noah* and his companions who had boarded the ark with him. In this episode there are signs regarding the truthfulness of the Law of *Mukafat*, for all nations of the world. (It tells about the fate of people who are committed to aggression and are rebellious.)

16. Likewise (is the story of) *Abraham*. When he said to his people, "Obey Divine Laws, and save yourselves from the destructive effects of disobeying them. If you use your intellect and reason, you will realize that whatever I am calling you to, is by far the best for you.

---

1. This can also mean that his age was two hundred years. (The word "Sana" is also used for the four parts of the year.) This would mean that thousand parts would amount to two hundred and fifty years. If you remove fifty years, it would leave two hundred years. It could also mean that his age was two hundred and fifty years out of which the first fifty years (prior to *Nabuwat*) were the period of rest. After that, the period of difficulties started. However these are all theories. The real meaning of this verse will be clear one day, when historical research will become conclusive.

إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَانًا وَتَخْلُقُونَ إِفْكًا ۚ إِنَّ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ لَا
يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِندَ اللَّهِ الرِّزْقَ وَاعْبُدُوهُ وَاشْكُرُوا لَهُ ۖ إِلَيْهِ تُرْجَعُونَ ﴿١٧﴾ وَإِن
تُكَذِّبُوا فَقَدْ كَذَّبَ أُمَمٌ مِّن قَبْلِكُمْ ۖ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٨﴾ أَوَلَمْ يَرَوْا
كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ ۚ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١٩﴾ قُلْ سِيرُوا فِي الْأَرْضِ
فَانظُرُوا كَيْفَ بَدَأَ الْخَلْقَ ۚ ثُمَّ اللَّهُ يُنشِئُ النَّشْأَةَ الْآخِرَةَ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

17. Leaving aside *Allah*, you worship Ansan idols. (What a disgrace it is for human dignity that anyone should take as God a statue carved by his own hands.) Furthemore, you concoct stories about them (and spread them among the followers). However, it is a fact that these idols which you take as your gods, besides *Allah*, are not at all in a position to provide sustenance to you. (Instead of asking these idols) Seek sustenance according to the Divine Laws and keep obeying them. And (when you get sustenance according to these laws) you should be grateful to Him (who has saved you from the disgrace which befalls any one who prostrates before the self-carved idols).
Remember that the results of all human actions are produced only according to the Divine Laws. Nothing in the universe is outside their control and every step of yours takes you towards Him; and you are answerable only to Him.

18. If you belie Me, it is not because whatever you say or do is based on wisdom and that whatever I say is wrong! In fact you are doing it merely because you are following your ancestors. That is, because the nations before you had adopted this attitude, you follow them as well. But I cannot be afraid of your opposition to me and give up my mission of conveying the truth to you. It is the very duty of the *Rasool* to clearly convey the Divine Laws to the people.

19. (I am only saying that complete authority and power rests with Almighty and nobody else. Leaving aside the path of ancestors) If you ponder rationally, you will realize how *Allah* initiates the creation of anything (imagine its earliest form) and how, by passing it through various evolutionary stages, He brings it forth (until such time it reaches its destined form). All this happens so easily according to the Divine Laws".

20. (Then We asked *Abraham* to) Tell these people (if they do not agree with you this way) to go out and see the world themselves and see how creation of various things initially takes place; and then how (according to His Law of *Rabubiyyat*) they take new and different life forms. All this happens according to set measures established by *Allah*.

يُعَذِّبُ مَنْ يَّشَآءُ وَيَرْحَمُ مَنْ يَّشَآءُ ۚ وَاِلَيْهِ تُقْلَبُوْنَ ﴿٢١﴾ وَمَآ اَنْتُمْ بِمُعْجِزِيْنَ فِى الْاَرْضِ
وَلَا فِى السَّمَآءِ ۖ وَمَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ﴿٢٢﴾ وَالَّذِيْنَ كَفَرُوْا بِاٰيٰتِ اللّٰهِ وَلِقَآئِهٖٓ
اُولٰٓئِكَ يَئِسُوْا مِنْ رَّحْمَتِىْ وَاُولٰٓئِكَ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿٢٣﴾ فَمَا كَانَ جَوَابَ قَوْمِهٖٓ اِلَّآ اَنْ قَالُوا اقْتُلُوْهُ
اَوْ حَرِّقُوْهُ فَاَنْجٰىهُ اللّٰهُ مِنَ النَّارِ ۗ اِنَّ فِىْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿٢٤﴾

(٣ ع ٩ ١٣)

21. (This very law of development also governs human life. The difference is that all other things in the universe have no choice, whereas man is given full discretion. He is free to choose either the constructive way, or the one leading to destruction.) Therefore whoever wants to develop his abilities, can do so by following the Divine Laws. As for the one and one who does not wish to do so and adopts an erroneous way of life, his abilities are wasted and he thus deprives himself of all the pleasantries of life.
All this happens according to Divine Law of *Mukafat*, towards which you revert any way. There is no escape from it.

22. You can neither escape the Divine Laws, nor can you defeat these Laws anywhere in the universe. You have none except Him who can protect, help or bring any succour to you.

23. These people who neither believe in Our Law of Nourishment, nor expect they would ever face Our Law of Mukafat (and keep on doing whatever they like), are the ones who will be deprived of all the means of development. These can only be obtained by following the way of life ordained by Us. The resultant effect of such an attitude is that all their abilities are destroyed and grievous suffering is their end.

24. (*Abraham* politely explained all this to his nation but) The only reaction from his people was a call to arrest him, kill him or burn him alive.
(Such is normally the reply to wisdom and rationale, from the people who are intoxicated with power and) This was not an empty threat from them. They actually wanted to carry it out but We kept (*Abraham*) safe from the fire of their revenge (21:68; 37:96-97). In this episode too there are lessons for those who have faith in the truthfulness of Our Law.

وَقَالَ إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَوٰةِ الدُّنْيَا ۖ ثُمَّ يَوْمَ الْقِيٰمَةِ يَكْفُرُ
بَعْضُكُم بِبَعْضٍ وَيَلْعَنُ بَعْضُكُم بَعْضًا وَمَأْوٰىكُمُ النَّارُ وَمَا لَكُم مِّن نّٰصِرِينَ ﴿٢٥﴾ فَآمَنَ لَهُ لُوطٌ ۘ وقف لازم
وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي ۖ إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٦﴾ وَوَهَبْنَا لَهُ إِسْحٰقَ وَيَعْقُوبَ وَجَعَلْنَا
فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتٰبَ وَآتَيْنٰهُ أَجْرَهُ فِي الدُّنْيَا ۖ وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصّٰلِحِينَ ﴿٢٧﴾

25. Abraham also told them, "You have chosen to worship Ansan idols instead of *Allah*; not because you actually consider them as your deities, for in reality you know the facts. Inspite of all this, the only reason you keep on clinging to them is because this attitude of reverence unites your nation. This is the only bond between your people; and your worldly benefits are due to this bond.[1]

But when the results of your erroneous way of life will confront you, you will oppose one another and this unity will break. At that time, you will have none to succour you; and far worse than the one in which you wanted to throw me, will be the fire which will destroy you completely."

26. (Inspite of all the warnings of *Abraham*, it was only Lot who believed him. At that time *Abraham* had not been bestowed with *Nubuwwah.*) When *Abraham* was fully convinced that these people were not going to listen to him, he moved aside and left them saying, "I am going in search of that place where circumstances are favourable for the establishment of the Divine Order ordained by my *Rabb*. He alone is Almighty and truly wise." (If the circumstances here are not conducive to my supremacy, logic tells me to move to another place which is better suited. My mission is to establish the Divine Order. If this piece of land is not suitable, let me find another ~ 37:99.)

27. (Consequently he left his people and went to a place where he established a Divine Order as per *Allah's* Laws. There) We bestowed upon him a son Isaac and grandson Jacob, and assured him of the continuance of *Nubuwwat* and authority in his progeny (4:54).

And thus We rewarded him for his efforts in this world; and in the life hereafter he is counted among the righteous ones. In this way, both his present and future became pleasant.

---

1. This is similar to the national unity resulting from cow worship in India. It has no other reason. That is why all their leaders, inspite of considering the idea of animal worship to be absurd, place emphasis on it.

وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ إِنَّكُمْ لَتَأْتُونَ ٱلْفَٰحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ ٱلْعَٰلَمِينَ ﴿٢٨﴾
أَئِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ وَتَقْطَعُونَ ٱلسَّبِيلَ وَتَأْتُونَ فِى نَادِيكُمُ ٱلْمُنكَرَ ۖ فَمَا كَانَ
جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوا۟ ٱئْتِنَا بِعَذَابِ ٱللَّهِ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ ﴿٢٩﴾ قَالَ رَبِّ ٱنصُرْنِى
(٣ ع ٨ ١٥) عَلَى ٱلْقَوْمِ ٱلْمُفْسِدِينَ ﴿٣٠﴾ وَلَمَّا جَآءَتْ رُسُلُنَآ إِبْرَٰهِيمَ بِٱلْبُشْرَىٰ قَالُوٓا۟ إِنَّا مُهْلِكُوٓا۟ أَهْلِ هَٰذِهِ
ٱلْقَرْيَةِ ۖ إِنَّ أَهْلَهَا كَانُوا۟ ظَٰلِمِينَ ﴿٣١﴾ قَالَ إِنَّ فِيهَا لُوطًا ۚ قَالُوا۟ نَحْنُ أَعْلَمُ بِمَن فِيهَا ۖ لَنُنَجِّيَنَّهُۥ
وَأَهْلَهُۥٓ إِلَّا ٱمْرَأَتَهُۥ كَانَتْ مِنَ ٱلْغَٰبِرِينَ ﴿٣٢﴾

---

28. Likewise is the story of Lot who (after he was bestowed with *Nubuwwat*) told his people, "Verily you commit abomination of the kind that has never been committed before in the world.

29. Such is your condition that you go to men for sexual satisfaction, and not women (7:80-81). In this way you cut across the way which nature has provided for procreation. Moreover you commit these shameful acts in your (open) assemblies."

His nation had no reply to his admonitions, except to say, "If you are telling the truth that due to such actions of ours we will be punished, then bring that punishment upon us."

30. Thereafter *Lot* prayed to his *Rabb*, "O my *Rabb*! Help me against these people, who are *Mufsideen*."

31. (Another link of this episode is when) Our messengers came to *Abraham* with the glad tiding (of the birth of his son), they also told him, "Behold! We are about to destroy Lot's city as the people have become extremely wicked (*Zalimeen*)."

32. (*Abraham* exclaimed) "But *Lot* also lives there. (Will you also destroy him along with the other inhabitants?) They answered, "We know full well who lives there. We shall certainly save him and his companions by taking them away; except for his wife, as she indeed is with the rebellious ones."

وَلَمَّآ أَن جَآءَتْ رُسُلُنَا لُوطًا سِيٓءَ بِهِمْ وَضَاقَ بِهِمْ ذَرْعًا وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا
مُنَجُّوكَ وَأَهْلَكَ إِلَّا امْرَأَتَكَ كَانَتْ مِنَ الْغَابِرِينَ ﴿٣٣﴾ إِنَّا مُنزِلُونَ عَلَىٰٓ أَهْلِ هَٰذِهِ الْقَرْيَةِ رِجْزًا
مِّنَ السَّمَآءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٣٤﴾ وَلَقَد تَّرَكْنَا مِنْهَآ آيَةً بَيِّنَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٣٥﴾ وَإِلَىٰ
مَدْيَنَ أَخَاهُمْ شُعَيْبًا فَقَالَ يَٰقَوْمِ اعْبُدُوا اللَّهَ وَارْجُوا الْيَوْمَ الْآخِرَ وَلَا تَعْثَوْا فِي
الْأَرْضِ مُفْسِدِينَ ﴿٣٦﴾ فَكَذَّبُوهُ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَاثِمِينَ ﴿٣٧﴾

33. When Our messengers came to *Lot*, he was worried about his helplessness for them, because considering the bad habits of his nation, he wondered (about the sort of treatment they could be given). But they said, "Have no fear or grief. We shall certainly save you and your followers by taking you away; except for your wife as she will indeed be among those who stay behind.

34. "Verily, we shall bring down upon the people of this land, a horror from the skies. (This will be according to *Allah's* Law of *Mukafat*, for they were gravely out on the wrong path.)"

35. (This nation was destroyed.) Also in this episode, We have left clear signs of the working of *Allah's* Law of *Mukafat*, for people who use their intellect and reason..

36. (And likewise) We sent Shuaib to the people of Madiyan, who was one of their brethren. Shuaib told them, "O my people, obey the Divine Laws (and do not consider this worldly wealth, which you keep on collecting by fair and foul means) as the sole purpose of life. Also desire the pleasantries of life in the hereafter; and for that do not create economic chaos in the society."

37. But they belied him and thereupon an earthquake struck them and they lay crouched lifeless in their homes.

وَعَادًا وَّثَمُوْدَا۠ وَقَدْ تَّبَيَّنَ لَكُمْ مِّنْ مَّسٰكِنِهِمْ ۟ وَزَيَّنَ لَهُمُ الشَّيْطٰنُ اَعْمَالَهُمْ فَصَدَّهُمْ
عَنِ السَّبِيْلِ وَكَانُوْا مُسْتَبْصِرِيْنَ ۝۳۸ وَقَارُوْنَ وَفِرْعَوْنَ وَهَامٰنَ ۟ وَلَقَدْ جَآءَهُمْ مُّوْسٰى
بِالْبَيِّنٰتِ فَاسْتَكْبَرُوْا فِي الْاَرْضِ وَمَا كَانُوْا سٰبِقِيْنَ ۝۳۹ فَكُلًّا اَخَذْنَا بِذَنْۢبِهٖ ۚ فَمِنْهُمْ مَّنْ
اَرْسَلْنَا عَلَيْهِ حَاصِبًا ۚ وَمِنْهُمْ مَّنْ اَخَذَتْهُ الصَّيْحَةُ ۚ وَمِنْهُمْ مَّنْ خَسَفْنَا بِهِ الْاَرْضَ ۚ وَمِنْهُمْ
مَّنْ اَغْرَقْنَا ۚ وَمَا كَانَ اللّٰهُ لِيَظْلِمَهُمْ وَلٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ ۝۴۰

38. And the tribes of Aad and Thamud were also similarly destroyed. The tales of their destruction are clear from the remains of their habitation. Their rebellious attitude made their evil deeds look attractive; and thus barred them from the straight path. They did not do so out of ignorance, for they were very well endowed with the ability to perceive the truth. (The problem is that when human beings are overcome by emotions, their wisdom and the ability to think is switched off. It is only the limits set by *Wahi* that control human emotions from going astray. Intellect alone cannot achieve this. There are many nations who are marching towards their destruction inspite of having reached the peaks of knowledge and wisdom; and they are taking the rest of the world with them. This is exactly the situation which needs *Wahi*.)[1]

39. Likewise are the stories of Korah, Pharaoh and Haman (who were the symbols of capitalism, dictatorship and priest-hood, all of which destroyed the very roots of human dignity.) We sent Moses with clear, visible and convincing Laws towards them, but they did not give up the arrogance and oppression which they had so widely spread in their country. However, inspite of their wealth, might and hordes, they could not escape the grip of Our Law of *Mukafat*. It eventually caught up with them.

40. The synopsis of all this is that because of their crimes, We took all these previous nations to task. Upon some We showered stones (from volcanoes); some were seized by earthquake; some We submerged under the earth and some of them We drowned in the sea. It was not *Allah* who committed any *Zulm* on them; but their own deeds manifested their destruction.

1. This is exactly what is happening today. Europe and the United States have excelled in knowledge, wisdom, culture and civic life. However, inspite of this, their society is structured in a way that they are suffering in many ways - and this in turn affects the rest of the world with them. This is because these nations do not work under the guidance of *Wahi*.

مَثَلُ الَّذِينَ اتَّخَذُوا مِن دُونِ اللَّهِ أَوْلِيَاءَ كَمَثَلِ الْعَنكَبُوتِ اتَّخَذَتْ بَيْتًا ۖ وَإِنَّ
أَوْهَنَ الْبُيُوتِ لَبَيْتُ الْعَنكَبُوتِ ۖ لَوْ كَانُوا يَعْلَمُونَ ﴿٤١﴾ إِنَّ اللَّهَ يَعْلَمُ مَا يَدْعُونَ مِن دُونِهِ وقف لازم
مِن شَيْءٍ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٤٢﴾ وَتِلْكَ الْأَمْثَالُ نَضْرِبُهَا لِلنَّاسِ ۖ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴿٤٣﴾
٣ ع ١٣ ١٦ خَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٤٤﴾

41. (They possessed plenty of wealth and equipment, but instead of helping and protecting them, such power and strength was used to suppress the weak.) The condition of those who seek protection under man-made laws, instead of those ordained by *Allah*, is like the parable of a spider which makes a web for itself and then traps those weaker than itself in it. However, when someone stronger comes across, its house is the frailest.

Alas! We wish they knew that the power of any person (nation) who accepts the supremacy of anything other than *Allah* and spends his life according to self-made ideologies in lieu of Divine Laws, is no stronger than that of a cobweb.

42. *Allah* Almighty knows the worth, when compared to His Laws, of the other law or authority which all those people accept. (When there is a clash between the two, then *Allah's* Law prevails. At times this happens merely by use of power and sometimes due to wise planning; because He alone is Almighty and truly wise.)

43. We propound these parables for the people, but only those who use their knowledge and wisdom can understand them.

44. (The one who uses his knowledge and wisdom, can clearly understand the fact that) *Allah* has created the heavens and the earth as an absolute reality with a definite purpose (not just as a plaything without any objective). 3:189-91

For people who trust this fact, there are clear signs for them to reach the correct way of life. (Given the fact that the creation of universe is not without purpose, they can deduce how human life without purpose would be? The human caravan also has a destination, and life on earth is the first stage of a long journey.)(45:22;53:31)

اُتْلُ مَآ اُوْحِیَ (۲۱)

۲۱ الجزء اُتْلُ مَآ اُوْحِیَ اِلَیْكَ مِنَ الْكِتٰبِ وَاَقِمِ الصَّلٰوةَ ؕ اِنَّ
الصَّلٰوةَ تَنْهٰی عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ ؕ وَلَذِكْرُ اللّٰهِ اَكْبَرُ ؕ وَاللّٰهُ یَعْلَمُ مَا تَصْنَعُوْنَ ۝۴۵

PARA : 21

45. (There are sets of Divine Laws called Laws of Nature, which are prevalent in the outer world. Others are revealed through *Wahi*, and these provide guidance to mankind.)

(O *Rasool*!) Convey to the people the laws which have been revealed to you through *Wahi*, and establish the *Nizam-us-Salat* accordingly. This system will certainly stop people from collecting everything for themselves and from not caring about the welfare of others. And to further this selfish purpose their intellect keeps on suggesting various strange and crafty ways to them. (70:21-27)

This system of *Salat* can only be established when the supreme authority in human society is vested in the Divine Laws. And *Allah* Almighty knows full well what your self-made laws and systems can do.

وَلَا تُجَادِلُوْٓا اَهْلَ الْكِتٰبِ اِلَّا بِالَّتِيْ هِيَ اَحْسَنُ ۖ اِلَّا الَّذِيْنَ ظَلَمُوْا مِنْهُمْ وَقُوْلُوْٓا اٰمَنَّا بِالَّذِيْٓ
اُنْزِلَ اِلَيْنَا وَاُنْزِلَ اِلَيْكُمْ وَاِلٰهُنَا وَاِلٰهُكُمْ اٰمَنَّا بِالَّذِيْٓ اُنْزِلَ اِلَيْنَا وَاُنْزِلَ اِلَيْكُمْ وَاِلٰهُنَا وَاِلٰهُكُمْ
وَّاحِدٌ وَّنَحْنُ لَهٗ مُسْلِمُوْنَ ﴿٤٦﴾ وَكَذٰلِكَ اَنْزَلْنَآ اِلَيْكَ الْكِتٰبَ ۭ فَالَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يُؤْمِنُوْنَ
بِهٖ ۚ وَمِنْ هٰٓؤُلَاۗءِ مَنْ يُّؤْمِنُ بِهٖ ۭ وَمَا يَجْحَدُ بِاٰيٰتِنَآ اِلَّا الْكٰفِرُوْنَ ﴿٤٧﴾

46. A big hurdle towards establishing the system will be the followers of earlier revealed Books; They believe that since they already possess the revealed book, there is no need to follow another code or system (even if the revealed book they have is not in its original form, it having gone through a lot of change). It is therefore advisable not to indulge in any argument with them; rather to discuss these matters in a very polite and kindly manner. However, those who are bent on open defiance have to be treated differently. Tell them, "Whatever your *Anbia* received from God (and which is not with you in its original form ~ 2:79), is now all contained in the *Quran*, together with something more. Thus when we profess belief in the *Quran*, we also believe in the *Wahi* that was given to you. You should also do likewise and proclaim with us that the absolute truth, authority and obedience is only for the One who is your and our *Allah*; and that this revealed code is from Him. Therefore it is to Him that we submit.

47. In any case this is the manner in which We have revealed the Book to you. (In other words it validates and subsumes the true teaching of previous Books ~ 5:48 ~ and since it is the last of *Allah's* Books, the Divine Guidance has been completed with necessary additions.) So if all those *Ahle-Kitab* (people of the Book) consider this fact seriously, they will believe its truthfulness. Besides them, some of the *Mushrikeen* of Arabia will also profess *Eiman* on it. The fact is that whoever ponders on the *Quran* with an open mind, will accept its truthfulness. Only those people who have already made up their minds not to accept it under any circumstances, will deny it. They wish and desire that the Divine Teachings should remain hidden (because with the spread of its teachings, their exploits and deceits would be exposed).

وَمَا كُنْتَ تَتْلُوْا مِنْ قَبْلِهٖ مِنْ كِتٰبٍ وَّلَا تَخُطُّهٗ بِيَمِيْنِكَ اِذًا لَّارْتَابَ الْمُبْطِلُوْنَ ۴۸ بَلْ هُوَ اٰيٰتٌۢ
بَيِّنٰتٌ فِيْ صُدُوْرِ الَّذِيْنَ اُوْتُوا الْعِلْمَ ؕ وَمَا يَجْحَدُ بِاٰيٰتِنَاۤ اِلَّا الظّٰلِمُوْنَ ۴۹ وَقَالُوْا لَوْلَاۤ
اُنْزِلَ عَلَيْهِ اٰيٰتٌ مِّنْ رَّبِّهٖ ؕ قُلْ اِنَّمَا الْاٰيٰتُ عِنْدَ اللّٰهِ ؕ وَاِنَّمَاۤ اَنَا نَذِيْرٌ مُّبِيْنٌ ۵۰

48. (As for the proof that this book has been revealed to you from *Allah* and not devised by you, everyone knows that) Before the revelation of this *Quran*, you did not know how to read or write with your own hand.[1]
If you knew how to read and write before the revelation of *Quran*, then those who consider it to be false, could have had a reason to doubt that you yourself compiled it. (Isn't the fact that an unlettered person has produced a literary masterpiece, the example of which cannot be produced by any of your scholars writers or poets ~ 2:23 ~ be enough to prove that the source of this Book is beyond human knowledge and intellect?)

49. The aforementioned was external evidence regarding the Divinity of his Book. Its internal evidence is its teachings. Whenever people of intellect and wisdom reflect on it, they realise that these Divine Laws are very clear and convincing and they feel as if the *Quran* is saying something which is from their own hearts. Only those people who are unjust, rebellious and stubborn and want to stay in darkness due to their ignorance, would reject it.

50. These are the people who, instead of pondering over the realities of the *Quran*, insist on asking that if he really is *Allah's Rasool*, then why is he not endowed with visible miracles? Tell them that there is no dearth of miracles with *Allah*. Every particle in the universe is a miracle in itself but as has been explained earlier, the *Quran* is a Code of Life and my duty is to caution you, in no uncertain terms, about the results of following it and about what would happen if you defy it.

1. This shows that after the revelation, *Rasool-ullah* did learn to read and write.

٥ ع ١ أَوَلَمْ يَكْفِهِمْ أَنَّا أَنزَلْنَا عَلَيْكَ الْكِتَٰبَ يُتْلَىٰ عَلَيْهِمْ ۚ إِنَّ فِى ذَٰلِكَ لَرَحْمَةً وَذِكْرَىٰ لِقَوْمٍ يُؤْمِنُونَ ۝٥١
قُلْ كَفَىٰ بِاللَّهِ بَيْنِى وَبَيْنَكُمْ شَهِيدًا ۖ يَعْلَمُ مَا فِى السَّمَٰوَٰتِ وَالْأَرْضِ ۗ وَالَّذِينَ ءَامَنُوا بِالْبَٰطِلِ
وَكَفَرُوا بِاللَّهِ أُولَٰٓئِكَ هُمُ الْخَٰسِرُونَ ۝٥٢ وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ ۚ وَلَوْلَآ أَجَلٌ مُّسَمًّى لَّجَآءَ
هُمُ الْعَذَابُ وَلَيَأْتِيَنَّهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ۝٥٣ يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌۢ
بِالْكَٰفِرِينَ ۝٥٤

51. Ask them, is it not enough that through you, the Almighty has revealed this Code of Life for them? For the people who believe in its truthfulness, the *Quran* will point to the sources of nourishment and *Rahmat*, and serve as a reminder to them about the direction they should take at every crucial cross-road of life.

52. Tell them, "The tangible results of this Divine Code of life should be sufficient for them to decide between you and me (6:136). He knows what is happening in the universe and how by their activities positive results are produced for everything. Therefore, the people who reject the Divine Laws and consider their own way of life (which produces negative results) to be correct, shall soon see with their own eyes the destructive loss caused by their erroneous way of life."

53. After they have been told about this, they ask you to hasten the chastisement with which you threaten them. Had it not been for a period (of respite) set aside for the physical manifestation of the results of one's deeds, the chastisement would certainly have come to them a long time back. It will certainly come after the period (of respite) and will overtake them so suddenly that they will be unable to perceive its source.

54. Yes, they are in a hurry for the chastisement to come quickly. (Alas, if they only knew that) The chastisement (which they think to be a mere threat) has already engulfed them from all sides. (They are not hidden from it ~ 79:36; 82:16. That punishment will be the result of their own deeds, the results of which are being accrued all the time. The only difference is that they are hidden from view at present and will physically appear at the appropriate time, either in this life or in the life hereafter.)

يَوْمَ يَغْشٰهُمُ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ اَرْجُلِهِمْ وَيَقُوْلُ ذُوْقُوْا مَا كُنْتُمْ تَعْمَلُوْنَ ۝٥٥
يٰعِبَادِىَ الَّذِيْنَ اٰمَنُوْٓا اِنَّ اَرْضِىْ وَاسِعَةٌ فَاِيَّاىَ فَاعْبُدُوْنِ ۝٥٦ كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ
ثُمَّ اِلَيْنَا تُرْجَعُوْنَ ۝٥٧ وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَنُبَوِّئَنَّهُمْ مِّنَ الْجَنَّةِ غُرَفًا تَجْرِىْ مِنْ
تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا نِعْمَ اَجْرُ الْعٰمِلِيْنَ ۝٥٨ الَّذِيْنَ صَبَرُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ۝٥٩

55. And when it appears to them in visible form, then it will engulf them from the top to the bottom (6:65). *Allah* the Almighty will then tell them, "This is the result of your own deeds; so taste it (its fruit) now."

56. (That certainly will be their end. However for the *Jamaat* which has to establish the Divine Order, the excuse that they could not face the opposite group because they were very strong and which forced them to live in a non-Divine System, shall not suffice. Certainly not!) Tell them, "You trust my Laws and have decided to lead a life according to them. Hence, if the circumstances here are not favourable, move to a place where you can find a conducive environment, because *Allah's* earth is very vast. The objective is not to stick to any particular place, but to live a life according to the Divine Laws, wherever possible; and to obey Him and none else. Therefore go to wherever it is possible to live such a life.

57. The worse that can ensue from this struggle is loss of life. In any case, who is going to live in this world forever? Every living being is moving towards death. Every living being has to die one day and has to be answerable before Us for their actions. So every step you take should lead you towards Our chosen destination. (Being answerable for one's deeds means knowing that the consequences are being compiled as per God's Law of *Mukafat*.)

58. It is Our promise that We will get the group of *Momeneen* who will work according to our constructive suggested programme, out of a life of poverty and misery and bestow on them a life of comfort, dignity, grace and aplenty. This life will never wane in its grandeur or freshness. They will stay evergreen (25:75).
See what an excellent reward We give to those who work for it.

59. This refers to those who remain steadfast in the enforcement of the Divine Programme and have full trust in the firmness of the Laws of their *Rabb*. (They have no doubt in their minds about what they would live on if they leave their homes in the cause of the Divine System, or if they keep their hard earned income open for the nourishment of mankind.)

وَكَاَيِّنْ مِّنْ دَآبَّةٍ لَّا تَحْمِلُ رِزْقَهَا ۖ اللّٰهُ يَرْزُقُهَا وَاِيَّاكُمْ ۖ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ﴿٦٠﴾ وَلَئِنْ سَاَلْتَهُمْ
مَّنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُوْلُنَّ اللّٰهُ ۚ فَاَنّٰى يُؤْفَكُوْنَ ﴿٦١﴾ اَللّٰهُ يَبْسُطُ
الرِّزْقَ لِمَنْ يَّشَآءُ مِنْ عِبَادِهٖ وَيَقْدِرُ لَهٗ ۭ اِنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿٦٢﴾

60. (Tell those who have any such uncertainty to just look at the universe.) How many living beings are there (on the earth), which store their food or carry it on their backs? Every one of them gets its sustenance as per the universal Divine Law of nourishment (11:6). Accordingly, if you also establish such a system in your society (and stop individual plunder or hoarding), you will also get nourishment like this (6:152). This is because He hears all and is aware of everyone's needs. No one is outside His view. (It is your own unjust system which has created such economic imbalances and disorders.)

61. (But such is their state of mind that they accept the supremacy of Divine Laws in the outer universe, but want to keep human affairs outside its ambit. For instance) If you ask them about the creator of the heavens and the earth and about the maker of laws to which the sun and the moon have been made subservient, they will agree that *Allah* is responsible for all this.
However ask them why they do not establish human society according to the Divine Laws? Why do they start vacillating on reaching this point? (21:20-22; 23:84-88; 31:25; 43:9)

62. (Remember! Just as the Divine Law is functioning in the outer universe, it is similarly doing so in the human world.) His Law prevails whether it grants abundance of nourishment, or a lack of it. Therefore any person (or nation) who wants abundance of nourishment has to work according to His Laws; and the one who wants to deprive himself of nourishment, can leave this Law and his sustenance will be restricted. *Allah* has full knowledge of everything. (This universe is not being run indiscriminately, but is controlled according to *Allah's* laws and discipline.)

وَلَئِنْ سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ مِنْ بَعْدِ مَوْتِهَا لَيَقُولُنَّ اللّٰهُ ط قُلِ
٦ ع ١٢ ٢ الْحَمْدُ لِلّٰهِ ط بَلْ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٦٣﴾ وَمَا هٰذِهِ الْحَيٰوةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ ط وَإِنَّ الدَّارَ
وقف لازم الْاٰخِرَةَ لَهِيَ الْحَيَوَانُ م لَوْ كَانُوا يَعْلَمُونَ ﴿٦٤﴾ فَإِذَا رَكِبُوا فِي الْفُلْكِ دَعَوُا اللّٰهَ مُخْلِصِينَ لَهُ الدِّينَ ج
فَلَمَّا نَجّٰهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿٦٥﴾

63. As an example, just ask them "Who sends down water from the clouds, thereby giving new life to the dead earth? They will surely reply that it is *Allah* who does this and does it most perfectly."
Ask them, "When you acknowledge that wherever the Divine Law of *Rabubiyyat* is in force, it receives appreciation and praise from all around, then why don't you introduce the same law in your own society?" At this point their selfish passions will overpower their analytical mind; and they will not use their intellect and reason.

64. Although, if they were to use their intellect and wisdom, it would become amply clear to them that if life means breathing only, and that its stoppage would put an end to life, then there would be no high ideal or objective before man. As such, living would mean only the satisfaction of physical desires; and be nothing but a passing delight or a play.
If they analyze logically they will realize that real life means 'living at human level'. Life at human level goes on even beyond death. (Life that ends with death is that of the 'animal level', which is the physical body of the human being.)

65. When the object of life is reduced only to nourishment and preservation of the human body, then a person does not have before him any higher objective for which he has to observe permanent values and follow established laws. His condition is like that of someone who, when in danger, is ready to accept any condition whatsoever; and who when he is out of it forgets everything and reverts to his previous way of life. To appreciate this scenario, just visualize a boat: when people on board are surrounded by a storm, they cry out to the Almighty in utmost sincerity as if all their obedience and submission are exclusively for Him; but then when they are out of danger and safely back on shore, then they again start ascribing a share to other powers, besides *Allah*.

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ وَلِيَتَمَتَّعُوا فَسَوْفَ يَعْلَمُونَ ﴿٦٦﴾ أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا آمِنًا وَيُتَخَطَّفُ
النَّاسُ مِنْ حَوْلِهِمْ أَفَبِالْبَاطِلِ يُؤْمِنُونَ وَبِنِعْمَةِ اللَّهِ يَكْفُرُونَ ﴿٦٧﴾ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى
اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَاءَهُ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِلْكَافِرِينَ ﴿٦٨﴾ وَالَّذِينَ جَاهَدُوا فِينَا
لَنَهْدِيَنَّهُمْ سُبُلَنَا وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾ ٧ ع ٢ ٣

66. All this is because they want to keep hidden whatever means of nourishment We have vouchsafed them, and to restrict them for their own use, without allowing anyone else to have a share in it. (This is not possible when you obey the Divine Laws only.)
Very soon they will come to know the result of such an attitude.

67. (If they want to see how peacefully people in places where Our Laws are respected live, even in the worst of times, then) Take the example of the vicinity of *Kaba*. Anyone who reaches there finds the place to be safe and secure, while all around such lawlessness prevails that men are being carried away in open daylight.
Ask them whether they still want to continue following their own false and vain lifestyle, despite such a sound and visible example. Such a lifestyle will result in nothing but destruction, as opposed to the pleasantries which would accrue by following Our Laws?

68. After explaining all this, ask them "Who else can be more rebellious and wicked than the one who attributes his own fabrications to *Allah*; or who belies the truth when it is revealed unto him. Don't you believe that the final abode of those who deny the truth would be the place where all their life's achievements can get destroyed and burnt to ashes?"

69. On the other hand, the results of the efforts of those who strive hard for the attainment of the objective which We have earmarked for them, will be that new avenues of life be opened for them. Each avenue will lead them to the straight path and thus all their efforts will be directed towards the programme determined by Us.

Remember, that all people who live a balanced and disciplined life according to the Divine Laws, are provided help and assistance from *Allah*.

سُورَةُ الرُّومِ (٣٠)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الٓمٓ ﴿١﴾ غُلِبَتِ الرُّوْمُ ﴿٢﴾ فِيْٓ اَدْنَى الْاَرْضِ وَهُمْ مِّنْۢ بَعْدِ
غَلَبِهِمْ سَيَغْلِبُوْنَ ﴿٣﴾ فِيْ بِضْعِ سِنِيْنَ ۗ لِلّٰهِ الْاَمْرُ مِنْ قَبْلُ وَمِنْۢ بَعْدُ ۭ وَيَوْمَىِٕذٍ يَّفْرَحُ
الْمُؤْمِنُوْنَ ﴿٤﴾

SURA AR-ROME : 30

1. *Allah*, the All Knowing, the All Wise, says:-

2. The Romans have been defeated (by the Persians), in the land that lies close to Arabia (that is Palestine and Syria).

3. (It was a matter of great delight for the '*Mushrikeen*' of Arabia, that the *Ahl-ul-Kitab* had been defeated at the hands of the *Mushrikeen*) However it is the *Ahl-ul-Kitab* who, not withstanding this defeat, shall be victorious within a period of few years.

4. The actual fact is that all events, whether of the past or the future, occur according to the Divine Laws. (In divine knowledge there is no difference between the past and the future. As such the forecast made about the future will surely take place as stated.) This will take place precisely at a time when (after their present state of helplessness) the *Jamaat-ul-Momineen* will be victorious over their opponents (in the battle of *Badar*). For the *Momineen*, (the victory in *Badar* and the fulfillment of the prediction that the Romans will regain superiority) will be a cause of great happiness.

بِنَصْرِ اللّٰهِ ۭ يَنْصُرُ مَنْ يَّشَاۗءُ ۭ وَهُوَ الْعَزِيْزُ الرَّحِيْمُ ۝۵ وَعْدَ اللّٰهِ ۭ لَا يُخْلِفُ اللّٰهُ وَعْدَهٗ وَلٰكِنَّ
اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ۝۶ يَعْلَمُوْنَ ظَاهِرًا مِّنَ الْحَيٰوةِ الدُّنْيَا ښ وَهُمْ عَنِ الْاٰخِرَةِ هُمْ غٰفِلُوْنَ ۝۷
اَوَلَمْ يَتَفَكَّرُوْا فِيْٓ اَنْفُسِهِمْ ۣ مَا خَلَقَ اللّٰهُ السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَآ اِلَّا بِالْحَقِّ وَاَجَلٍ مُّسَمًّى ۭ
وَاِنَّ كَثِيْرًا مِّنَ النَّاسِ بِلِقَاۗئِ رَبِّهِمْ لَكٰفِرُوْنَ ۝۸

5. Remember, this help and support (according to which the *Momineen* will be victorious) can only be bestowed on those who desire it by following the Divine Laws. On account of its power and strength, this support weakens the opponents and becomes a source of *Rabubiyyat* and *Rahmat* for the *Momineen*.

6. It is *Allah's* promise (that the *Jamaat-ul-Momineen* will eventually be victorious); and *Allah* never fails to fulfill His promise. (God's 'promise' is another name for getting results according to His Laws. Since God's Laws are fixed, nothing can happen against them. This is what is meant when it is said that God does not fail to fulfil His promise. However, most people do not know this fact.)

7. Although the matter is absolutely clear, a struggle is going on between two groups of people. One group thinks that life exists only in this world; and accordingly all their struggle is to get the immediate gains of this worldly life, which they can clearly see. They neither believe in the life after death, nor do they keep in view the higher objective of the good of entire humanity. The other group does not consider individual gain, but thinks of the nourishment for the whole of mankind. They fight courageously to achieve this objective and to remove exploitation and discrimination from the world. They believe that even if they lose their life in this struggle, they would have lost nothing. They will get eternal life after their death. (Now just think about which of these two groups would win if they were to fight each other? The first group will not be able to stand in front of the second.)

8. (The *Jamat-ul-Momineen* belief that life has a higher objective and that human beings should consider what is beneficial to the whole of mankind, cannot be attributed to blind following. It is due to deep and rational thinking. If only the opponents would seriously ponder over this, they too can understand this fact.) Let them reflect about the working of their own body (Does every part function for the collective good of the body; or does each part work for itself?). Thereafter look at the outer universe; and see if anything therein is functioning independently, or is everything working as a part of the whole system. If they reflect upon it they will conclude that the entire system has been created for a specific period, to produce positive and constructive results.

But in spite of all this lucid evidence, most people want to serve their own selfish ends. They stubbornly deny the truth that, one day, they have to face the Divine Laws and that every action of theirs would produce results only according to these Laws.

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ ۚ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا
الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِمَّا عَمَرُوهَا وَجَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ ۖ فَمَا كَانَ اللَّهُ لِيَظْلِمَهُمْ
وَلَٰكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٩﴾ ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسَاءُوا السُّوأَىٰ أَن كَذَّبُوا بِآيَاتِ اللَّهِ
ع ١٠ ١ ٣ وَكَانُوا بِهَا يَسْتَهْزِئُونَ ﴿١٠﴾ اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿١١﴾ وَيَوْمَ تَقُومُ
السَّاعَةُ يُبْلِسُ الْمُجْرِمُونَ ﴿١٢﴾

---

9. If they do not want to reflect on the outer universe or their inner selves, then they should at least see what the historical landmarks prove. If for this purpose they travel the world with their eyes open, they will see the end result of the nations which had also adopted a similar attitude. Such nations were greater in strength and power (40:21). They tilled the soil and dug out the hidden treasures of nature; they populated it in greater numbers; and they had far more habitats than the ones being addressed now. Then their *Rusul* came to them with visible and clear Divine Laws. (Before you are told about what happened to them after that, it should be kept in mind that *Allah* the Almighty has never destroyed any nation unjustly, without any cogent reason.) The nations, in fact, commit *Zulm* on themselves and are thus destroyed (35:44).

10. (So *Allah's Rusul* came to them but) They belied and ridiculed the *Rusul* and stuck to their positions, creating chaos in society. The result was that people who had established such an unjust society became victims of the circumstances created by themselves and suffered imbalances in their own lives (and were destroyed).

11. All this continued happening according to the Divine Law; the Law as per which *Allah* initiates the creation of everything. (Initially, it is an undeveloped form. Then) He puts it through various levels of evolution and at every stage takes it (including human beings) nearer to the point which is destined for it by Him. (The same happens with nations.)

12. Accordingly, whatever happened to these earlier nations, is bound to happen to them (opponents/Arabs) as well. (At present not only are they ignoring the Divine Laws but they are also ridiculing them; but) When the final hour strikes, all the mighty and rebellious criminals will be overtaken by utter despair.

وَلَمْ يَكُن لَّهُم مِّن شُرَكَآئِهِمْ شُفَعٰٓؤُا وَكَانُوا بِشُرَكَآئِهِمْ كٰفِرِينَ ۝١٣ ويوم تقوم الساعة يومئذ
يتفرقون ۝١٤ فاما الذين امنوا وعملوا الصلحت فهم في روضة يحبرون ۝١٥ واما الذين كفروا
وكذبوا بايتنا ولقاي الاخرة فاولئك في العذاب محضرون ۝١٦ فسبحن الله حين تمسون
وحين تصبحون ۝١٧ وله الحمد في السموت والارض وعشيا وحين تظهرون ۝١٨ يخرج الحي
من الميت ويخرج الميت من الحي ويحي الارض بعد موتها وكذلك تخرجون ۝١٩ ٢ ع٩ ٥

13. (And) All the people with whom they had collaborated for selfish ends will not be able to intercede on their behalf. In fact they will deny any association with them.

14. At the time of that revolution, each and everyone will be seperated and concerned about themselves.

15. However those who believe in the Divine Laws and work on a constructive programme will live differently. They will live in an atmosphere of pleasant abundance (42:22) and enjoy life-inspiring melodies (43:70).

16. As for those who rejected and belied the truthfulness of Our Laws as well as the life of the future, they will find themselves in the midst of destruction.

17-18. Whatever stage they are passing through, be it the initial stages of the life of a nation or its end; or be they at the height of their glory or at the ebb. Whenever the Divine Laws are presented to them they should obey them all the time. They shall then observe the manner in which Divine Laws produce the most pleasant results in the outer world, the very sight of which brings out spontaneous appreciation and praise from everyone. This would also be reflected in their own society when laws are enforced therein.

19. According to these laws dead nations get a lease of new life. The denial of or opposition to these laws bring living nations to their death. Have you not seen that when dead soil is watered according to the law of nature, how beautifully life gushes out of it. As per the same law, you also will regain life.

وَمِنْ اٰيٰتِهٖٓ اَنْ خَلَقَكُمْ مِّنْ تُرَابٍ ثُمَّ اِذَآ اَنْتُمْ بَشَرٌ تَنْتَشِرُوْنَ ۝٢٠ وَمِنْ اٰيٰتِهٖٓ اَنْ خَلَقَ لَكُمْ مِّنْ
اَنْفُسِكُمْ اَزْوَاجًا لِّتَسْكُنُوْٓا اِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَّوَدَّةً وَّرَحْمَةً ۭ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ
يَّتَفَكَّرُوْنَ ۝٢١ وَمِنْ اٰيٰتِهٖ خَلْقُ السَّمٰوٰتِ وَالْاَرْضِ وَاخْتِلَافُ اَلْسِنَتِكُمْ وَاَلْوَانِكُمْ ۭ اِنَّ
فِيْ ذٰلِكَ لَاٰيٰتٍ لِّلْعٰلِمِيْنَ ۝٢٢ وَمِنْ اٰيٰتِهٖ مَنَامُكُمْ بِالَّيْلِ وَالنَّهَارِ وَابْتِغَاۗؤُكُمْ مِّنْ فَضْلِهٖ ۭ
اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّسْمَعُوْنَ ۝٢٣

20. (To evaluate how the Divine Law infuses life reflect over your own life. See how He initiated the creation of life out of lifeless clay; then how He took it through various stages of evolution; and how you eventually assumed the human form and spread all over the world.)

21. (When life started from inorganic matter it was in the form of a single life cell, which eventually became two parts, one male and the other female. In this you became men and women, complementary to each other. The objective was that you may find peace and tranquillity in each other's company. He created a strong bond between you; which became the very basis for the development of the abilities of both men and women.)

Even in this phenomenon of life, for those who think rationally (there are signs of invigorating life and the stability of Divine Laws.)

22. Consider another phenomenon of the law of nature. In spite of all the diversity found in the heavens and earth, the whole universe is an indivisible unit. Likewise, despite differences in the languages and complexions amongst human beings, all of them are members of one community, namely *Ummah* (2:213). Even in this phenomenon there are signs for people who possess knowledge and insight to seek the truth.

23. Consider one more example. You sleep at night and during day time you go out in search of livelihood. (This unity between two opposite elements, that of peace and activity, keeps life going on and functioning.) In this phenomenon also, for those who are willing to listen, there are signs to understand our Law of Unity.

وَمِنْ آيٰتِهٖ يُرِيكُمُ الْبَرْقَ خَوْفًا وَّطَمَعًا وَّيُنَزِّلُ مِنَ السَّمَآءِ مَآءً فَيُحْيٖ بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا ۭ اِنَّ فِيْ ذٰلِكَ
لَاٰيٰتٍ لِّقَوْمٍ يَّعْقِلُوْنَ ﴿٢٤﴾ وَمِنْ اٰيٰتِهٖٓ اَنْ تَقُوْمَ السَّمَآءُ وَالْاَرْضُ بِاَمْرِهٖ ۭ ثُمَّ اِذَا دَعَاكُمْ دَعْوَةً ڰ مِّنَ
الْاَرْضِ ڰ اِذَآ اَنْتُمْ تَخْرُجُوْنَ ﴿٢٥﴾ وَلَهٗ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ ۭ كُلٌّ لَّهٗ قٰنِتُوْنَ ﴿٢٦﴾ وَهُوَ الَّذِيْ
يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ وَهُوَ اَهْوَنُ عَلَيْهِ ۭ وَلَهُ الْمَثَلُ الْاَعْلٰى فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ
الْحَكِيْمُ ﴿٢٧﴾ ع

٣ ع ٨ ٢ الربع

24. And as yet another example, consider the storms which have both lightening and rain clouds. Lightening scares you, and the clouds are a source of happiness, because as the water pours down from them, it gives life to the dead earth (2:19). In this too, for those who think rationally there are signs to understand our Law of Life.

25. Also, another one of His Laws for the universe is that huge celestial bodies stay firmly suspended in the vast expanse of space. One of them is the planet earth where you dwell. It is also possible that when He gives you a call, you will come out of it.

26. This is because it is only *Allah's* Law which is in force in the heavens (higher places) and the earth (lower places). And everything in the universe has devoted all its abilities towards the fulfillment of the programme determined by *Allah*.

27. (As has been mentioned afore in 30:11) *Allah* initiates the creation of everything according to His Law and then, while passing it through various stages of development, takes it to its destined point. And all this happens very easily. All the plans, both in the heavens and on earth, are cast in the patterns set by the Almighty and are therefore most sublime. (If mankind also regulates its character and personality as per the divine patterns, it too will attain a similarly excellent balance.) Almighty's Law, in fact, contains extremely beautiful combinations in itself; it has force and power as well as rationale and wisdom. (Irrational power is blind subjugation of the weak; and wisdom without force is merely philosophy. The proportionate combination of the two is the only way to produce beautiful constructive results. And this is only possible by staying within the Laws of God.)

1. One meaning of this can be that after your death, on the call from *Allah*, you will come to life again. It can also mean moving out of this earth and going to another planet, as it appears more and more likely every day. In such a case "*Allah's* call" would mean additional discoveries of the natural sciences. Every gesture of the nature, is in fact a call from *Allah*.

ضَرَبَ لَكُم مَّثَلًا مِّنْ أَنفُسِكُمْ ۖ هَل لَّكُم مِّن مَّا مَلَكَتْ أَيْمَانُكُم مِّن شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنتُمْ
فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنفُسَكُمْ ۚ كَذَٰلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ ۲۸
بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَهُم بِغَيْرِ عِلْمٍ ۖ فَمَن يَهْدِي مَنْ أَضَلَّ اللَّهُ ۖ وَمَا لَهُم مِّن نَّاصِرِينَ ۲۹

28. (In light of the facts explained above, can you think of any other power in the universe, which is equal to His? Everyone's strengths are bestowed by the Almighty. Is it possible that the one who bestows the power can be at par with those who have been given that power? This is so self-evident that no further explanation is needed. However, if it is still needed, then) We propound to you a parable drawn from your own life: There are people living and working under you as your subordinates and servants. Would you like them to share what We have given you, and to do so in such a way that they become your full-fledged partners? And then you start fearing them just as you might fear your competitors? (Hence, although they are human beings like you, your subordinates cannot be your companions. Also, you are never afraid of them. Therefore, how can any creation in the universe be equal to God, who has created it and tied it into His Laws irrespective of how great that creation is?)
This is the way We explain Our Laws and the philosophy behind them. Only those who use their intellect and reason will benefit from these Laws. (The mention above that one cannot make subordinates and servants one's equal, does not mean that one should not share surplus wealth with them. We have given this as an example so that you may understand. As a matter of fact, the correct economic system is that in which people give their surplus wealth to those who need it, so that all can equally benefit from the available means of nourishment ~ 6:71.)

29. Despite these explicit facts, imagine the plight of these people who want to follow their own desires and ignore the guidance of *Wahi*. (In this way they are making their desires their god; although the correct way is that all emotions and desires should be kept subservient to *Wahi* 28:50.) The outcome of such an erroneous way of life is that the avenues of achievements, and the pleasantries, are closed upon them. When such avenues are closed according to the Law of *Mukafat*, none can bring them to the right path and nor can they be of any help to them.

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا ۚ فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ۚ لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ۚ ذَٰلِكَ الدِّينُ
الْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾ مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ
الْمُشْرِكِينَ ﴿٣١﴾ مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا ۖ كُلُّ حِزْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٣٢﴾ وَإِذَا مَسَّ
النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُنِيبِينَ إِلَيْهِ ثُمَّ إِذَا أَذَاقَهُمْ مِنْهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ بِرَبِّهِمْ يُشْرِكُونَ ﴿٣٣﴾

30. The correct course of life is that you should leave aside all misleading ways and fully concentrate on the Divine Order, which is the very exigency of *Allah's* Law of Creation and according to which He has created man. This Divine Law of Creation is unchangeable. (Likewise, the way of living which has been given to the mankind through *Wahi* is unalterable.) This unalterable way of living is the pivot for keeping correct balance and order among human beings; but most people have no knowledge about this reality.

31. What is this system? This is that system in which, throughout your life, every step you take should lead you towards the destination prescribed for you by the Almighty. And you should remain fully conscious of His Laws. To achieve this, establish the *Nizam-us-Salat* (wherein everyone follows His Laws according to one's own free will). In this obedience and following, do not include anyone else's laws or decisions. This will create uniformity of thought and action amongst yourselves and, as such, all humanity will become one *Ummah*; thereby overcoming all the differences (2:213). This is the very objective of *Deen*.

32. Accordingly, after becoming the upholders of the principle of *Tauheed*, you should remain extremely careful not to indulge in '*Shirk*'. You should not be amongst those who break the unity of their *Deen* and who instead of remaining one entity, get split into various sects. After people split into sects, every group thinks it is on the path of truth and is therefore content with its own way. Remember getting split into sects or factions amounts to *Shirk*. Never fall prey to it. (3:104; 6:160; 23:53; 42:13)

33. Neither should you adopt the path of those who, when affliction befalls them, turn all their attentions towards their *Rabb* and cry out for His help. However, the moment they receive relief from their affliction, some of them start ascribing to others a share in the authority and decision making ability of their *Rabb*.

لِيَكْفُرُوا بِمَا آتَيْنَاهُمْ ۚ فَتَمَتَّعُوا فَسَوْفَ تَعْلَمُونَ ﴿٣٤﴾ أَمْ أَنزَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوا بِهِ
يُشْرِكُونَ ﴿٣٥﴾ وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا ۖ وَإِن تُصِبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ إِذَا هُمْ
يَقْنَطُونَ ﴿٣٦﴾ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٣٧﴾
فَآتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ۚ ذَٰلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ ۖ وَأُولَٰئِكَ
هُمُ الْمُفْلِحُونَ ﴿٣٨﴾

34. Their aim in doing so is to keep whatever We had given them exclusively for themselves and to deprive others. In this way they show their ingratitude. So tell these people to benefit from these provisions of life and to rejoice for a while; but in due time they themselves will come to know the result of their erroneous attitude.

35. (Always keep in mind that whoever ascribes a share in Our Law and authority to anyone else, he does so on the basis of his own self-abrogated concepts.) We have not bestowed any charter or authority in favour of those to whom they assign a share in Our power and authority.

36. The fact is that whenever they (who abandon the guidance of *Wahi*) taste abundance of means of nourishment, their joy knows no bounds. However, whenever any suffering afflicts them, which of course is the outcome of their own misdeeds, they become disappointed with life (and lose all equilibrium and balance in their selves).

37. Don't they ever reflect over the fact that the abundance and reduction in wealth takes place according to Divine Laws? Everyone has to bear the outcome of any particular way he chooses for himself. In this reality, for those who believe in the truthfulness of the Divine Laws, are signs for leading a balanced way of life.

38. (The law governing the abundance or restriction in wealth profers that a society in which the distribution of wealth is done such that everyone's basic necessities of life are met, keeps on flourishing. Where it is otherwise, wealth would be restricted.) Therefore you should distribute wealth in such a way that everyone makes sure that; those who live nearby (or your kith and kin); and those who are unable to earn for themselves; and the wayfarer who passes by your abode; receive help according to their needs. They should receive help from this wealth, not as charity but as a right.

This attitude will produce excellent results for those who follow the path leading them to the destination fixed by the Almighty. These are the people who shall prosper and attain a happy state.

وما آتيتم من ربا ليربوا في اموال الناس فلا يربوا عند الله وما آتيتم من زكوة تريدون وجه الله
فاولئك هم المضعفون ﴿۳۹﴾ الله الذي خلقكم ثم رزقكم ثم يميتكم ثم يحييكم هل من شركائكم
من يفعل من ذلكم من شيء سبحنه وتعلى عما يشركون ﴿۴۰﴾ ظهر الفساد في البر والبحر بما كسبت
ايدي الناس ليذيقهم بعض الذي عملوا لعلهم يرجعون ﴿۴۱﴾

39. When you give to others believing that in return you will get something from their wealth, in addition to what you had actually given (estimating this increase according to your own calculations), remember that according to the Divine Law this will bring no increase in your wealth. (What you get extra in this way appears so because you calculate wealth on an individual level. However if you calculate it at the level of humanity, you will see that it has brought no addition.) As a matter of fact, the wealth of people increases only when they give with the intention that this will help their own development and bring them in harmony with the Divine Laws. (2:275-276; 3/129; 74/6)

40. This is the Law of *Allah*, Who has created all of you and has also provided means of nourishment. Hence if these means are provided by Him, then their distribution should also be in a manner that it provides for the development of everyone. And it is according to this very Law that decisions for your life and death are taken.

Can any of those to whom you ascribe a share in His power do anything in the universe? If only you would think about it you will come to the conclusion that He is sublime, exalted and beyond everything that anyone can ascribe as a share in His power.

41. When people equated their self-made ideologies and opinions with the Divine Laws, the result was that chaos and disorder spread in every walk of life. All such disorder was of their own doing and not from the Almighty; and some of the bitter results already appeared before them. If they look at them with open eyes, these results may be enough for them to turn towards the Divine Order and leave their self-made systems aside.

قُلْ سِيرُوا فِي الْأَرْضِ فَانْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلُ ۚ كَانَ أَكْثَرُهُمْ مُشْرِكِينَ ﴿٤٢﴾
فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَيِّمِ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَّ لَهُ مِنَ اللَّهِ ۖ يَوْمَئِذٍ يَصَّدَّعُونَ ﴿٤٣﴾
مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهُ ۖ وَمَنْ عَمِلَ صَالِحًا فَلِأَنْفُسِهِمْ يَمْهَدُونَ ﴿٤٤﴾ لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ مِنْ فَضْلِهِ ۚ إِنَّهُ لَا يُحِبُّ الْكَافِرِينَ ﴿٤٥﴾ وَمِنْ آيَاتِهِ أَنْ يُرْسِلَ الرِّيَاحَ مُبَشِّرَاتٍ وَلِيُذِيقَكُمْ
مِنْ رَحْمَتِهِ وَلِتَجْرِيَ الْفُلْكُ بِأَمْرِهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٤٦﴾

42. (If they still do not understand) Tell them to travel through the land and see for themselves the end result of the nations that lived before. Most of these nations equated their self-made laws with the Divine Laws. (Instead of considering mankind as one entity, they divided it into sects and factions. This is the definite outcome of *Shirk* ~ 30:31-32).

43. Anyhow, leave them alone to do whatever they like. Concentrate all your energies towards the establishment of the Divine Order (30:30) before that irreversible Hour of Results (the Revolution) comes as per Our Law of *Mukafat*. On that Day these two parties will be segregated and stand openly opposite each other.

44. Those who had rejected the Divine Laws will bear the burden of their denial, whereas those who had done righteous deeds, will get all the comforts of life.

45. Thus the truth about the kind of reward awarded by Almighty out of His grace, for *Eiman* and for doing righteous deeds, becomes clear to all. Also, its denial takes one along the path that is not liked by God.

46. The pleasing results of living a life according to the Divine Laws are similar to the phenomenon of the winds sent by God. The winds are harbingers of rain, which in turn becomes a source of your sustenance on the land. In the sea the same winds make boats sail as per Divine Laws, so that you may travel everywhere in search of livelihood; and that your struggle and efforts may bear abundant fruit.

وَلَقَدْ أَرْسَلْنَا مِن قَبْلِكَ رُسُلًا إِلَىٰ قَوْمِهِمْ فَجَاءُوهُم بِالْبَيِّنَاتِ فَانتَقَمْنَا مِنَ الَّذِينَ أَجْرَمُوا ۖ وَكَانَ
حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِينَ ﴿٤٧﴾ اللَّهُ الَّذِي يُرْسِلُ الرِّيَاحَ فَتُثِيرُ سَحَابًا فَيَبْسُطُهُ فِي السَّمَاءِ كَيْفَ يَشَاءُ
وَيَجْعَلُهُ كِسَفًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ ۖ فَإِذَا أَصَابَ بِهِ مَن يَشَاءُ مِنْ عِبَادِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٨﴾
وَإِن كَانُوا مِن قَبْلِ أَن يُنَزَّلَ عَلَيْهِم مِّن قَبْلِهِ لَمُبْلِسِينَ ﴿٤٩﴾ فَانظُرْ إِلَىٰ آثَارِ رَحْمَتِ اللَّهِ كَيْفَ يُحْيِي
الْأَرْضَ بَعْدَ مَوْتِهَا ۚ إِنَّ ذَٰلِكَ لَمُحْيِي الْمَوْتَىٰ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٠﴾ وَلَئِنْ أَرْسَلْنَا رِيحًا فَرَأَوْهُ
مُصْفَرًّا لَّظَلُّوا مِن بَعْدِهِ يَكْفُرُونَ ﴿٥١﴾

---

47. We have been sending our clear laws through Our *Rusul* before you. They presented these laws before their nations. But (these nations rebelled against them and) ultimately they were caught because of their own crimes. Therefore it is incumbent upon Us to help those who have believed in the truthfulness of Our Laws. Thus the first step is to remove those who hinder the way to this system of justice and equity.

48. In this connection recall once again the simile of winds. He sends forth the winds which after creating commotion in the water-vapours, raise them up in the form of clouds. Thereafter, according to His Laws of Nature, He spreads them throughout the expanse of the atmosphere and eventually causes them to break up into fragments. Then you see the drops of rain fall from within them. This is how rainfall comes down on those living on earth; and how much they rejoice in it!

49. Although just before the rain is sent down upon them, they are not hopeful about its coming.

50. Just contemplate over the effects of His Law of *Rabubiyat*, which gave life to the earth after it had been lying dead.
In the same way He can give new life to dead nations (when he bestows *Wahi* on them). All this happens according to the scales and measures (laws) designed and set by Him, and over which He has complete control.

51. According to these very Divine Measures (Laws of Nature) the same wind, when it does not bring rain, ripens their crops golden yellow (and then the ripe grains fill all their coffers). All this happens according to Our Law of *Rabubiyat*, and thus all mankind gets nourishment. But (despite this) these people continue rejecting Our Laws and say that all this happens due to their own craft and labour. Thus they ask why they should distribute the produce as directed by the Almighty. (56:63-72)

فَإِنَّكَ لَا تُسْمِعُ الْمَوْتَىٰ وَلَا تُسْمِعُ الصُّمَّ الدُّعَاءَ إِذَا وَلَّوْا مُدْبِرِينَ ﴿٥٢﴾ وَمَا أَنتَ بِهَادِ الْعُمْيِ عَن
٥ ع ١٣ ٨ ضَلَالَتِهِمْ إِن تُسْمِعُ إِلَّا مَن يُؤْمِنُ بِآيَاتِنَا فَهُم مُّسْلِمُونَ ﴿٥٣﴾ اللَّهُ الَّذِي خَلَقَكُم مِّن ضُعْفٍ ثُمَّ جَعَلَ مِن
قرء حفص بضم الضاد وفتحها في الثلاثة لكن الضم مختار ١٢ بَعْدِ ضُعْفٍ قُوَّةً ثُمَّ جَعَلَ مِن بَعْدِ قُوَّةٍ ضُعْفًا وَشَيْبَةً يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ ﴿٥٤﴾ وَيَوْمَ
تَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَبِثُوا غَيْرَ سَاعَةٍ كَذَٰلِكَ كَانُوا يُؤْفَكُونَ ﴿٥٥﴾

52. Now ask how can you bring the people who reject such clear facts to the right path? You can talk to living beings but how can you make the dead listen to you (36:70), or the deaf hear your call? And not only don't they want to listen to you, they turn their backs on you and go away!

53. You cannot make the blind leave the erroneous path and lead the straight one (when they do not want to tread the right path). You can only make those people who use their intellect and wisdom, believe in the truthfulness of Our Laws, and who are willing to lead their lives accordingly, listen to you (or understand).

54. The secret of the rise and fall of nations lies in this very rule. Nations can easily be compared to individuals. For example, at the time of birth you are very weak; then if you are brought up according to the Laws of God, your weakness is slowly converted to strength; thereafter this strength again withers away and the weakness of old age overpowers you. Thus His programme of creation goes on according to His Laws of *Mashiyyat* which are entirely based on knowledge.

55. (The nations which follow the Divine Law of *Rabibiyat* when they are weak and frail, start developing again and reach the heights of power and authority. If at that stage they ignore the development of their abilities, they become weak and backward.) When the day of reckoning that will decide about their life or death appears, the people who were ruined by their crimes will swear that they did not have enough time to reform themselves. In actual fact they have not become like this because of shortage of time; but because they turned away from Our Laws.

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِثْتُمْ فِي كِتَابِ اللَّهِ إِلَىٰ يَوْمِ الْبَعْثِ ۖ فَهَٰذَا يَوْمُ الْبَعْثِ
وَلَٰكِنَّكُمْ كُنتُمْ لَا تَعْلَمُونَ ٥٦ فَيَوْمَئِذٍ لَّا يَنفَعُ الَّذِينَ ظَلَمُوا مَعْذِرَتُهُمْ وَلَا هُمْ يُسْتَعْتَبُونَ ٥٧ وَ
لَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَٰذَا الْقُرْآنِ مِن كُلِّ مَثَلٍ ۚ وَلَئِن جِئْتَهُم بِآيَةٍ لَّيَقُولَنَّ الَّذِينَ كَفَرُوا إِنْ أَنتُمْ
إِلَّا مُبْطِلُونَ ٥٨ كَذَٰلِكَ يَطْبَعُ اللَّهُ عَلَىٰ قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ ٥٩

56. The people who are endowed with knowledge and insight and believe in the truthfulness of Our Laws, will tell them that *Allah's* Law of *Mukafat* gives you respite till the last moment before the results appear. It also gives respite till the decision to remove you from the thoroughfare of life because you were obstructing the way for others. Now the hour has come. All this was happening right in front of you, but you were so grossly intoxicated with power and authority that you completely missed noticing how you were gradually getting nearer to your fatal end.[1]

57. At the time the results of their misdeeds come before them, their excuses which will be a vain attempt to cover the absolute realities, will be of no avail. Nor will their begging for the restoration of Our bounties for them, be of any use. They committed excesses on people and then faced the results. (If during the period of respite they had corrected themselves and cleared the effects of their previous misdeeds with righteous deeds, things could have been different. When the results become apparent, the desire for correction does not help.)

58. Similarly, in this *Quran* We have very candidly propounded all kinds of parables (in many different ways); but whenever any Divine Law is presented to the people who have from beforehand decided not to accept your message, they are sure to say that this is all a pack of lies and deceit.

59. People who adopt such an attitude because of their prejudices, do not use their intellect and reason. Their hearts become sealed in such a manner that they are left with no capability of understanding the reality.

1. If the word "baath" is taken to mean "to become live after death", then these verses can be explained accordingly.

٦ ع ٩ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَّلَا يَسْتَخِفَّنَّكَ الَّذِيْنَ لَا يُوْقِنُوْنَ ۝٦٠ ع

60. So when you have to deal with such people, the only way out is to just ignore them and remain steadfast in your own programme. Also, have complete faith that since every promise of *Allah* is bound to come true, your call (to the Divine Laws) will eventually become successful. You should remain very careful lest any lapse or mistake from you gives an impression to opponents that you are not sure of your claims; that you have no will; and that therefore to make you shift from your stance and win you over, is not difficult.

سُوۡرَةُ لُقۡمٰنَ (۳۱)

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

الٓمٓ ﴿۱﴾ تِلۡكَ اٰيٰتُ الۡكِتٰبِ الۡحَكِيۡمِ ﴿۲﴾ هُدًى وَّرَحۡمَةً
لِّلۡمُحۡسِنِيۡنَ ﴿۳﴾ الَّذِيۡنَ يُقِيۡمُوۡنَ الصَّلٰوةَ وَيُؤۡتُوۡنَ الزَّكٰوةَ وَهُمۡ بِالۡاٰخِرَةِ هُمۡ يُوۡقِنُوۡنَ ﴿۴﴾ اُولٰٓئِكَ عَلٰى
هُدًى مِّنۡ رَّبِّهِمۡ وَاُولٰٓئِكَ هُمُ الۡمُفۡلِحُوۡنَ ﴿۵﴾

SURA LUQMAN : 31

1. *Allah* the All Knowing, All Wise says:

2. These Laws are from the code of life which is an embodiment of wisdom.

3. It contains, guidance towards a straight path for those who are desirous of spending their lives in a balanced and graceful manner; and presents means for the development of their human abilities.

4. These are the people who establish a system wherein everyone obeys the Divine Laws; and which provides sustenance to all the human beings. The only people who can establish such a system are those: who have implicit faith that there is life after this worldly life; who deserve to live that life; and who acquire the capability of progressing further through providing means of nourishment to others, as required by the Divine Laws (2:2-4).

5. They follow the right path as guided by their *Rabb*; and these are the very people who will attain a happy state and flourish (2:5).

وَمِنَ النَّاسِ مَنْ يَّشْتَرِيْ لَهْوَ الْحَدِيْثِ لِيُضِلَّ عَنْ سَبِيْلِ اللّٰهِ بِغَيْرِ عِلْمٍ ۖ وَّيَتَّخِذَهَا هُزُوًا ۭ اُولٰۗىِٕكَ لَهُمْ
عَذَابٌ مُّهِيْنٌ ۝۶ وَاِذَا تُتْلٰى عَلَيْهِ اٰيٰتُنَا وَلّٰى مُسْتَكْبِرًا كَاَنْ لَّمْ يَسْمَعْهَا كَاَنَّ فِيْٓ اُذُنَيْهِ وَقْرًا ۚ
فَبَشِّرْهُ بِعَذَابٍ اَلِيْمٍ ۝۷ اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ جَنّٰتُ النَّعِيْمِ ۝۸ خٰلِدِيْنَ فِيْهَا ۭ وَعْدَ
اللّٰهِ حَقًّا ۭ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝۹ خَلَقَ السَّمٰوٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَاَلْقٰى فِي الْاَرْضِ رَوَاسِيَ اَنْ
تَمِيْدَ بِكُمْ وَبَثَّ فِيْهَا مِنْ كُلِّ دَاۗبَّةٍ ۭ وَاَنْزَلْنَا مِنَ السَّمَاۗءِ مَاۗءً فَاَنْۢبَتْنَا فِيْهَا مِنْ كُلِّ زَوْجٍ كَرِيْمٍ ۝۱۰

6. On the other hand, there are people who do not have before them any higher objective in life; and they consider this worldly life and its temporary comforts as an end in itself. In this manner, without having any knowledge or wisdom they themselves go astray and also lead other people away from the right path. They ridicule the higher values of life and the path leading towards them. These are the people whose end will be a very humiliating chastisement.

7. Their condition is such that whenever the Divine Laws are presented to one of them he turns away in extreme arrogance, as if his ears are plugged and he has heard nothing. Caution them that such an attitude will bring them grievous chastisement.

8. On the contrary, those who are confident of the truthfulness of Our Laws and do righteous deeds to rectify human problems, shall have a life full of comfort, ease and joy, both here in this world as well as in the Hereafter,

9. This is the promise of *Allah*. It will appear forth to you as an absolute reality, because He alone is Almighty and His decisions are based on wisdom. Therefore no one can dare stop it being fulfilled, or retard His plans.

10. If you want to estimate His powers and the wisdom behind all His flawless planning, just have a look at the universe and observe how wonderfully He has placed huge celestial bodies in the outer space without any visible columns (by invisible gravitational pull). Furthermore, he has set huge mountains on earth, inspite of which it continues to rotate at its speed and you abide therein with comfort (16:15). Also, He has distributed various kinds of living creatures on earth; and He brings down rain from the clouds and grows all kinds of splendid things on it.

ع ۱۱ ۱۰ هٰذَا خَلۡقُ اللّٰهِ فَاَرُوۡنِیۡ مَاذَا خَلَقَ الَّذِیۡنَ مِنۡ دُوۡنِهٖ ؕ بَلِ الظّٰلِمُوۡنَ فِیۡ ضَلٰلٍ مُّبِیۡنٍ ﴿۱۱﴾ وَ لَقَدۡ اٰتَیۡنَا
لُقۡمٰنَ الۡحِکۡمَۃَ اَنِ اشۡکُرۡ لِلّٰهِ ؕ وَ مَنۡ یَّشۡکُرۡ فَاِنَّمَا یَشۡکُرُ لِنَفۡسِهٖ ۚ وَ مَنۡ کَفَرَ فَاِنَّ اللّٰهَ غَنِیٌّ حَمِیۡدٌ ﴿۱۲﴾
وقف النبی وَ اِذۡ قَالَ لُقۡمٰنُ لِابۡنِهٖ وَ هُوَ یَعِظُهٗ یٰبُنَیَّ لَا تُشۡرِکۡ بِاللّٰهِ ؕ اِنَّ الشِّرۡکَ لَظُلۡمٌ عَظِیۡمٌ ﴿۱۳﴾

11. Tell them, "This entire universe has been created by *Allah* the Almighty. If according to your fabricated claim someone else also has similar powers, then show me what have they created." The fact is that the people who do not keep such matters in their proper places, are most likely to commit blunders which do not need any evidence to disprove them. (If you keep the Creator and the creations in their respective places, then nothing will go wrong.)

12. We had provided Luqman with the illuminating wisdom to ponder over the universe in the light of the Divine Guidance, and thus draw correct conclusions. This was to enable him to be immensely appreciable for *Allah's* bounties. Appreciation means spending Almighty's bounties according to the Divine Laws; and the abilities of whoever does so will receive full development. The one who goes against the Divine Laws suffers himself, for it brings no harm to *Allah*. His Laws do not need any outside help to produce results. His system, with its in-built forces, continues producing such wonderful results that it begets involuntary appreciation from all discerning persons.

13. Luqman himself followed the Divine Laws and also advised his progeny to do so. He told his son, while explaining him the philosophy and wisdom behind these laws, "O my son. (The first and foremost principle over which the whole edifice of human thought exists, is that) Do not associate anyone with the powers and authority of *Allah*. You should obey and follow the rule of *Allah* alone. Remember that when you associate anyone else with *Allah*, it means that you bring *Allah* down from His high stature, and raise the status of all other non-divine powers. This is highly unjust." (Whatever powers to which man gives the status of god, are either natural phenomenon or other human beings. All natural phenomena have been subjugated to man; and all human beings are equal as human beings. Therefore, accepting the superiority of another human being or a natural phenomenon, is actually the degradation of human being himself. Son, you should never do that!)

وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَىٰ وَهْنٍ وَفِصَالُهُ فِي عَامَيْنِ أَنِ اشْكُرْ لِي وَ
لِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ ﴿١٤﴾ وَإِن جَاهَدَاكَ عَلَىٰ أَن تُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا النصف
وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوفًا ۖ وَاتَّبِعْ سَبِيلَ مَنْ أَنَابَ إِلَيَّ ۚ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُم بِمَا
كُنتُمْ تَعْمَلُونَ ﴿١٥﴾ يَا بُنَيَّ إِنَّهَا إِن تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُن فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ
أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ ۚ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾

14. (Going further, you should consider mutual human relations. Animals do a lot when taking care of their offspring; but when the offspring grow up they do not even recognize their parents. Such should not be the case in human life. Therefore) *Allah* has directed man regarding his parents. (They should be given loving care because) His mother bore him (in her womb) while she herself became weaker. Then she suckled and nourished him for a period of two years (2:233; 46:15). Whereas man's creation is dependent on Our Law, his nourishment is also no less due to parental care. So, he should be grateful to Us as well as to his parents. Although all this happens according to Our Laws (that is the embryo is formed and its growth are as per these Laws), those who contribute to the means of his growth must also be rewarded. This is the need of human society.

15. While emphasising kindness and love for parents, we also told human beings that should they try to force you to ascribe partners to Me, then do not obey them as such an attitude is based on ignorance. The fact is that there is none in the universe who can share any authority with God (29:8). You should have a very kind and affectionate relationship with them in worldly affairs, but follow the path of the one whose every step turns towards Me. Remember that you are answerable before the Almighty for every action of yours. Only He will tell you of the outcome your deeds have brought you to. (It is His Law of *Mukafat* which determines the results of your deeds.)

16. Then Luqman said to his son, "O my son! *Allah's* Law of *Mukafat* is so strong that even if any of your action is equal in size to a grain of mustard seed which is hidden in a rock anywhere in the heavens or on earth, it will be brought to light. Behold! That Law knows the minutest details of everything and is fully aware of everyone's actions."

يٰبُنَيَّ اَقِمِ الصَّلٰوةَ وَاْمُرْ بِالْمَعْرُوْفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلٰى مَاۤ اَصَابَكَ ؕ اِنَّ ذٰلِكَ مِنْ
عَزْمِ الْاُمُوْرِ ۚ ﴿۱۷﴾ وَلَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِی الْاَرْضِ مَرَحًا ؕ اِنَّ اللّٰهَ لَا یُحِبُّ كُلَّ
مُخْتَالٍ فَخُوْرٍ ۚ ﴿۱۸﴾ وَاقْصِدْ فِیْ مَشْیِكَ وَاغْضُضْ مِنْ صَوْتِكَ ؕ اِنَّ اَنْكَرَ الْاَصْوَاتِ لَصَوْتُ
۲ ع ۸ ۱۱ الْحَمِیْرِ ﴿۱۹﴾ اَلَمْ تَرَوْا اَنَّ اللّٰهَ سَخَّرَ لَكُمْ مَّا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ وَاَسْبَغَ عَلَیْكُمْ نِعَمَهٗ ظَاهِرَةً
وَّبَاطِنَةً ؕ وَمِنَ النَّاسِ مَنْ یُّجَادِلُ فِی اللّٰهِ بِغَیْرِ عِلْمٍ وَّلَا هُدًی وَّلَا كِتٰبٍ مُّنِیْرٍ ﴿۲۰﴾

17. Luqman also told him to establish the system of *Salat* and enjoin doing what is right according to the Divine Guidance (*Wahi*); to forbid what it considers opprobrious; and to always stay steadfast when facing difficulties and hardships during the enforcement of this system. Remember that showing firmness in purpose during hardships and adversities requires a lot of courage and resolution.

18. And do not treat people with contempt; and when dealing with them do not adopt an attitude that shows arrogance and insolence (17:37). Remember that *Allah* does not approve of the one who, out of self-conceit, acts in a boastful manner (53:23).

19. Be modest in your bearing and do not shout. Keep your voice low, as you know that the most repulsive and ugliest voice is that of a donkey, which sounds so harsh to listeners.

20. (These were the conclusions reached by *Luqman* after pondering over his inner world and the world beyond. O *Rasool*! Tell your addressees that the universe is also like an open book before you.) Don't you see how, to benefit you, *Allah* has made everything in the universe subservient to His Laws? The purpose is to provide in abundance, the means of nourishment for your development. These may be available either in a perceptible form; or in the form of hidden forces. (But your complete development is not possible with material things only. It also needs Divine Guidance, *Wahi*, which has been provided to you in the *Quran*, in a complete and final form.) But still there are people who argue (when asked to follow the *Wahi*; even as they continue taking full advantage of material things.) They do so without reflecting or using wisdom. Neither do they seek guidance which ensues from the deep study of the universal system, nor do they have any code based on Divine Revelation. (Theirs is the sheer blind following of their ancestors, on the basis of which they defy the guidance provided by *Wahi*.)

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا ۚ أَوَلَوْ كَانَ الشَّيْطَانُ
يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٢١﴾ وَمَن يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ
الْوُثْقَىٰ ۗ وَإِلَى اللَّهِ عَاقِبَةُ الْأُمُورِ ﴿٢٢﴾ وَمَن كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُ ۚ إِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُم بِمَا عَمِلُوا ۚ
إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٣﴾ نُمَتِّعُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ عَذَابٍ غَلِيظٍ ﴿٢٤﴾

21. Hence when they are asked to follow what *Allah* has revealed, they say "Nay, we shall only follow the path treaded by our forefathers", even if that path has been devised by *Shaitan* and leads them to the suffering which can burn everything to ashes.

22. (And remember! The straight path is not that which one should tread blindfolded, imitating his forefathers.) The right course is that on which one keeps his attitudes, ambitions and requirements subjected to the Divine Laws; and in this way leads a balanced and graceful life. Such a person has grasped the most trustworthy support which will never fail him (2:256), because everything in the universe happens according to the Divine Laws. (It is just not possible that anything would go wrong for a person who takes guidance from those laws.)

23. (This is the right path of life and whoever traverses it will certainly reach his destination.) You should not get upset or worried about the attitude of whoever rejects it (as it will only harm himself.) Everyone is answerable to Our Law of *Mukafat* and the results of their deeds are formulated according to that law. Thus on the Day of Disclosure (of the results) they will themselves realise the sort of deeds they had been doing. *Allah's* Law of *Mukafat* is fully aware, even of the secrets hidden in their hearts.

24. (It needs to be understood that there is a time gap between the actions and their resultant effects.) So let these people enjoy themselves during this short period of respite, for in the end We shall drive them towards the most unrelenting chastisement.

وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ ۚ قُلِ الْحَمْدُ لِلَّهِ ۚ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ٢٥
لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ٢٦ وَلَوْ أَنَّمَا فِي الْأَرْضِ مِن شَجَرَةٍ أَقْلَامٌ
وَالْبَحْرُ يَمُدُّهُ مِن بَعْدِهِ سَبْعَةُ أَبْحُرٍ مَّا نَفِدَتْ كَلِمَاتُ اللَّهِ ۗ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ٢٧ مَّا خَلْقُكُمْ وَلَا بَعْثُكُمْ إِلَّا
كَنَفْسٍ وَاحِدَةٍ ۗ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ٢٨

25. The situation is such that if you ask them about the creator of the heavens and the earth, they will surely answer, "It is *Allah*". However when you ask them, "If everything in the outer universe is functioning according to the Divine Laws, then why don't you introduce these laws in your own society?" They will not agree to this. Tell them, "Whether it is the outer universe or your own social set-up, the law which deserves all appreciation and praise is that of *Allah* alone." But most people do not use their intellect and reason and remain unaware of this fact (29:61).

26. (Tell them that) His Law is in force everywhere in the heavens and on earth. Everything in the universe is busy fulfilling the programme ordained by Him. (Thus if He commands you to also keep your system subjected to the control of His Laws, it is not because some of His programme has run into problems and He needs your help. This, in fact, is in your own interest.) He is All-Sufficient. Can you see how everything in the universe is living proof, expressing praise and appreciation of His *Nizam-e-Rabubiyyat*?

27. The limitlessness of the universe and the Divine Laws is such that even if all the trees on the earth become pens and the existing ocean's turn into ink, with many more added to them, they will not be sufficient to encompass all His Laws (18:109). Not only are these laws forceful enough to keep this huge universe in discipline and control, they are also logical and based on wisdom. They are not being applied blindly.

28. You can imagine how all-encompassing and limitless His Laws are. All men that have been created since the beginning of the process of mankind's creation, and their resurrection (after death), is to Him like (the creation and resurrection of) a single soul. (And it does not end there. He continues to be) All-Hearing, All-Seeing. (You see individuals separately, while He sees mankind in its entirety. You see parts, while He sees the whole.)

أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي إِلَىٰ أَجَلٍ
مُسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٩﴾ ذَٰلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ الْبَاطِلُ
وَأَنَّ اللَّهَ هُوَ الْعَلِيُّ الْكَبِيرُ ﴿٣٠﴾ أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ لِيُرِيَكُمْ مِنْ آيَاتِهِ إِنَّ فِي
ذَٰلِكَ لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ ﴿٣١﴾

29. Just as your limited vision sees individuals separately and not humanity at large, you see every event on its own and not as a single, indivisible whole. For instance, you see night as one unit and day as another; but you do not reflect on how *Allah's* Law (of rotation) merges the night into day and the day into night. (Thus day and night become one indivisible unit.) Like the rotation of day and night, He has also subjected the sun and the moon to His Laws, each running its course for a set term (13:2).
Similarly, His Law of *Mukafat* is always active and is fully aware of all what you do!

30. This is so because *Allah*, Himself, is the absolute reality. All that He has created is also based on reality; and is for producing positive and concrete results. Whatever you invoke besides Him, or consider sovereign and authoritative, is sheer falsehood. As a matter of fact the Divine Law is so sublime, exalted and supreme, that no other law can reach such heights!

31. Can you not see how boats (and large ships) sail through the seas, laden with bounties produced according to His Laws?
The functioning of Divine Laws can be similarly seen in every corner of the universe. However, only those who observe and study these things with steadfastness, can see it. Their untiring efforts can also certainly bear fruit in a like manner.

وَإِذَا غَشِيَهُم مَّوْجٌ كَالظُّلَلِ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ فَلَمَّا نَجَّاهُمْ إِلَى الْبَرِّ فَمِنْهُم مُّقْتَصِدٌ وَمَا
يَجْحَدُ بِآيَاتِنَا إِلَّا كُلُّ خَتَّارٍ كَفُورٍ ﴿٣٢﴾ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ وَاخْشَوْا يَوْمًا لَّا يَجْزِي وَالِدٌ عَن وَلَدِهِ
وَلَا مَوْلُودٌ هُوَ جَازٍ عَن وَالِدِهِ شَيْئًا إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ
الْغَرُورُ ﴿٣٣﴾

32. (On one side is this extraneous universe which keeps functioning strictly in accordance with the Divine Laws. It never happens that anything within it may change course of its own accord. If ever this was to happen, the system would not function even for a single day. On the other side is man, who never adheres to any one principle but keeps changing every moment. Take the example of a boat, which sails according to certain principles. However, the state of the people who travel in the boat is such that) If the furious waves engulf them from all sides, they start calling unto *Allah* in a very sincere and devotional manner, as if all their obedience is exclusively for Him alone; but the moment they are safely ashore, some of them stay moderate, while others openly reject His Laws. The only people who behave in this way are those who hesitate to do hard labour and want to live on deceit and craft. Therefore they want the Divine Law to remain hidden (because living an honest life according to the Divine Laws requires a lot of integrity and hard labour).

33. O mankind (never adopt such an attitude). You should always remain conscious of the Divine Laws and safeguard them. Dread the day when the result of your deeds will come before you. Such will be the plight on that day that neither the father will be of avail to the son, nor will the son be in a position to render any help to the father. Remember that the Divine Law of *Mukafat* is unalterable and as such do not let worldly gains delude you. All those people who want to waylay you will do their best in various ways. Beware of all their craft and tactics, lest they are successful in deluding you from *Allah's* ways!

(٣) (ع٤) (١٣) إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ ۖ وَمَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ غَدًا ۖ وَمَا
تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿٣٤﴾

34. It is *Allah* alone Who knows when the last hour will come (although the process of compiling results continues all the time). Consider the rain for instance. Although it pours down at a particular time, its process had actually started quite sometime before. Also, take the example of the birth of a child. While the birth takes place at a particular time, the child has earlier gone through various stages in the mother's womb; and all these stages are in *Allah's* knowledge.

(The knowledge of all these phenomena, such as rainfall or the fetus going through various stages, can be acquired by you. But *Allah* the Almighty knows so much more which is beyond your comprehension.) No one knows what is in store for him the next day, or where he will breathe his last; whereas *Allah* is All-Knowing, All-Aware. (Therefore, God knows when the Day of Decisions will be. You must believe that it will definitely come.)

سُوْرَةُ السَّجْدَةِ (٣٢)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الٓمّٓ ۝١ تَنْزِيْلُ الْكِتٰبِ لَا رَيْبَ فِيْهِ مِنْ رَّبِّ الْعٰلَمِيْنَ ۝٢
اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ۚ بَلْ هُوَ الْحَقُّ مِنْ رَّبِّكَ لِتُنْذِرَ قَوْمًا مَّآ اَتٰىهُمْ مِّنْ نَّذِيْرٍ مِّنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُوْنَ ۝٣
اَللّٰهُ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَا فِيْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ ۭ مَا لَكُمْ مِّنْ دُوْنِهٖ مِنْ وَّلِيٍّ
وَّلَا شَفِيْعٍ ۭ اَفَلَا تَتَذَكَّرُوْنَ ۝٤

SURA AS-SAJDA : 32

1. *Allah* the All-knowing, All-Wise says:

2. This is the Divine Code wherein there is no uncertainty, ambiguity or psychological perplexity. It has been revealed by the Almighty, Who provides nourishment to everything in the universe.

3. These people assert that he (the *Rasool*) has fabricated this *Quran*. In fact, this Book is the truth revealed from your *Rabb* guaranteeing positive and concrete results. (No human being can produce such a book.) The objective is that you should (first of all) warn the people who have never been warned before, about the destructive results of their misdeeds (28:46; 36:6), so that they may take the right course.

4. This guidance has come from *Allah*, Who has created the heavens and the earth and all that is in between (in the form that you see), in six aeons passing them through various stages. Also He has kept its central control in His own hands (7:54). Obviously when full control and authority over the universe is with Him, who else besides Him can protect you or intercede for you. Can you not visualize the reality on the basis of this evidence (that your life too should be governed by the Divine Laws)?

يُدَبِّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَعْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا
تَعُدُّونَ ۝٥ ذَٰلِكَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ ۝٦ الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ
خَلْقَ الْإِنْسَانِ مِنْ طِينٍ ۝٧ ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِنْ مَاءٍ مَهِينٍ ۝٨ ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ
رُوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَا تَشْكُرُونَ ۝٩

5. (What is meant by putting different things in the universe through various stages, should be understood clearly. His way of creation is that) When, according to His *Mashiyyat* He plans a scheme, He initiates it from the lowest level and then (with the cooperation or assistance of various physical elements; and by passing through various stages of an evolutionary process) it slowly and steadily develops to its destination as established by God (35:10). The duration of these evolutionary stages, according to your count, may be a thousand years (22:47); (and in some cases it may even be fifty thousand years (70:4).)

6. This process of creation and evolution is in force by the Almighty, Who is aware of the latent potentialities of everything and also knows the extent to which these have manifested themselves (and how much still remains). All this happens as per the Divine Law, which has the power to take everything to its destination, through proper development.

7. For this purpose He has maintained an excellent balance in the creation of everything; and one of His schemes is the creation of man. (After the scheme was established in His *Aalm-e-Amr*) man's creation was initiated from inorganic matter which before you, was lying lifeless in the form of clay.

8. (Then this inorganic matter became mixed with water ~ 37:11 ~ and the first life cell appeared. As this process continued through various stages of evolution and reached a point where, from the cohabitation of a male and a female, man's progeny started through procreation.)

9. Thereafter, God's Law creates proper balance in the unborn baby. (Up to this stage the process of creation is common between man and animal. However after this, human beings go through a different emergent and evolutionary process which is completely different from that of animals. That is) God infuses into man a spark of His Divine Energy (which is called 'human personality' and which gives him ability for discretion and choice).
And see! In this way He endows unto you the faculties of hearing and seeing (that is the means to acquire perceptual knowledge) as well as a mind. Yet only few people use these faculties properly.

وَقَالُوٓا أَءِذَا ضَلَلْنَا فِى ٱلْأَرْضِ أَءِنَّا لَفِى خَلْقٍ جَدِيدٍ ۚ بَلْ هُم بِلِقَآءِ رَبِّهِمْ كَٰفِرُونَ ﴿١٠﴾ قُلْ
يَتَوَفَّىٰكُم مَّلَكُ ٱلْمَوْتِ ٱلَّذِى وُكِّلَ بِكُمْ ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ ﴿١١﴾ وَلَوْ تَرَىٰٓ إِذِ ٱلْمُجْرِمُونَ نَاكِسُوا
رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَآ أَبْصَرْنَا وَسَمِعْنَا فَٱرْجِعْنَا نَعْمَلْ صَٰلِحًا إِنَّا مُوقِنُونَ ﴿١٢﴾ وَلَوْ شِئْنَا
لَءَاتَيْنَا كُلَّ نَفْسٍ هُدَىٰهَا وَلَٰكِنْ حَقَّ ٱلْقَوْلُ مِنِّى لَأَمْلَأَنَّ جَهَنَّمَ مِنَ ٱلْجِنَّةِ وَٱلنَّاسِ أَجْمَعِينَ ﴿١٣﴾

10. It is strange that the human beings We created out of lifeless inorganic matter, raise the objection, "How is it possible that after we are dead and lost in the dust, that we will again be restored to a new life?"
In fact the only people who raise these objections are those who do not want to face the Law of *Mukafat* and want to get away from being accountable for their deeds.

11. Tell them, "Our heavenly forces under whose control your physical system functions, are taking you gradually towards death; and a day will come when your physical machinery will stop functioning. But this will only destroy your body. Your human personality does not perish, for it goes beyond; and its future is determined by the deeds performed by you in this world.

12. If you think about it you will realize that all those whose deeds lead them to destruction, that is the guilty ones who are very arrogant and haughty in this world, will stand before Almighty with heads down in shame. They will say, "O our Sustainer! Now that we have seen everything with our own eyes and have heard with our own ears, we have full faith in Your Law of *Mukafat*. If You can just return us back to our previous life, You will see how earnestly we perform the righteous deeds. (23:99-100.)

13. But they are not aware that if it was Our desire to coerce them to the right path by showing them suffering and chastisement, then it was not at all difficult for Us. They would have been born to follow the right course by themselves. They would have had no capability of disobedience. However, this would have been against Our Law, which has provided human beings with the faculty of choice and discretion. We do not want to make them tread the right path by depriving them of their choice. There is no credit in going on the right path, if one is forced on to it.
We have shown both ways to human beings (76:3). One leads to suffering and the other to peace and it is left to him to choose the path he likes. People however, whether they are civilized or nomads, normally take the erroneous path and fall into the '*Jahannum*' of suffering and destruction. Thus Our Law of *Mukafat* confronts them as a reality.(7:179)

فَذُوقُوا بِمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا إِنَّا نَسِينَاكُمْ ۖ وَذُوقُوا عَذَابَ الْخُلْدِ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٤﴾ إِنَّمَا
يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ۩ ﴿١٥﴾ السجدة
تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٦﴾ فَلَا تَعْلَمُ
نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾ أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ
فَاسِقًا ۚ لَّا يَسْتَوُونَ ﴿١٨﴾ وقف غفران

14. They will be told, "Taste the result of your deeds. You were under the impression that the Law of *Mukafat* was simply being mentioned casually. As such you did not give any importance to the Day of Judgment and forgot it completely. Now you will have to taste this chastisement, which is the unavoidable result of your own misdeeds; and We will not protect you from it."

15. In spite of all the evidence, these people will not believe in the truthfulness of Our Law. The only people believing it are those who, whenever the message is conveyed to them, reflect over it (25:73); and then they bow before it in complete submission. Thereafter they work hard for the practical establishment of the Divine Order, so that when its pleasant and positive results appear, everyone can spontaneously proclaim, "Most certainly this is the system which deserves all the *Hamd*." They are under all circumstances continuously busy in this struggle and they do not pride themselves about it.

16. Such is the state of their perpetual struggle and involvement, that their bodies seldom touch beds for rest (as they remain concerned day and night). They invoke Divine Guidance at every stage in order to create a pleasant atmosphere in their society and to keep it safe from all dangers (lest any of their steps goes in a wrong direction). To achieve this objective, they keep everything We had provided them open for those who are in need. (In this way the Divine System takes on a practical form.)

17. The results of their efforts are evident in this very world; but no one can comprehend the great joy and the delightful things which are in store for them in the life Hereafter, as a reward for their deeds. That is beyond human imagination.

18. After reflecting over these facts, can you ever say that those who follow the right course ordained by *Allah* are equal to those who abandon it and go astray?

أَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ جَنَّاتُ الْمَأْوَىٰ نُزُلًا بِمَا كَانُوا يَعْمَلُونَ ﴿١٩﴾ وَأَمَّا الَّذِينَ فَسَقُوا
فَمَأْوَاهُمُ النَّارُ ۖ كُلَّمَا أَرَادُوا أَن يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ النَّارِ الَّذِي كُنتُم بِهِ
تُكَذِّبُونَ ﴿٢٠﴾ وَلَنُذِيقَنَّهُم مِّنَ الْعَذَابِ الْأَدْنَىٰ دُونَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾ وَمَنْ أَظْلَمُ
٢ ع ١١ ١٥ مِمَّن ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا ۚ إِنَّا مِنَ الْمُجْرِمِينَ مُنتَقِمُونَ ﴿٢٢﴾ وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا
تَكُن فِي مِرْيَةٍ مِّن لِّقَائِهِ ۖ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَائِيلَ ﴿٢٣﴾ وَجَعَلْنَا مِنْهُمْ أَئِمَّةً يَهْدُونَ بِأَمْرِنَا لَمَّا
صَبَرُوا ۖ وَكَانُوا بِآيَاتِنَا يُوقِنُونَ ﴿٢٤﴾

---

19. The abode of those who follow the right course, that is those who believe in the truthfulness of Our Laws and do righteous deeds, will be '*Jannat* of blissful delights'. Therein they will be welcomed and respected like dignified guests.

20. However, the abode of those who go on the wrong path and disobey, will be the '*Jahannum* of grievous chastisement'. They will try their best to get out of it in anyway they can, but whenever they will try to escape they will be driven back into it and be told, "Taste the torment of the suffering you used to deny."

21. But before We inflict on them such a destructive punishment, We will punish them to a lesser degree, hoping that they will learn a lesson from it and turn to the right course. (But if they do not do so and continue with their transgression, then will come the ultimate destruction from which there will be no escape.)

22. Just think for yourself about who else would be a greater *Zalim* than the one who, when the Divine Law is presented to him, turns away? Our Law of *Mukafat* will most certainly inflict punishment on the ones guilty of misdeeds.

23. Earlier We had also bestowed a similar code of life unto Moses, in the light of which the *Bani-Israel* were supposed to tread the right path. However, some of them rebelled against it, and so they were punished. You should have no doubt in your mind that even now you too will be similarly punished.

24. On the other hand, there were people among them who had the full conviction in the truthfulness of Our Laws: They diligently followed them and were steadfast. The result was that We bestowed on them the leadership over other nations, which they rightly guided according to Our Laws.

إِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ۝٢٥ أَوَلَمْ يَهْدِ لَهُمْ كَمْ أَهْلَكْنَا مِنْ
قَبْلِهِمْ مِنَ الْقُرُونِ يَمْشُونَ فِي مَسٰكِنِهِمْ ۚ إِنَّ فِي ذٰلِكَ لَءَايٰتٍ ۖ أَفَلَا يَسْمَعُونَ ۝٢٦ أَوَلَمْ يَرَوْا أَنَّا
نَسُوقُ الْمَاءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِۦ زَرْعًا تَأْكُلُ مِنْهُ أَنْعٰمُهُمْ وَأَنفُسُهُمْ ۖ أَفَلَا يُبْصِرُونَ ۝٢٧ الثلثة
وَيَقُولُونَ مَتَىٰ هٰذَا الْفَتْحُ إِنْ كُنْتُمْ صٰدِقِينَ ۝٢٨

---

25. However as time passed, they started creating controversies in the Divine Laws (and as such they lost their leadership over the nations and were subjected to humiliation and disgrace). The decision regarding their differences will be taken on the Day of Resurrection (since they themselves have passed away. However for the people who followed them, the decision about the matters they differed on will be taken as per the judgement prescribed in the Quran, which will soon take place).

26. (After all the reasons and the evidence that have been presented, and the historical facts that have been referred to) The reality should have become quite clear to them that We have destroyed many earlier nations (because of their erroneous ways. These nations were not living far away and) The people of these nations walk about the ruins of their dwellings. If only they would take cognizance of these facts which give clear evidence regarding the truthfulness of Our Laws. Will they not, even after this, listen to right advice?

27. (By seeing these ruins, they can easily understand what happens if one follows the wrong path. However, if they want to understand what happens if they follow the correct path of *Nizam-e-Rabubiyat*, they can see how) We drive rainwater on to the dry land which is fallow (and how if the land has the potential for growth) it produces crops and other herbage which they and their cattle eat (20:54). Can they not draw even a simple lesson from this (that a society which is formed according to the Divine Laws is capable of producing very pleasant and wonderful results)?

28. (But they would not take these things seriously because they did not have faith in Our Law of *Mukafat*. If it is for this reason that) They keep on asking that if you are truthful about whatever you say (and keep on scaring us), then tell us when the hour of Final Decision will come.

٣ ع ٨ ١٦ قُلْ يَوْمَ الْفَتْحِ لَا يَنفَعُ الَّذِينَ كَفَرُوا إِيمَانُهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٢٩﴾ فَأَعْرِضْ عَنْهُمْ وَانتَظِرْ إِنَّهُم
مُّنتَظِرُونَ ﴿٣٠﴾ ع

29. (Ask them the reason for their haste about the Hour of Decision: because when it comes) Even if they declare *Eiman* at the time they face the Hour of Decision, neither will their declaration be of any use to them, nor will any respite be given to them.

30. (Nevertheless, whatever We wanted to tell them and warn them about, has been conveyed to them.) Now ignore them and devote yourself to the fulfillment of your programme and wait for its results. Let them also wait for the results of their deeds. (The decisive revolution will itself pronounce the judgment on who was on the right path.)

سُوْرَةُ الْاَحْزَاب (۳۳)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰۤاَيُّهَا النَّبِيُّ اتَّقِ اللّٰهَ وَلَا تُطِعِ الْكٰفِرِيْنَ وَالْمُنٰفِقِيْنَ ؕ اِنَّ
اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ۙ﴿۱﴾ وَّاتَّبِعْ مَا يُوْحٰۤى اِلَيْكَ مِنْ رَّبِّكَ ؕ اِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ۙ﴿۲﴾ وَّتَوَكَّلْ
عَلَى اللّٰهِ ؕ وَكَفٰى بِاللّٰهِ وَكِيْلًا ﴿۳﴾

SURA AL-AHZAB : 33

1. O Our *Nabi*! You should remain fully conscious of the Divine Laws and and guard them. (Just for the sake of compromise) Do not give in to those who openly deny this Law; or to those who accept it outwardly and not from the depth of their hearts. Most certainly Our Law of *Mukafat* knows everything, and all Our plans are based on wisdom.

2. And continue following the *Wahi* which is revealed to you from your *Rabb*. (Also keep reminding your followers about it and tell them that) *Allah* knows fully well all that you do.

3. You should have complete trust on the firmness of Our Laws. These Laws will never let you down and they are enough to guard you in every way.

مَا جَعَلَ اللّٰهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِيْ جَوْفِهٖ ۚ وَمَا جَعَلَ اَزْوَاجَكُمُ الّٰٓـِٔيْ تُظٰهِرُوْنَ مِنْهُنَّ اُمَّهٰتِكُمْ ۚ
وَمَا جَعَلَ اَدْعِيَآءَكُمْ اَبْنَآءَكُمْ ؕ ذٰلِكُمْ قَوْلُكُمْ بِاَفْوَاهِكُمْ ؕ وَاللّٰهُ يَقُوْلُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيْلَ ﴿۴﴾
اُدْعُوْهُمْ لِاٰبَآئِهِمْ هُوَ اَقْسَطُ عِنْدَ اللّٰهِ ۚ فَاِنْ لَّمْ تَعْلَمُوْٓا اٰبَآءَهُمْ فَاِخْوَانُكُمْ فِي الدِّيْنِ وَمَوَالِيْكُمْ ؕ وَلَيْسَ
عَلَيْكُمْ جُنَاحٌ فِيْمَآ اَخْطَاْتُمْ بِهٖ ۙ وَلٰكِنْ مَّا تَعَمَّدَتْ قُلُوْبُكُمْ ؕ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿۵﴾

4. (The *Munafqeen* continue spreading various rumours in order to create chaos and disorder in the society, but you should not become disturbed by these. Always keep in mind that in the social dealings, only that act which is committed with full intention is cognizable. However, if an action takes place inadvertently; or under emotional stress; or if you say something in anger; then in all such cases these would not be taken as decisive words from you, even though they would be improper. This is because) Man is provided only with one heart (mind) and not two. (As such it is therefore not possible that he takes two decisions at the same time from his heart; one from one heart which he conceals and the other from the second one, the latter being the decision that comes out on his lips. Therefore, if by mistake or by chance there is non-uniformity between the heart and the pronouncement, the judgement will be based on to that which was said with full intention. For instance) If someone, out of sheer anger calls his wife his 'mother'; she does not actually become his mother (2:226; 58:2-4). Likewise if someone, out of love, calls any child his 'son', it does not mean that the child actually becomes his son. These are just your casual statements which cannot be taken as final (decisive) words. *Allah's* Law speaks the firm truth and is not subject to your social or customary proverbs. Therefore only His Law guides you to the right path.

5. It would still be better if those whom out of affection, you refer to as your sons, are called with reference to their fathers. This is the better way according to *Allah's* Laws. However, if you do not know the names of their fathers (like when you find a lost child and do not know whose it is) then such children are your brothers in *Deen* and your friends. (As mentioned afore) anything that is said inadvertently, like if you have earlier pronounced someone as a son, no cognizance would be taken of that. Cognizance is, however, taken of all actions which are undertaken intentionally and with full consciousness. Remember! Adequate provisions have been made in the Divine Laws for not taking action on inadvertent matters, so that such things would not hinder your process of development.

النَّبِيُّ أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي
كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَن تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُم مَّعْرُوفًا كَانَ ذَٰلِكَ فِي
الْكِتَابِ مَسْطُورًا ۝٦ وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِن نُّوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَى
ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا ۝٧ لِّيَسْأَلَ الصَّادِقِينَ عَن صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا
١ ع ٨ ١٧ أَلِيمًا ۝٨

6. In your society, the strongest ties amongst you are those based on your common association with *Deen*. Yet inspite of this, blood relations too have their place. Take for instance the position of *Allah's Nabi*. He has a higher claim on *Momineen* than they have on their own selves (because they have handed over their lives and property to him for the sake of *Allah* ~ 9:111; 48:10). And the wives of *Rasool* are like mothers for the members of this *Ummah* (and their marriage to any one of them is not permissible ~ 33:53). However in respect of all the rights of your close relatives, as described in the Divine Law (such as inheritance), your own relatives have a higher claims than that of other *Momineen* and *Muhajreen*. Nonetheless, if you want to make any special provisions for your other close friends; such special provisions have been included in the *Quran*, the Book of *Allah*. (For example there is the provision for a 'will', whereby it is permitted to give anything to anyone one desires ~ 2:180; 4:11;4:33)

7. (This special relationship of the *Nabi* with the members of his *Ummah*, is absolutely necessary in order to achieve the supreme objective for which he has been sent and for which a covenant has been taken.)

Such a special pledge was taken from all the previous *Ambia* including *Noah*, *Abraham*, *Moses* and *Jesus* son of *Mary*. A similar pledge is being taken from you and the same obligations have been prescribed for you. These obligations are extremely important and this is a very solemn pledge (3:80).

8. (The details of such obligations are lengthy, but in brief the objective is that) People who want to spend their lives to uphold truth and justice should utilize this true spirit of theirs in a positive manner. And for the misdeeds of those who deny the truth and take on a rebellious course, a very grievous suffering should be inflicted on them. (In other words, the duty of those *Ambia* was to establish an order, wherein the results of right or wrong ways of life should appear forthwith.)

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ
تَرَوْهَا ۚ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٩﴾ إِذْ جَاءُوكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ
الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَتَظُنُّونَ بِاللَّهِ الظُّنُونَا ﴿١٠﴾ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا
شَدِيدًا ﴿١١﴾ وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴿١٢﴾ وَإِذْ قَالَتْ
طَائِفَةٌ مِنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ فَارْجِعُوا ۚ وَيَسْتَأْذِنُ فَرِيقٌ مِنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ
وَمَا هِيَ بِعَوْرَةٍ ۖ إِنْ يُرِيدُونَ إِلَّا فِرَارًا ﴿١٣﴾

9. O *Jamaat-ul-Momineen*, to achieve this purpose you have to go to war at times. As in your case, you had to go to war several times. One such war was the battle of *Ahzab*, in respect of which you should keep in mind the blessings of *Allah*. When the enemy forces came down upon you, We let loose stormy winds against them. These winds in fact were the heavenly forces which could not be seen;(8:9-11;9:40) and *Allah* was fully watchful of everything you were doing.

10. When enemy forces stormed upon you from all directions, it was such a difficult time that your eyes were stupefied with horror and your hearts thumped with fear, as if they would jump on to your throats. And those (amongst you) who were weak started developing doubts about *Allah's* promise. (2:214; 3:141; 9:16; 29:2.)

11. At that hour of staggering calamity, the true inner courage of the *Momineen* was revealed. Everyone witnessed the courage and fortitude with which they stood and fought under such adverse circumstances.

12. On the contrary, the *Munafiqeen* and those who were deceptive, started spreading rumors that all the promises which *Allah* and His *Rasool* had made them, were nothing but delusions.

13. One of the groups went to the extent of saying, 'O people of Madina, as you cannot hold the ground and withstand the attack of the enemy, it would be better to go back immediately. One of the groups even asked the *Nabi* to excuse them, on the plea that their houses were not secure, even though they really were quite safe. Actually, using this excuse they wanted to run away from the battlefield.

وَلَوْ دُخِلَتْ عَلَيْهِم مِّنْ أَقْطَارِهَا ثُمَّ سُئِلُوا الْفِتْنَةَ لَآتَوْهَا وَمَا تَلَبَّثُوا بِهَا إِلَّا يَسِيرًا ﴿١٤﴾ وَلَقَدْ كَانُوا عَاهَدُوا
اللَّهَ مِن قَبْلُ لَا يُوَلُّونَ الْأَدْبَارَ ۚ وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا ﴿١٥﴾ قُل لَّن يَنفَعَكُمُ الْفِرَارُ إِن فَرَرْتُم مِّنَ
الْمَوْتِ أَوِ الْقَتْلِ وَإِذًا لَّا تُمَتَّعُونَ إِلَّا قَلِيلًا ﴿١٦﴾ قُلْ مَن ذَا الَّذِي يَعْصِمُكُم مِّنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا
أَوْ أَرَادَ بِكُمْ رَحْمَةً ۚ وَلَا يَجِدُونَ لَهُم مِّن دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٧﴾ قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ
مِنكُمْ وَالْقَائِلِينَ لِإِخْوَانِهِمْ هَلُمَّ إِلَيْنَا ۖ وَلَا يَأْتُونَ الْبَأْسَ إِلَّا قَلِيلًا ﴿١٨﴾

14. Such was the condition of these people that if the enemy had entered the city from all sides and asked them to rise in revolt against the Muslims, they would have readily done so, without any hesitation. (Therefore their claim that their homes were not secure and that is why they wanted to go, was just an excuse.)

15. This was the state of mind of the people who had earlier vowed before *Allah* that they would never turn their backs. As such, it was incumbent upon them to fulfill that vow.

16. We told Our *Rasool* to explain to them, "Running away from the battlefield like this, to avoid death or being killed, will be of no use to you. You may be able to enjoy the good things in life only for a short while." (You are not going to live forever. Furthermore, after breaking your promise and showing disloyalty to your party, your remaining life cannot be spent with ease and grace.)

17. We also asked Our *Rasool* to tell them, "Those of you who are treacherous with the Divine System should keep in mind that if and when the system wants to punish you for your action, no one can protect you. Similarly rest assured that no one can snatch away from you the pleasant things in life which you will get by remaining loyal to this system. Remember! If you are cut off from it, you will not find anyone who could help you or even be your friend."

18. We also asked him to tell them, "*Allah* fully well knows all those who are trying to stop others from going to the battlefield; and persuading their brethren to stay back in peace so as not to put themselves in 'unnecessary' trouble." These are the people who seldom come to the battlefield (and they stop others from doing so).

أَشِحَّةً عَلَيْكُمْ ۚ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْشَىٰ عَلَيْهِ مِنَ الْمَوْتِ ۚ
فَإِذَا ذَهَبَ الْخَوْفُ سَلَقُوكُم بِأَلْسِنَةٍ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ ۚ أُولَٰئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ ۚ
وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٩﴾ يَحْسَبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا ۖ وَإِن يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُم بَادُونَ فِي
٣ ع ١٢ ١٨ الْأَعْرَابِ يَسْأَلُونَ عَنْ أَنبَائِكُمْ ۖ وَلَوْ كَانُوا فِيكُم مَّا قَاتَلُوا إِلَّا قَلِيلًا ﴿٢٠﴾ لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ
أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

19. In other words, they are covetous in dealing with you. You must have witnessed that whenever they come to the battlefield and any danger threatens them, they look at you with their eyes rolling in terror, like those of a man in the swoon of death. However, as soon as the danger passes away and you are victorious, they try to highlight their own deeds and speak volumes about themselves (as if while others were about to flee the battlefield they were the only people who crushed the enemy). The motive behind all this is that when the booty is being distributed, they expect to be given preference over others. Such people can never be trustworthy and their hypocritical deeds have no weight in the Divine Scale. All their effort goes waste; and all this is very easy for (*Allah's* Law).

20. They talk a lot with false pride, whereas in actual fact they are in a miserable state of fear. So much so that although the enemy forces have been defeated, they remain fearful that the enemy are still around them and are rearranging themselves for another attack. If the forces return, these hypocrites contend that they would have preferred to be in the desert, somewhere far away among the Bedouins. They only wait to hear the news (whether you have attained victory or have been defeated). Even if they had stayed with you, very few of them would have taken part in the battle.

21. (This was the scenario at the battle of *Ahzab*, at which time the afflictions and hardships were at their peak. The enemies were a source of external threat and the hypocrites were creating a problem on the internal front. Under such circumstances even the strongest would be destabilized. However, the *Rasool* stood firm and steadfast like a beacon of light; and he never wavered.) This firmness was a noble example par excellence and a great source of strength and peace of mind (and remains so even today) for all those who have unwavering faith in the universality of the Divine Laws; look forward with hope to a bright and prosperous future; and always keep in view the Divine Laws (60:4).

وَلَمَّا رَأَ الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَٰذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ ۚ وَمَا زَادَهُمْ إِلَّا
إِيمَانًا وَتَسْلِيمًا ﴿٢٢﴾ مِّنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ ۖ فَمِنْهُم مَّن قَضَىٰ نَحْبَهُ وَمِنْهُم
مَّن يَنتَظِرُ ۖ وَمَا بَدَّلُوا تَبْدِيلًا ﴿٢٣﴾ لِّيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِن شَاءَ
أَوْ يَتُوبَ عَلَيْهِمْ ۚ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ﴿٢٤﴾ وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا ۚ
وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ ۚ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا ﴿٢٥﴾

22. Consequently when the *Momineen* saw the mighty forces of the enemy they (did not panic, but instead) exclaimed, "The time for the fulfillment of the promise that *Allah* and His *Rasool* (the Divine System) have made to us, has come. Now everyone will see how it comes true in reality." These forces (unlike the panic it had created amongst the *Munafiqeen*) strengthened their *Eiman* and added to their sense of loyalty.(3:172-74;24:55)

23. These are the brave *Momineen*, who have always been true to what they had vowed before their *Allah* (9:111). Some of them had already fulfilled their vow by laying down their lives; and others are eagerly waiting for their turn and opportunity to fulfill it by personal sacrifice. These are the sincerest people who never change their resolve.

24. Similarly (as has been mentioned above in 33:8), the truthfulness of the honest becomes helpful in the establishment and strengthening of the Divine Order. *Allah's* Law of *Mukafat* will bring to them the fullest results of their constructive and righteous deeds; and punish the *Munafiqeen* (for their misdeeds). However if they regret their past deeds, and sincerely promise to reform themselves, then they can be forgiven. This is so because the Divine Laws have the provision therein for extending protection from punishment and giving the means of nourishment.

25. In this manner *Allah* Almighty (at the hands of *Momineen*) defeated the mighty enemy forces, which turned back with fury and anger suppressed in their hearts. They did not gain anything from this attack. In fact the outcome of the battle proved the helpfulness of *Allah's* Law for the *Momineen*; and they witnessed with their own eyes how all-mighty and all-powerful are His Law.

وَاَنْزَلَ الَّذِيْنَ ظَاهَرُوْهُمْ مِّنْ اَهْلِ الْكِتٰبِ مِنْ صَيَاصِيْهِمْ وَقَذَفَ فِيْ قُلُوْبِهِمُ الرُّعْبَ فَرِيْقًا تَقْتُلُوْنَ وَ
تَاْسِرُوْنَ فَرِيْقًا ﴿٢٦﴾ وَاَوْرَثَكُمْ اَرْضَهُمْ وَدِيَارَهُمْ وَاَمْوَالَهُمْ وَاَرْضًا لَّمْ تَطَـُٔوْهَا ۚ وَكَانَ اللّٰهُ عَلٰى كُلِّ
(٣ ع ١٩) شَيْءٍ قَدِيْرًا ﴿٢٧﴾ يٰۤاَيُّهَا النَّبِيُّ قُلْ لِّاَزْوَاجِكَ اِنْ كُنْتُنَّ تُرِدْنَ الْحَيٰوةَ الدُّنْيَا وَزِيْنَتَهَا فَتَعَالَيْنَ اُمَتِّعْكُنَّ
وَاُسَرِّحْكُنَّ سَرَاحًا جَمِيْلًا ﴿٢٨﴾

26. And the *Ahl-ul-Kitab* (the Jews of *Madina* who were followers of earlier revelations), who (contrary to their pact) had helped the enemy, were thrown out of their strongholds. Furthermore, so much awe and fear of your strength was cast into their hearts that they stood before you like a herd of sheep. You killed some of them (in the battlefield) and you made the others captives.

27. Like this He made you the heirs of their lands, houses and wealth. Similarly He will give you possession of lands over which you have not yet set your feet. Everything occurs in accordance with Divine Laws and in line with the measures and scales set by Him. (All promises made by the Almighty do come true ~ 24:55.)

28. (Waging wars or conquering territories are the means to remove obstacles on the way to establishing the Divine Order, which is not an end in itself. The objective of the Divine Order is to reform and improve society by proper training and education, to enable the people to establish a system based on equity and justice. In this regard the duties and responsibilities of womenfolk are not less than those of men. Therefore O *Rasool*, whereas you have conveyed so many directions to men, the details of which have been mentioned afore, you will also have to appropriately train and educate the women. The beginning should be right from your house, where they have to set an example for other females.)

O *Rasool*! Make it clear to your wives, "(If you desire my companionship, then the one and only aim of your life should be to help me accomplish the mission which I have undertaken. But) If you desire to live a life of worldly comfort and glamour, then our mutual companionship cannot last." (Actually, real companionship means the complete understanding for the sake of a common objective. If the very objective is not shared, then how can the companionship last. These women had come to your household during the emergent circumstances created by the wars. At that time the primary objective was to provide them safety and shelter. Now that the circumstances have changed, they should have the choice to rethink their earlier decision. So you should tell them: You are not compelled to stay with me. On the contrary you have the choice to leave. In case you decide to leave) "I will provide you all the necessary things and bid you farewell most gracefully." (33:51.) (Don't ever think that since a state has been acquired your lifestyle will become luxurious. In fact the reality is different. The responsibilities which have come along with my companionship demand that the standard of this house to be kept to a minimum. Accordingly my housemates and I have to live like ordinary people.)

وَإِنْ كُنْتُنَّ تُرِدْنَ اللّٰهَ وَرَسُولَهُ وَالدَّارَ الْاٰخِرَةَ فَإِنَّ اللّٰهَ أَعَدَّ لِلْمُحْسِنٰتِ مِنْكُنَّ أَجْرًا عَظِيمًا ۲۹ يٰنِسَآءَ
النَّبِيِّ مَنْ يَّأْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ يُّضٰعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ ۚ وَكَانَ ذٰلِكَ عَلَى اللّٰهِ يَسِيرًا ۳۰

29. But if you want to devote your lives to the Divine System and prefer the comfort and joy of the life that is to come, instead of present luxuries, then for those amongst you who adopt this style of life voluntarily and gracefully, *Allah's* Law of *Mukafat* will bestow a mighty reward on them.

30. O, wives of the *Nabi*! Keep in mind one more thing. Since you have to become models for others you have to be extremely careful. (For example) If any one of you is found guilty of manifestly immoral conduct, you will be given double the punishment (than that given to others) and under the Divine Laws the enforcement of this law is not at all difficult.

وَمَنْ يَّقْنُتْ (۲۲)

۲۲ الجزء وَمَن يَقْنُتْ مِنكُنَّ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُّؤْتِهَا
أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٣١﴾ يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ
فَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا ﴿٣٢﴾ وَقَرْنَ فِي بُيُوتِكُنَّ
وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَىٰ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَ
رَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

PARA : 22

31. (Likewise) Whoever shows complete obedience to *Allah* and His *Rasool* (the Divine System) and does righteous deeds, shall be rewarded twice over and shall be nobly provided, with full dignity and honour.

32. O wives of the *Nabi*, because you are not like any other women (whose conduct influences only their own persons; unlike the influence of your character which effects the whole society), you have to be very careful and cautious. (For example) While speaking (to the non-*Mehram*) do not be soft in speech, lest he whose heart is evil develops wrong desires. Speak in an honourable manner.

33. And stay in your houses with dignity and grace. You should not misbehave. (And when you go out) Do not display yourself with ornaments like the women used to do in their ignorance (before the revelation of *Quran*); and never do anything which could (directly or otherwise) stir emotional feelings (of the males ~ 24:31-60). You should remain steadfast with the *Nizam-us-Salat* and make provisions for the development of human potentialities through education and training. For this purpose you should observe complete obedience to *Allah* and His *Rasool* (the Divine Order). *Allah* Almighty wishes that the *Nabi's* household becomes a model for society. Thus He wants to cleanse you of all that might be loathsome and hinder the development of your persons. Therefore, O members of the household (of the *Rasool*), be excellent models of purity and grace for others.

وَاذْكُرْنَ مَا يُتْلَىٰ فِي بُيُوتِكُنَّ مِنْ آيَاتِ اللَّهِ وَالْحِكْمَةِ ۚ إِنَّ اللَّهَ كَانَ لَطِيفًا خَبِيرًا ﴿٣٤﴾ إِنَّ الْمُسْلِمِينَ
وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ
وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ فُرُوجَهُمْ
وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيرًا وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُمْ مَغْفِرَةً وَأَجْرًا عَظِيمًا ﴿٣٥﴾

34. This will only be possible if you always bear *Allah's* directives and the wisdom behind them in mind (as mentioned in the *Quran* which is recited in your houses). (You should do nothing, however, which goes against these directives or negates the very purpose thereof.) *Allah* is All-Perceiving and is well aware (about everything), even to the minutest details.

35. (O *Rasool*! The education and upbringing of your household is all the more important, because they have to serve as models for other women. Remember that society consists of both men and women, who have to go through life hand in hand. If one of them lags behind, it is bound to hamper the progress of the other. It should be well understood that there is no difference in the potentialities of men and women; except certain biological differences which have been retained for the posterity of the human race.) Therefore, in an Islamic Society, both men and women should have the following qualities:

1) They should totally submit to the Divine Laws;
2) This obedience should not be mechanical, but must arise from the very depth of their hearts. They should thus exhibit complete conviction in them;
3) They should utilize their developed potentialities according to the Divine Laws;
4) They are true to the covenant (9:111) which they have made with *Allah*;
5) They remain steadfast when facing adversities, troubles or difficulties;
6) They are always prompt in rendering service to others (like the fruit-laden branch of an easily accessible tree);
7) They are ever ready to sacrifice all their assets for the sake of the Divine Order;
8) They abstain themselves from all that the Divine Laws prohibit them to do and they bear in mind the restrictions imposed by these Laws;
9) They guard their chastity fully;
10) In short, throughout their lives, at each and every step, they act upon the Divine Laws.

These are the people to whom *Allah's* Law of *Mukafat* shall provide full protection against all types of doom. They will get great reward for all their efforts and deeds. (In this regard there is no difference between men and women ~ 3:194; 4:124.)

وَمَا كَانَ لِمُؤْمِنٍ وَّلَا مُؤْمِنَةٍ اِذَا قَضَى اللّٰهُ وَرَسُوْلُهٗٓ اَمْرًا اَنْ يَّكُوْنَ لَهُمُ الْخِيَرَةُ مِنْ اَمْرِهِمْ ؕ وَمَنْ
يَّعْصِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ ضَلَّ ضَلٰلًا مُّبِيْنًا ﴿۳۶﴾ وَاِذْ تَقُوْلُ لِلَّذِيْٓ اَنْعَمَ اللّٰهُ عَلَيْهِ وَاَنْعَمْتَ عَلَيْهِ
اَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللّٰهَ وَتُخْفِيْ فِيْ نَفْسِكَ مَا اللّٰهُ مُبْدِيْهِ وَتَخْشَى النَّاسَ ۚ وَاللّٰهُ اَحَقُّ اَنْ
تَخْشٰىهُ ؕ فَلَمَّا قَضٰى زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنٰكَهَا لِكَيْ لَا يَكُوْنَ عَلَى الْمُؤْمِنِيْنَ حَرَجٌ فِيْٓ اَزْوَاجِ
اَدْعِيَآئِهِمْ اِذَا قَضَوْا مِنْهُنَّ وَطَرًا ؕ وَكَانَ اَمْرُ اللّٰهِ مَفْعُوْلًا ﴿۳۷﴾

---

36. (O *Rasool*, also tell them that) Whenever *Allah* and His *Rasool* (the Divine System) have decreed a matter, then none of the *Momineen* men or women has any option (4:65) but to obey willingly. Whoever disobeys has indeed completely strayed in a plain error.

37 (It should be well understood that, although the decisions are pronounced by the *Rasool*, in reality the obedience is that of the Divine System. However this does not mean disobedience to the *Rasool* ~ 3:78 ~ as you have the right to differ or disagree with the personal suggestions of the *Rasool* or his advice. This in no way would mean the disobedience to *Allah* and His *Rasool*. In this connection the episode of *Zaid* sets forth an explicit example.)

He (*Zaid*) was a person upon whom Allah had conferred grace; and (O *Rasool*) you too had extended personal favours. It was to him that you were advising, "Keep your wife in wedlock and in this way maintain a relationship which has been established according to the Divine Law. (Tolerate any petty differences you may have; and if there is something serious, then speak about it openly as hiding it will be of no use.) If you hide it in your heart, it will have to be explained later (at the time of divorce) as per the requirements of Divine Law. Do not have fears about people (as to what they would say) for you have to only fear *Allah* (ensuring that His Laws are not violated)."

Zaid did not accept your advice and after he divorced his wife, you married her according to the Divine Law. Earlier we had revealed clear verses that an adopted son does not become a real one (33:4). Marrying the wife of a real son is not permitted (4:23). However there is no blame in marrying the divorced wife of an adopted son; and therefore this action of the *Rasool* was in accordance with the Divine Laws.

(This episode clearly brings out two issues. Firstly, only the decisions of the *Rasool* which are binding are those which he makes in his capacity as *Allah's Rasool*. As such, one can differ with his personal advice. Secondly, adopted sons do not become real sons.)

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ اللَّهُ لَهُ سُنَّةَ اللَّهِ فِي الَّذِينَ خَلَوْا مِن قَبْلُ وَكَانَ أَمْرُ اللَّهِ
قَدَرًا مَّقْدُورًا ﴿٣٨﴾ الَّذِينَ يُبَلِّغُونَ رِسَالَاتِ اللَّهِ وَيَخْشَوْنَهُ وَلَا يَخْشَوْنَ أَحَدًا إِلَّا اللَّهَ وَكَفَىٰ بِاللَّهِ
حَسِيبًا ﴿٣٩﴾ مَّا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ
٥ ع ٢ عَلِيمًا ﴿٤٠﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾

38. There is no blame if *Allah's Nabi* does something which is permitted according to the Divine Law. This however has not been promulgated specially for the *Rasool*. The Divine Law has always been like this. *Allah's* commands are always made according to the measures determined by His *Mashiyyat*. (They are not made for particular emergent situations and are therefore unchangeable.)

39. Similar Laws were revealed to other *Rusul* before you. They were only fearful of the outcome of disobeying the Divine Laws; and not those of anyone else. They knew full well that they were answerable to *Allah* Almighty; and to no one else.

40. (It should be clearly known to all who are whispering about *Rasool's* wedding with the divorced wife of *Zaid*, that) *Muhammad* is not the father of any man amongst you. (If out of affection he refers to someone as his "son", that person does not become his son in reality. Furthermore the *Rasool* does not devise his own self-made laws.) He only conveys to you the laws revealed to him (and he himself obeys those laws. The nature of these laws is such that they cannot be changed, neither in his life nor after him, because) The institution of *Nubuwwah* (receiving directives through *Wahi*) will be coming to an end with him. All this will happen on the basis of *Allah's* infinite knowledge. (He knows fully well how long the institution of *Nubuwwah* should continue and when it should end. Whatever was necessary and important for mankind and for their guidance, was finally conveyed in the *Quran*. And then the *Quran* was preserved for ever in its complete form.)

41. (The institution of *Nubuwwah* has come to an end, but as far as the obligations of *Rasool* are concerned, that is to convey the Divine Laws to the people and establish the Divine Order, these were entrusted to the *Ummah* ~ 3:109; 35:32 ~ of *Muhammad*. Therefore) O *Jamaat-ul-Momineen*! It is obligatory on you to always keep in view the Divine Laws and to extensively disseminate them further;

42. And to keep on working day and night to practically implement them (48:9).

هُوَ الَّذِيْ يُصَلِّيْ عَلَيْكُمْ وَمَلٰٓئِكَتُهٗ لِيُخْرِجَكُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ ؕ وَكَانَ بِالْمُؤْمِنِيْنَ
رَحِيْمًا ﴿۴۳﴾ تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهٗ سَلٰمٌ ۖۚ وَاَعَدَّ لَهُمْ اَجْرًا كَرِيْمًا ﴿۴۴﴾ يٰٓاَيُّهَا النَّبِيُّ اِنَّآ اَرْسَلْنٰكَ شَاهِدًا وَّ
مُبَشِّرًا وَّنَذِيْرًا ﴿۴۵﴾ وَّدَاعِيًا اِلَى اللّٰهِ بِاِذْنِهٖ وَسِرَاجًا مُّنِيْرًا ﴿۴۶﴾ وَبَشِّرِ الْمُؤْمِنِيْنَ بِاَنَّ لَهُمْ مِّنَ اللّٰهِ فَضْلًا
كَبِيْرًا ﴿۴۷﴾ وَلَا تُطِعِ الْكٰفِرِيْنَ وَالْمُنٰفِقِيْنَ وَدَعْ اَذٰىهُمْ وَتَوَكَّلْ عَلَى اللّٰهِ ؕ وَكَفٰى بِاللّٰهِ وَكِيْلًا ﴿۴۸﴾

43. If you continue doing this then all the blessings of the Divine Laws, along with the help and assistance of all the heavenly forces, will remain with you (33:56). You will continue being showered by their blessings and greetings. The practical result of this will be that He will take you out of all kinds of darkness into the bright light (14:1; 14:5) and continue developing your potentialities (2:155 157; 9:103).

44. (The present life of these *Momineen* will be glorious and dignified and thereafter) When they are rewarded for their deeds, they will be given salutations of 'peace' from all around as well as a highly honoured and dignified status.

45. O *Nabi*! (As far as you are concerned) We have sent you to establish a Divine System which will also supervise the performance of all nations (2:43). You will be the bearer of glad tidings to the people who follow this System; and warn them about the destructive results of disobeying it.

46. The *Rasool* invites mankind to the Divine System according to Our code, thereby providing brilliant light, like a shining sun, in the dark aspects of human life.

47. O *Rasool*! Convey glad tidings to the *Momineen*, about how they will be honoured with abundant bounties from *Allah*.

48. Continue spreading this message and do not give in to the '*Kafireen*' and '*Munafiqeen*'. (There is no need to compromise with them and) Ignore the afflictions you suffer at their hands and put your trust in the stability and firmness of the Divine Order. You will see how extremely satisfying and sufficient it is to have trust in the Divine Order.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا نَكَحْتُمُ الْمُؤْمِنٰتِ ثُمَّ طَلَّقْتُمُوْهُنَّ مِنْ قَبْلِ اَنْ تَمَسُّوْهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ
عِدَّةٍ تَعْتَدُّوْنَهَا ۚ فَمَتِّعُوْهُنَّ وَسَرِّحُوْهُنَّ سَرَاحًا جَمِيْلًا ۴۹ يٰٓاَيُّهَا النَّبِيُّ اِنَّآ اَحْلَلْنَا لَكَ اَزْوَاجَكَ
الّٰتِيْٓ اٰتَيْتَ اُجُوْرَهُنَّ وَمَا مَلَكَتْ يَمِيْنُكَ مِمَّآ اَفَآءَ اللّٰهُ عَلَيْكَ وَبَنٰتِ عَمِّكَ وَبَنٰتِ عَمّٰتِكَ
وَبَنٰتِ خَالِكَ وَبَنٰتِ خٰلٰتِكَ الّٰتِيْ هَاجَرْنَ مَعَكَ ۡ وَامْرَاَةً مُّؤْمِنَةً اِنْ وَّهَبَتْ نَفْسَهَا لِلنَّبِيِّ
اِنْ اَرَادَ النَّبِيُّ اَنْ يَّسْتَنْكِحَهَا ۤ خَالِصَةً لَّكَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ ۭ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ
فِيْٓ اَزْوَاجِهِمْ وَمَا مَلَكَتْ اَيْمَانُهُمْ لِكَيْلَا يَكُوْنَ عَلَيْكَ حَرَجٌ ۭ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۵۰

49. (In this system men and women have to work together and as such it is mandatory that explicit regulatory laws be given about family life. Various laws and directions have been given earlier in detail ~ 2:228-241; and now some more laws are being given in continuation of the above.)
O *Jamaat-ul-Momineen*! If you marry *Momin* women and then divorce them (according to laws) before you have touched them, it is not obligatory on you to count the '*Iddat*' (the period during which you are responsible for their provision because they cannot enter into another marriage). So give them suitable provisions and set them free in a handsome manner. (Marriage is a contract. When this contract cannot be fulfilled, it should be cancelled as per laws. It should not be made into a dispute ~ 2:228-236; 65:1-4).

50. O *Nabi*, verily we have made lawful to you, your wives to whom you have paid their dowers; those who have returned to you from the unbelievers (60:10); the daughters of your parental uncles and aunts, who have migrated with you; and those *Momin* females who offer themselves to marry you without dower (*Mehar*) and you also wish to marry them. Both these privileges (regarding cousins and marriage without dower) are specifically for you and not for the rest of the *Momineen*. For other *Momineen* detailed directions about their wives and slave girls (who were already present in the Society) have already been given. These special laws are being made for you. So that you would have no difficulty in solving problems. Such provisions are made in the Divine Code so as to protect society in general and ensure that people face no set backs in the process of their development. This is purely *Allah's* grace.

تُرْجِي مَنْ تَشَآءُ مِنْهُنَّ وَتُـْٔوِيْٓ اِلَيْكَ مَنْ تَشَآءُ ؕ وَمَنِ ابْتَغَيْتَ مِمَّنْ عَزَلْتَ فَلَا جُنَاحَ عَلَيْكَ ؕ

ذٰلِكَ اَدْنٰٓى اَنْ تَقَرَّ اَعْيُنُهُنَّ وَلَا يَحْزَنَّ وَيَرْضَيْنَ بِمَآ اٰتَيْتَهُنَّ كُلُّهُنَّ ؕ وَاللّٰهُ يَعْلَمُ مَا فِيْ

قُلُوْبِكُمْ ؕ وَكَانَ اللّٰهُ عَلِيْمًا حَلِيْمًا ﴿٥١﴾ لَا يَحِلُّ لَكَ النِّسَآءُ مِنْۢ بَعْدُ وَلَآ اَنْ تَبَدَّلَ بِهِنَّ مِنْ

اَزْوَاجٍ وَّلَوْ اَعْجَبَكَ حُسْنُهُنَّ اِلَّا مَا مَلَكَتْ يَمِيْنُكَ ؕ وَكَانَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ رَّقِيْبًا ﴿٥٢﴾ ع ٦ ١٢ ٣

51. (At the same time, some special restrictions are being imposed particularly on you, and not on other *Momineen*.)

As has been mentioned afore, since the emergent conditions are now over, you may allow freedom of choice to your wives. Those who still want to live with you, even in somewhat constrained circumstances, can stay on. Those who want to go away, let them go gracefully (33:28). Just as they have been given this choice, you too have the choice to keep the one whom you think can live with you as a compatible companion. Those who cannot livewith you compatibly may be asked to depart. (They had come to your household during the emergency conditions, arising out of wars. At that time the primary objective was to give them protection. Now that the emergency is over, one should reconsider the situation according to prevalent circumstances.) If after you have separated from someone you notice that she is disheartened and would be happy to come back, you have the permission to marry her again. However, she should be agreeable and happy over whatever you can give her (and should not crib about having to live a life of austerity in the house of the *Nabi*). These matters have been made absolutely clear as *Allah* knows fully well what is in your heart. *Allah* is always all-knowing and strictly watch ful of His decisions.

52. Thereafter, it shall neither be lawful for you to marry other women; nor will it be permissible for you to marry other women by divorcing any one of the present wives, even though their virtues may appeal to you. Now onwards your wives will only be those who have married legally. (This restriction is only for you and not for other Muslims.) Remember that the Divine Law is fully watchful of everything.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَدْخُلُوْا بُيُوْتَ النَّبِيِّ اِلَّآ اَنْ يُّؤْذَنَ لَكُمْ اِلٰى طَعَامٍ غَيْرَ نٰظِرِيْنَ اِنٰىهُ وَلٰكِنْ
اِذَا دُعِيْتُمْ فَادْخُلُوْا فَاِذَا طَعِمْتُمْ فَانْتَشِرُوْا وَلَا مُسْتَاْنِسِيْنَ لِحَدِيْثٍ ۭ اِنَّ ذٰلِكُمْ كَانَ يُؤْذِي
النَّبِيَّ فَيَسْتَحْيٖ مِنْكُمْ ۡ وَاللّٰهُ لَا يَسْتَحْيٖ مِنَ الْحَقِّ ۭ وَاِذَا سَاَلْتُمُوْهُنَّ مَتَاعًا فَسْـَٔــلُوْهُنَّ مِنْ وَّرَاۗءِ
حِجَابٍ ۭ ذٰلِكُمْ اَطْهَرُ لِقُلُوْبِكُمْ وَقُلُوْبِهِنَّ ۭ وَمَا كَانَ لَكُمْ اَنْ تُؤْذُوْا رَسُوْلَ اللّٰهِ وَلَآ اَنْ تَنْكِحُوْٓا
اَزْوَاجَهٗ مِنْۢ بَعْدِهٖٓ اَبَدًا ۭ اِنَّ ذٰلِكُمْ كَانَ عِنْدَ اللّٰهِ عَظِيْمًا ﴿٥٣﴾ اِنْ تُبْدُوْا شَيْـــًٔا اَوْ تُخْفُوْهُ
فَاِنَّ اللّٰهَ كَانَ بِكُلِّ شَيْءٍ عَلِيْمًا ﴿٥٤﴾

---

53. O *Jamaat-ul-Momineen*! (There are certain important matters regarding the social behaviour in society. To begin with) Do not enter the house of the *Nabi* without a proper invitation and permission as this unnecessarily interferes with his privacy. If he invites you for a meal do go there; but not so early that the meal is still being prepared and you have to wait for it. It is better that whenever you are invited, enter (at the proper time), but when you have finished the meal leave without lingering on for the sake of mere conversation. If you do this, it will annoy the *Rasool*, but he may be embarrassed about telling you (to leave). However, *Allah* is not shy of (teaching you) the truth.

And if you have to take anything from *Nabi's* house, do not enter casually; but ask for it from behind the screen: that is purer for both your heart as well as for the residents of *Rasool's* household. It is not right that you should annoy the *Rasool* in any way.

(As has been mentioned earlier, the wives of *Rasool* are like mothers to you ~ 33:6.) This has not been mentioned just for the sake of respect. It is not lawful for you to marry any of his widows after he has passed away; just like you cannot marry your real mothers.

In the society these matters may appear to be ordinary, but according to the Divine Law, they have far reaching effects and are extremely important.

54. (Keep in mind the real objective behind observing the social code. It is to inculcate a sense of discipline in your personality. Accordingly, do not observe it mechanically, but do so from the depth of your heart and with self discipline. Also remember) Whatever you reveal or conceal in your heart is very well known to *Allah*; and nothing is hidden from Him.

لَا جُنَاحَ عَلَيْهِنَّ فِيْ اٰبَآئِهِنَّ وَلَآ اَبْنَآئِهِنَّ وَلَآ اِخْوَانِهِنَّ وَلَآ اَبْنَآءِ اِخْوَانِهِنَّ وَلَآ اَبْنَآءِ اَخَوٰتِهِنَّ
وَلَا نِسَآئِهِنَّ وَلَا مَا مَلَكَتْ اَيْمَانُهُنَّ ۚ وَاتَّقِيْنَ اللّٰهَ ۭ اِنَّ اللّٰهَ كَانَ عَلٰي كُلِّ شَيْءٍ شَهِيْدًا ﴿۵۵﴾ اِنَّ اللّٰهَ
وَمَلٰۗئِكَتَهٗ يُصَلُّوْنَ عَلَي النَّبِيِّ ۭ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا ﴿۵۶﴾ اِنَّ الَّذِيْنَ
يُؤْذُوْنَ اللّٰهَ وَرَسُوْلَهٗ لَعَنَهُمُ اللّٰهُ فِي الدُّنْيَا وَالْاٰخِرَةِ وَاَعَدَّ لَهُمْ عَذَابًا مُّهِيْنًا ﴿۵۷﴾ وَالَّذِيْنَ يُؤْذُوْنَ
الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ بِغَيْرِ مَا اكْتَسَبُوْا فَقَدِ احْتَمَلُوْا بُهْتَانًا وَّاِثْمًا مُّبِيْنًا ﴿۵۸﴾

55. At the same time it is expected of the wives of the Rasool to pay due attention to whatever they and other Momin females have been directed, that is they should not display their adornment. However there is no harm (to appear freely) before their fathers; or their sons; or their brothers; or their brother's sons; or their sister's sons and their women (believers); or their attendants, whether males or females. It is however necessary that they should consciously guard the Divine Laws and keep in mind that its eyes are ever watchful of everything, whether big or small. (The philosophy of this has already been mentioned in ~ 24:31.)

56. (These laws are framed to make your society a model for the humanity. As has been said before, by virtue of obeying these laws you will receive all the help from the Divine System and the heavenly forces ~ 33:43.) This very help and support is also available to the central authority of your system, the Nabi.
However, this does not mean that you need not do anything because Allah the Almighty and His heavenly forces are out to help and support him. No! It is of prime importance that you become a continuous source of strength for him and his mission; by providing your support and taking his mission to its accomplishment. There is only one way to achieve this; and that is to show, from the core of your heart, complete obedience to him. (4:65; 7:157; 33:43)

57. On the contrary, those who hurt or weaken Allah and His Rasool (that is the Divine System), will be deprived of all pleasant things in this life as well as in the hereafter. And they will face a humiliating torment.

58. (This action is not confined only to the affrontation of the central authority of the Divine system.) Those who unreservedly annoy Momineen men or women and commit the crime of slander, shall also be punished for this.

يٰۤاَيُّهَا النَّبِيُّ قُلْ لِّاَزْوَاجِكَ وَبَنٰتِكَ وَنِسَآءِ الْمُؤْمِنِيْنَ يُدْنِيْنَ عَلَيْهِنَّ مِنْ جَلَابِيْبِهِنَّ ؕ
ذٰلِكَ اَدْنٰۤى اَنْ يُّعْرَفْنَ فَلَا يُؤْذَيْنَ ؕ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿۵۹﴾ لَئِنْ لَّمْ يَنْتَهِ الْمُنٰفِقُوْنَ وَالَّذِيْنَ
فِيْ قُلُوْبِهِمْ مَّرَضٌ وَّالْمُرْجِفُوْنَ فِي الْمَدِيْنَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُوْنَكَ فِيْهَاۤ اِلَّا قَلِيْلًا ﴿۶۰﴾
مَّلْعُوْنِيْنَ ۛۚ اَيْنَمَا ثُقِفُوْۤا اُخِذُوْا وَقُتِّلُوْا تَقْتِيْلًا ﴿۶۱﴾ سُنَّةَ اللّٰهِ فِي الَّذِيْنَ خَلَوْا مِنْ قَبْلُ ۚ وَلَنْ
تَجِدَ لِسُنَّةِ اللّٰهِ تَبْدِيْلًا ﴿۶۲﴾ يَسْـَٔلُكَ النَّاسُ عَنِ السَّاعَةِ ؕ قُلْ اِنَّمَا عِلْمُهَا عِنْدَ اللّٰهِ ؕ وَمَا يُدْرِيْكَ الربع
لَعَلَّ السَّاعَةَ تَكُوْنُ قَرِيْبًا ﴿۶۳﴾ اِنَّ اللّٰهَ لَعَنَ الْكٰفِرِيْنَ وَاَعَدَّ لَهُمْ سَعِيْرًا ﴿۶۴﴾

59. O *Nabi*, tell your wives and daughters and other *Momineen* women that when they go out, they should wear their cloaks over their clothes so as not to display their adornment (24:31). This will help them to be recognized (as decent women) so that they may not be annoyed by any one with ill intent. This style will protect them and go a long way in their upbringing.

60. (You should take this precaution but) If the *Munafiqeen* and those among the people whose hearts are diseased with indecent things do not desist from spreading wicked rumours in the society, then certainly power will have to be used against them. Then after a little while, they will go away.

61. They will be deprived of all civic rights (which they enjoy as citizens of an Islamic state). If even then they do not desist, they will be arrested from wherever they are and verily they will be killed.

62. Such treatment for people of this kind is not something new. The Divine Law has always been extending such treatment (for severe punishment should be given to those who do not desist from teasing decent people and disturbing the society). And you will not find any change in the way of the Divine Law.

63. Furthermore, these *Munafaqueen* and mischief mongers ask you about when that era would come (when such serious punishments would be inflicted). Tell them that when this would happen is only known to Allah. (I cannot tell you.)
O ye, who are so anxious to find out, that hour may well be very close to you.

64. These '*Kuffar*' have gradually reached a stage, whereupon the Divine System will deprive them of all civic rights and amenities. Their deeds have prepared a grievous chastisement for them.

خٰلِدِيْنَ فِيْهَآ اَبَدًا ۚ لَا يَجِدُوْنَ وَلِيًّا وَّلَا نَصِيْرًا ﴿٦٥﴾ يَوْمَ تُقَلَّبُ وُجُوْهُهُمْ فِي النَّارِ يَقُوْلُوْنَ
يٰلَيْتَنَآ اَطَعْنَا اللّٰهَ وَاَطَعْنَا الرَّسُوْلَا ﴿٦٦﴾ وَقَالُوْا رَبَّنَآ اِنَّآ اَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا فَاَضَلُّوْنَا
السَّبِيْلَا ﴿٦٧﴾ رَبَّنَآ اٰتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ لَعْنًا كَبِيْرًا ﴿٦٨﴾ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَكُوْنُوْا
كَالَّذِيْنَ اٰذَوْا مُوْسٰى فَبَرَّاَهُ اللّٰهُ مِمَّا قَالُوْا ۭ وَكَانَ عِنْدَ اللّٰهِ وَجِيْهًا ﴿٦٩﴾ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا
اللّٰهَ وَقُوْلُوْا قَوْلًا سَدِيْدًا ﴿٧٠﴾

---

65. This will be such a lasting chastisement that they will be unable to come out of it (in this world or in the hereafter). They will neither find any protector nor would any one give them help.

66. On that Day they will be thrown into the fire and with their faces turned down, they will say, "Alas! We wish we had obeyed *Allah* and His *Rasool* (the Divine System)." (Then we would not have met this situation!)

67. At that time they will also say, "O our *Rabb*! Verily we obeyed our leaders who had assumed a higher role for themselves; and they misled us from the right path."

68. O our *Rabb*! Give them double punishment and deprive them of all the pleasantries of life, in such a manner that none of these ever reach them. (14:28; 16:25; 34:31-33)

69. O *Jamaat-ul-Momineen*! (This type of social revolution can only be brought about if you establish your system along correct lines. It is thus necessary that you totally obey your *Rasool* and) Do not cause him any harassment (33:57), like the *Bani-Israel* who used to annoy their *Rasool* (*Moses*; the details have already been described in *Surah Al-Baqra*) The result was that no harm came to Moses, as he enjoyed a very high status with *Allah*. (However, the promise given to *Bani Israel*, for establishing their authority in the land was delayed and during this period they continued wandering around facing great adversities ~ 5:26.)

70. (Therefore as far as you are concerned) O *Jamat-ul-Momineen*, you should always consciously guard the Divine Laws and speak that which is straight and firm.

يصلح لكم اعمالكم ويغفر لكم ذنوبكم ۗ ومن يطع الله ورسوله فقد فاز فوزا عظيما ﴿٧١﴾ انا
عرضنا الامانة على السموت والارض والجبال فابين ان يحملنها واشفقن منها وحملها
الانسان ۖ انه كان ظلوما جهولا ﴿٧٢﴾ ليعذب الله المنفقين والمنفقت والمشركين والمشركت
٩ ع ٥ ٦ ويتوب الله على المؤمنين والمؤمنت ۗ وكان الله غفورا رحيما ﴿٧٣﴾

71. If you adopt this attitude, He will rightly direct all your efforts and protect you from the ill effects of your minor slips, omissions or mistakes (4:37; 42:31; 53:32). Remember! The nations which obey *Allah* and His *Rasool* (the Divine System), will indeed get great achievements. (As long as you continue doing this, successes and achievements will always be at your feet; but if you become dishonest in this regard, you will be deprived of all the bounties. (This is being said so because human beings are quite different from everything else in this world.)

72. If you have a look at the universe, its huge heavenly bodies, your planet earth, and the big mountains, you will notice one thing most clearly. That is throughout the day and night and as per their capabilities, they remain fully responsive to it whatever duty and function which was assigned to them. They dare not commit even an iota of dishonesty and, in fact, they tremble at the very idea of doing so. However, the plight of man is such that he indulges in dishonesty while performing whatever duties are entrusted to him, although by doing so he brings harm to none except himself. How very foolish it is of him to commit so much *Zulm* on himself. (If he had followed the guidance of *Wahi*, as do other things in the universe, he would not have suffered any loss whatsoever.)

73. (Now the question arises, as to why man was not made like other creations in the universe, so that he too would have automatically followed the direction of *Wahi*. The answer is clear. As has been said at various places, if man was also bound that way, there would have been no difference between man and animal. The main differentiation is that a human being is given choice and discretion, so that of his own free will he can decide on whatever course he likes. A good deed performed under compulsion is not a good deed; nor is a bad deed under compulsion bad. The secret of greatness of man lies in his freedom of choice. This is how he becomes responsible for his actions, and that is why *Munafiq* and *Mushrik* men and women get punishment for their misdeeds; whereas *Momineen* and *Mominat* are showered with *Allah's* bounty. Furthermore, *Allah* would revert them to His protection if they make a mistake; and keep them safe from its ill effects. Thus their potentialities continue to develop. This could only be possible if human beings have the freedom to choose.)

سُوْرَةُ سَبَا (٣٤)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ الَّذِیْ لَهٗ مَا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ
وَلَهُ الْحَمْدُ فِی الْاٰخِرَةِ ؕ وَهُوَ الْحَكِیْمُ الْخَبِیْرُ ۝١ یَعْلَمُ مَا یَلِجُ فِی الْاَرْضِ وَمَا یَخْرُجُ مِنْهَا وَمَا
یَنْزِلُ مِنَ السَّمَآءِ وَمَا یَعْرُجُ فِیْهَا ؕ وَهُوَ الرَّحِیْمُ الْغَفُوْرُ ۝٢ وَقَالَ الَّذِیْنَ كَفَرُوْا لَا تَاْتِیْنَا
السَّاعَةُ ؕ قُلْ بَلٰى وَرَبِّیْ لَتَاْتِیَنَّكُمْ ۙ عٰلِمِ الْغَیْبِ ۚ لَا یَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِی السَّمٰوٰتِ
وَلَا فِی الْاَرْضِ وَلَاۤ اَصْغَرُ مِنْ ذٰلِكَ وَلَاۤ اَكْبَرُ اِلَّا فِیْ كِتٰبٍ مُّبِیْنٍ ۝٣

SURA AL-SABA : 34

1. Everything in the heavens and on earth is busy fulfilling His destined programme of creation, and is an embodiment and example of His '*Hamd*'. When you observe the entire cosmic system and the ultimate results of everything He has created, it will all appear miraculous and would reflect in His '*Hamd*'. This is because each and every scheme of His is based on wisdom; and He is fully aware of whatever happens here.

2. He knows what goes into the earth and that which comes forth from it, and what descends from the heaven and that which ascends thereto. Also all of these continue to develop and remain safe from the evil effects of destructive elements.

3. In spite of this, those who deny Our Law of *Mukafat* say, "The time of reckoning about which you threaten us, will not come for us". Tell them, "It will most certainly come, and my *Rabb* Himself stands witness to this truth. He knows all deeds that are likely to happen and whatever is there in the heavens or earth, even if it is the size of a particle. Even if it is smaller or larger, it does not escape His knowledge and is being recorded in the all-too-manifest book of Our Law of *Mukafat*, which is visible to all who see.

لِّيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۚ أُولَٰئِكَ لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ٤ وَالَّذِينَ سَعَوْا فِي
آيَاتِنَا مُعَاجِزِينَ أُولَٰئِكَ لَهُمْ عَذَابٌ مِّن رِّجْزٍ أَلِيمٌ ٥ وَيَرَى الَّذِينَ أُوتُوا الْعِلْمَ الَّذِي أُنزِلَ
إِلَيْكَ مِن رَّبِّكَ هُوَ الْحَقَّ وَيَهْدِي إِلَىٰ صِرَاطِ الْعَزِيزِ الْحَمِيدِ ٦ وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَدُلُّكُمْ
عَلَىٰ رَجُلٍ يُنَبِّئُكُمْ إِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ إِنَّكُمْ لَفِي خَلْقٍ جَدِيدٍ ٧ أَفْتَرَىٰ عَلَى اللَّهِ
كَذِبًا أَم بِهِ جِنَّةٌ ۗ بَلِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ ٨

4. Thus, people who profess *Eiman* in the truthfulness of Our Laws and work according to a righteous programme, will get suitable reward for their work and remain safe from the evil affects of destructive forces. They will receive dignified sustenance in abundance.

5. On the contrary, people who strive to subvert Our Laws, seek to defeat them and, instead force results according to their own wishes. (They will never be successful in their efforts.) Due to their own end plans they will be engulfed in a very grievous and humiliating chastisement.

6. Those who think and use knowledge can see with their own eyes that what is revealed to you from your *Rabb* is the truth and capable of producing concrete result. It guides mankind to the path of *Allah* the Almighty. It is worthy of all '*Hamd*' that is from that God, Who is extremely overpowering. However, His programme produces such balanced and pleasant results that everyone is spontaneously full of praise and appreciation.

7. On the other hand, those who do not think and use knowledge, simply deny our law of *Mukafat* by imitating their elders and because of their prejudice. They have so much hatred that they ridicule and say to each other "Shall we point out to you a man who says that after death, when you have disintegrated into countless particles and become dust, you shall once again be a new creation."

8. Furthermore, he claims that he has been told all this by *Allah*. We think that he either intentionally does this and attributes his concocted lies to *Allah*, or he is possessed.

The fact of the matter is the that those who do not believe in life after death have themselves gone completely astray; the result of which is nothing else but destruction.

أَفَلَمْ يَرَوْا إِلَىٰ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُم مِّنَ السَّمَاءِ وَالْأَرْضِ ۚ إِن نَّشَأْ نَخْسِفْ بِهِمُ الْأَرْضَ أَوْ
نُسْقِطْ عَلَيْهِمْ كِسَفًا مِّنَ السَّمَاءِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّكُلِّ عَبْدٍ مُّنِيبٍ ﴿٩﴾ وَلَقَدْ آتَيْنَا دَاوُودَ مِنَّا فَضْلًا ۖ
يَا جِبَالُ أَوِّبِي مَعَهُ وَالطَّيْرَ ۖ وَأَلَنَّا لَهُ الْحَدِيدَ ﴿١٠﴾ أَنِ اعْمَلْ سَابِغَاتٍ وَقَدِّرْ فِي السَّرْدِ ۖ وَاعْمَلُوا صَالِحًا ۖ
إِنِّي بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١﴾ وَلِسُلَيْمَانَ الرِّيحَ غُدُوُّهَا شَهْرٌ وَرَوَاحُهَا شَهْرٌ ۖ وَأَسَلْنَا لَهُ عَيْنَ الْقِطْرِ ۖ وَمِنَ
الْجِنِّ مَن يَعْمَلُ بَيْنَ يَدَيْهِ بِإِذْنِ رَبِّهِ ۖ وَمَن يَزِغْ مِنْهُمْ عَنْ أَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيرِ ﴿١٢﴾

9. Don't these people reflect over the physical universe around them? (As to how the process of life and death goes on there ? How a seed germinates itself into a new life after disintegrating itself into soil; or how man himself has progressed continuously, inspite of the fact that he has been surrounded by destructive elements? As it is, only one severe jolt of earthquake or a meteor from the sky was enough to destroy the entire human race. In all this there is a clear message for those who possess the capability to understand reality and the truth.)

10. (These are the sort of things the folk of *Sheba* also used to talk about. They too were very proud of their abundant wealth and trade, as well as the large size of their group. They also used to ridicule the Law of *Mukafat*. Before you hear about what happened to them, a brief reference to their contemporaries David and Solomon appears necessary.) We had endowed David with great powers and excellence. In his kingdom there were mighty and bold chiefs and other chieftains from the tribe of *Tair*, who had formed numerous cavalry troops (21:79; 27:15-16). We commanded them to obey Our Laws in unison with David. Also, We had taught him the art of making iron pliable.

11. He founded an armoury for making weapons according to Our Laws, where iron was melted to make chain armour with the links fixed properly. At the same time We told these people that all this weaponry should be used for their welfare and not for creating disturbance on earth. We also told them that We always keep a watch over whatever they do!

12. (Likewise, We endowed his son Solomon with great power and excellence. His fleet of boats used to sail in the seas.) In this regard he had full knowledge of the direction of winds. As a result, in one day or even the earlier part of the day, his boats covered distances that other boats would travel in a month. Similar long distances were covered in the later part of the day. Also, we made the fount of molten copper gush forth for him like a spring; and the uncivilized tribes subjugated to him. They worked in accordance with the Laws of *Rabb*. And who ever turned aside from Our Command from amongst them, we made him suffer burning chastisement.(21:82; 38:37).

يَعْمَلُونَ لَهُ مَا يَشَاءُ مِن مَّحَارِيبَ وَتَمَاثِيلَ وَجِفَانٍ كَالْجَوَابِ وَقُدُورٍ رَّاسِيَاتٍ ۚ اعْمَلُوا آلَ
دَاوُودَ شُكْرًا ۚ وَقَلِيلٌ مِّنْ عِبَادِيَ الشَّكُورُ ﴿١٣﴾ فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلَىٰ مَوْتِهِ إِلَّا
دَابَّةُ الْأَرْضِ تَأْكُلُ مِنسَأَتَهُ ۖ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَن لَّوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا
فِي الْعَذَابِ الْمُهِينِ ﴿١٤﴾ لَقَدْ كَانَ لِسَبَإٍ فِي مَسْكَنِهِمْ آيَةٌ ۖ جَنَّتَانِ عَن يَمِينٍ وَشِمَالٍ ۖ كُلُوا مِن
رِّزْقِ رَبِّكُمْ وَاشْكُرُوا لَهُ ۚ بَلْدَةٌ طَيِّبَةٌ وَرَبٌّ غَفُورٌ ﴿١٥﴾

13. They built palaces, forts and synagogues for him, as per his programme. They are also carved (rare) statues; and paintings; and basins which were as large as great watering-troughs and cauldrons. All these were firmly fixed in their places.
We had told David's people that they should properly utilize whatever sources of nourishment We had given to them, all according to Our Laws. (The necessity for reminding them arose as) After attaining power and acquiring abundance, very few people put these things to proper use. (And such a thing did happen soon after Solomon.)

14. After Solomon's death, his son ascended the throne. The son, unlike his father or grand father, was an ordinary below average human being (38:34). As such the grandeur, might and authority of *Daud* and *Sulaiman*'s period just vanished away (and ten of the *Bani-Israel's* tribes revolted against him). Similarly the uncivilzed tribes who were working hard in complete submission, realized this fact and became rebellious, feeling sorry that they had remained subjugated to a weak person. Had they known this earlier (that power and might is just in name and that he had lost all his strength), they would never have continued suffering such humiliating servitude.

15. (After this brief introduction, let us tell you something about) The people of Sheba (and the luxuriant beauty of their valley) had vast lush green gardens stretching both on the right and left sides (thus covering the entire area). This aspect of their habitation was known even in far off places. Their cities had very pleasant and healthy climate. We had told them, "Eat whatever you like out of the abundant resources which nature has provided to you free; but utilize them according to the Divine Laws, expressing gratitude and appreciation. If you do this, you will remain protected from all kinds of destructions."

فَأَعْرَضُوا فَأَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنٰهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَيْ أُكُلٍ خَمْطٍ وَّأَثْلٍ وَّشَيْءٍ
مِّنْ سِدْرٍ قَلِيْلٍ ﴿١٦﴾ ذٰلِكَ جَزَيْنٰهُمْ بِمَا كَفَرُوْا ۖ وَهَلْ نُجٰزِيْٓ إِلَّا الْكَفُوْرَ ﴿١٧﴾ وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ
الْقُرَى الَّتِيْ بٰرَكْنَا فِيْهَا قُرًى ظَاهِرَةً وَّقَدَّرْنَا فِيْهَا السَّيْرَ ۖ سِيْرُوْا فِيْهَا لَيَالِيَ وَأَيَّامًا اٰمِنِيْنَ ﴿١٨﴾ فَقَالُوْا
رَبَّنَا بٰعِدْ بَيْنَ أَسْفَارِنَا وَظَلَمُوْٓا أَنْفُسَهُمْ فَجَعَلْنٰهُمْ أَحَادِيْثَ وَمَزَّقْنٰهُمْ كُلَّ مُمَزَّقٍ ۚ إِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ
لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ﴿١٩﴾

16. But they turned away from this and created chaos (with the result that everything turned topsy turvy). Heavy floods came, destroying their dams which retained water; their vast luxuriant gardens were destroyed and in their places emerged wild shrubs yielding bitter fruit, tamarisks and some few wild trees. (Thus their comfortable and luxurious lives turned miserable.)

(Had they kept their economic and social life within Divine Laws and not created chaos, they could have faced such natural diaster with courage and steadfastness. Thus they would not have had difficulty in re-establishing themselves. It becomes easy to face natural disasters when one has a just society and properly plans matters in light of the Laws of Nature.

17. This result was not unique for the people of *Sheba*. Whoever disobeys our Laws will get the same result.

18. (Before this doom) There were several flourishing and affluent cities between their country (Yemen) and the lush green areas (of Syria and Palestine). These cities were their markets. The routes between them were well populated with resting places on the way, which made traveling safe and comfortable. Accordingly, the caravans traveled by day and night, without any fear.

19. Gradually however, their activities resulted in the erosion of their ever busy trade centers; and law and order was ruined. They had thus destroyed themselves by such vicious and wicked activities. (The flood damaged them physically; and their wrong social and economic systems destroyed civil society.) The result was that they were scattered into countless fragments; and thereafter they became only tales of history.
In this episode of the people of *Sheba*, there are lessons for those who stay steadfast and brave against accidents and justly utilize the bounties and resources endowed by the Almighty. (They tell you that two factors are necessary for nations to exist successfully. One is that the nation should be watchful of the natural physical systems around them; and secondly that society should be subservient to the Divine Laws so that it may not have undue imbalances.

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا فَرِيقًا مِّنَ الْمُؤْمِنِينَ ﴿٢٠﴾ وَمَا كَانَ لَهُ عَلَيْهِم مِّن سُلْطَانٍ
إِلَّا لِنَعْلَمَ مَن يُؤْمِنُ بِالْآخِرَةِ مِمَّنْ هُوَ مِنْهَا فِي شَكٍّ ۗ وَرَبُّكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ ﴿٢١﴾ قُلِ ادْعُوا (٢ ع ١٢ ٨)
الَّذِينَ زَعَمْتُم مِّن دُونِ اللَّهِ ۖ لَا يَمْلِكُونَ مِثْقَالَ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ
فِيهِمَا مِن شِرْكٍ وَمَا لَهُ مِنْهُم مِّن ظَهِيرٍ ﴿٢٢﴾ وَلَا تَنفَعُ الشَّفَاعَةُ عِندَهُ إِلَّا لِمَنْ أَذِنَ لَهُ ۚ حَتَّىٰ
إِذَا فُزِّعَ عَن قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ ۖ قَالُوا الْحَقَّ ۖ وَهُوَ الْعَلِيُّ الْكَبِيرُ ﴿٢٣﴾

20. In actual fact, the presumption of *Iblees* that human beings would toe his line instead of following the Divine Law (15:38-41), was proved correct by the conduct of such nations. (They proved *Iblees's* point by their deeds as) Almost everyone, except the group of *Momineen*, followed him.

21. In reality he (*Iblees*) had no power or authority over man. (When he cannot conquer or control anything else in the universe, how can he control a human being who is capable of understanding and exploiting the physical phenomenon of the universe.) But it did happen as a result of Our programme which, unlike the rest of the universe, gave man the faculty of choice and discretion. The other objective of giving man the freedom of choice was to enable him to lead a distinctive and illustrious life by believing in life hereafter, as opposed to others who were in doubt of it. (The secret of a blissful and prosperous life lies in believing in God's Law of Requital; and one cannot believe in it unless one believes in the hereafter.)
Most certainly your *Rabb* keeps a watchful eye over everything, so that everyone's action produces results according to His Law.

22. (This is *Allah's* Law of *Mukafat*. On the other hand) There are people who contend that some other beings also wield authority and power. (O *Rasool*), Just ask them to call such beings. You will see that they do not possess any power in the universe, not even an atom's worth. Furthermore, they do not share any such power with the Almighty, who does not need any helper from amongst them.

23. (This Divine Law of *Mukafat* is so firm in producing its results that) Intercession will not be of any use to anyone, except in cases where their companionship and support is according to the Divine Law. The collective living of people who in this way become each other's companions, takes away all the fear from their hearts. When they talk to each other about the Divine Law, they would do so with absolute peace of mind. Thereupon the reality would become clear and they would realize that this Law is a fact. That it is firm, unchangeable and capable of producing concrete results. And He (the giver of that Law) is highly exalted and the possessor of great powers!

قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمٰوٰتِ وَالْأَرْضِ ۖ قُلِ اللّٰهُ ۙ وَإِنَّآ أَوْ إِيَّاكُمْ لَعَلٰى هُدًى أَوْ فِي ضَلٰلٍ مُّبِينٍ ﴿٢٤﴾
قُلْ لَّا تُسْـَٔلُونَ عَمَّآ أَجْرَمْنَا وَلَا نُسْـَٔلُ عَمَّا تَعْمَلُونَ ﴿٢٥﴾ قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا
بِالْحَقِّ ۚ وَهُوَ الْفَتَّاحُ الْعَلِيمُ ﴿٢٦﴾ قُلْ أَرُونِيَ الَّذِينَ أَلْحَقْتُمْ بِهِ شُرَكَآءَ ۖ كَلَّا ۚ بَلْ هُوَ اللّٰهُ الْعَزِيزُ الْحَكِيمُ ﴿٢٧﴾
وَمَآ أَرْسَلْنٰكَ إِلَّا كَآفَّةً لِّلنَّاسِ بَشِيرًا وَّنَذِيرًا وَّلٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٨﴾

---

24. Ask them (if you want to keep the distribution of wealth in your own hands), who provides you with everything you get from the heavens and earth? Tell them that it is none other than *Allah* who provides them with these. Then ask them who amongst us is on the right path and who has openly gone astray?

25. Tell them that even after explaining so much, "If you do not intend to come to the right path, then we give up on you. Do whatever you like. If whatever we do is unlawful, you will not be questioned about it. (Only we will be asked.) Similarly we will not be called to account for whatever you are doing. (Therefore, you continue your way and leave us to work our way. There is no use of quarreling about this matter any more.)

26. If after this you do not stop opposing us, then the decision will be taken in the battlefield. (There is no other way left.) That decision will be taken on the basis of the Law of Truth, towards which we invite you. Remember that *Allah's* Law always judges correctly because in it everything is based on knowledge.

27. Ask them to show you the actuality of those beings whom you make partners with God. They will never be able to tell you anything. (What can they tell you when the fact is that) He alone is Almighty, the all-wise. No one can share these powers with Him.

28. (The situation is such that everything in the entire universe is run under His Laws and control. It is not that His Laws prevail in some spheres, and someone else's in others. Therefore the same should apply in all human affairs as well and everyone should be subjected to only one law. That is why) O *Rasool* We have sent you as Our Messenger to the whole of mankind, with the mission that you should tell people how pleasant the results of following the Divine Law would be; and how awful and destructive the results of opposing it would be. Those who continue to oppose these laws should be stopped. (This is the reason that as a consequence, the followers of truth have to go to war ~ 34:26) But most people are ignorant about this (and object to why the *Anbia* went to war).

ويقولون متى هذا الوعد إن كنتم صادقين ﴿٢٩﴾ قل لكم ميعاد يوم لا تستأخرون عنه ساعة
ولا تستقدمون ﴿٣٠﴾ وقال الذين كفروا لن نؤمن بهذا القرآن ولا بالذي بين يديه ولو ترى
إذ الظالمون موقوفون عند ربهم يرجع بعضهم إلى بعض القول يقول الذين استضعفوا
للذين استكبروا لولا أنتم لكنا مؤمنين ﴿٣١﴾ قال الذين استكبروا للذين استضعفوا أنحن صددناكم
عن الهدى بعد إذ جاءكم بل كنتم مجرمين ﴿٣٢﴾ وقال الذين استضعفوا للذين استكبروا
بل مكر الليل والنهار إذ تأمروننا أن نكفر بالله ونجعل له أندادا وأسروا الندامة لما
رأوا العذاب وجعلنا الأغلال في أعناق الذين كفروا هل يجزون إلا ما كانوا يعملون ﴿٣٣﴾

29. After all this they will ask you that if you are true about what you say, to tell them when that decisive hour (of clash) about which you threaten them will come (34:26)?

30. Tell them that according to the Divine Law there is a time of respite for it. When that time is over, it cannot be deferred or advanced even by a single moment.

31. At present they are so stubborn and bent upon denying the truth that they are arrogantly saying, "We neither believe in this *Quran*, nor the teachings revealed earlier (which it is being claimed are now preserved in the *Quran*)." But just imagine the scenario when these *Zalimeen* will be standing before their *Rabb*, their heads cast down, quarreling and contradicting one another. Ordinary people who were weak, will say to their leaders, "If you were not there, we would certainly have been amongst the *Momineen*."

32. In reply to this the leaders will tell them, "(Why are you making up unwarranted stories) Did we forcibly hold you back from following the right path after it had become obvious to you. You yourselves were guilty?"

33. Again the ordinary people will say unto the leaders, "Not the least. It was your deceitful plotting, night and day, that kept us away from the right path. Are you saying that you did not stop us and that we ourselves denied this? You kept devising such rules that we were forced to disobey the Divine Laws; and associate laws of other authorities with the Laws of *Allah* (33:47). (Will you still insist that you did not stop us from following the right path?) (14:28)

When on the one hand these leaders see the sufferings before them; and the accusations being levied by their followers on the other, they will (vainly) try to conceal their remorse. (They will not be able to do so.) We shall put iron shackles around their necks (and they will be dragged towards the chastisement). All this will be a just requital for what they had been doing.
(This will happen when these leaders will stand as prisoners of war after their defeat, as well as in the hereafter.)

وَمَآ أَرْسَلْنَا فِى قَرْيَةٍ مِّن نَّذِيرٍ إِلَّا قَالَ مُتْرَفُوهَآ إِنَّا بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ ﴿٣٤﴾ وَقَالُوا۟ نَحْنُ أَكْثَرُ
أَمْوَٰلًا وَأَوْلَٰدًا وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٣٥﴾ قُلْ إِنَّ رَبِّى يَبْسُطُ ٱلرِّزْقَ لِمَن يَشَآءُ وَيَقْدِرُ وَلَٰكِنَّ أَكْثَرَ
ٱلنَّاسِ لَا يَعْلَمُونَ ﴿٣٦﴾ وَمَآ أَمْوَٰلُكُمْ وَلَآ أَوْلَٰدُكُم بِٱلَّتِى تُقَرِّبُكُمْ عِندَنَا زُلْفَىٰٓ إِلَّا مَنْ ءَامَنَ وَعَمِلَ ع
صَٰلِحًا فَأُو۟لَٰٓئِكَ لَهُمْ جَزَآءُ ٱلضِّعْفِ بِمَا عَمِلُوا۟ وَهُمْ فِى ٱلْغُرُفَٰتِ ءَامِنُونَ ﴿٣٧﴾ وَٱلَّذِينَ يَسْعَوْنَ فِىٓ ءَايَٰتِنَا
مُعَٰجِزِينَ أُو۟لَٰٓئِكَ فِى ٱلْعَذَابِ مُحْضَرُونَ ﴿٣٨﴾

34. (This attitude is not particular to the chiefs from the *Quraish*, but has been continuously exhibited from the very beginning of history.) Whenever We sent a messenger to a nation to warn them about the destructive effects of their unjust system or behaviours, its affluent class who were lost in the pursuit of pleasure and were used to easy life at the expense of the labour of others, told Our messengers, "Behold! We deny that there is any truth in whatever you say and we are not ready to accept it; 43:23

35. "And we have a lot of wealth. We are so strong in members that (we can do whatever we like) and nobody can dare touch us."

36. That is exactly what these people are also saying. So O *Rasool* tell them, "Do not be so haughty and arrogant about the abundance of your wealth. The increase or restriction in wealth takes place according to the Divine Laws." However most of the people do not understand this (and think that their wealth will not reduce, regardless of whatever they do).

37. Tell them it is neither the wealth nor their offspring that can help them scale the stairs and achieve higher status with Us. This status and position can only be achieved by those who, through trusting the truthfulness of Our Laws, do constructive works in the society. They will be given a twofold reward, firstly they will have all the comforts and pleasantries of life and secondly they will develop their self. Thus this nation will keep moving onward with all the pleasantries of life and with peace and security, continue attaining a ever higher status (25:75).

38. On the contrary the people who strive to subvert Our Laws by their opposition (although such Laws shall never become helpless), will surely get destroyed.

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ ۚ وَمَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ ۖ وَهُوَ
خَيْرُ الرَّازِقِينَ ﴿٣٩﴾ وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا ثُمَّ يَقُولُ لِلْمَلَائِكَةِ أَهَٰؤُلَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ ﴿٤٠﴾ قَالُوا سُبْحَانَكَ
أَنْتَ وَلِيُّنَا مِنْ دُونِهِمْ ۖ بَلْ كَانُوا يَعْبُدُونَ الْجِنَّ ۖ أَكْثَرُهُمْ بِهِمْ مُؤْمِنُونَ ﴿٤١﴾ فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ
لِبَعْضٍ نَفْعًا وَلَا ضَرًّا ۖ وَنَقُولُ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا تُكَذِّبُونَ ﴿٤٢﴾ وَإِذَا تُتْلَىٰ
عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالُوا مَا هَٰذَا إِلَّا رَجُلٌ يُرِيدُ أَنْ يَصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ آبَاؤُكُمْ وَقَالُوا مَا
هَٰذَا إِلَّا إِفْكٌ مُفْتَرًى ۚ وَقَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ إِنْ هَٰذَا إِلَّا سِحْرٌ مُبِينٌ ﴿٤٣﴾

39. Tell them once again that abundance or restriction in sustenance is linked with the Laws of the Almighty. The sustenance of whoever follows His laws, will increase, while that of whoever turns away will be restricted (20:124).

The Law is that through whatever you make available for the nourishment and development of others, your own sustenance will become augmented accordingly (although apparently it seems that whatever you have given is gone forever). (However this is like the autumn season when the leaves of a tree wither away; but the numerous buds and leaves freshly sprout over the entire tree when spring time comes ~ 2:261.)

Now you can well imagine the excellent provisions you get according to the Divine Law

40. The Day they all will be gathered around, the *Malaika* will be questioned, "Did all these people worship you (and did you ask them to do so)?"

41. They would answer, "O our Sustainer! You are far above and nobody else can ascribe a share with you. How can we ascribe anyone else with You? It is only You who is our Protector, leaving aside all of them. The fact is that they used to worship the '*Jinn*' and not us; and most of them believed that the *Jinn* were their gods."

42. In any case, on that Day, none of you will be in a position to benefit or harm others. And We shall say unto the people who had remained bent on transgressing our Laws, "Taste the chastisement of the destruction which you used to belie."

43. The condition of these people is such that when Our clear Laws (message) are presented to them, they incite people by saying that this person wants to turn you away from the path which your ancestors used to follow; (and the path he wants you to follow is from God). All this is a falsity which he has fabricated and attributed to *Allah*. When the truth is presented to these people, they say that it is nothing but pure and open falsehood.

وما آتيناهم من كتب يدرسونها وما أرسلنا إليهم قبلك من نذير ﴿٤٤﴾ وكذب الذين من قبلهم

٥ ع ١١ وما بلغوا معشار ما آتيناهم فكذبوا رسلي فكيف كان نكير ﴿٤٥﴾ قل إنما أعظكم بواحدة أن

تقوموا لله مثنى وفرادى ثم تتفكروا ما بصاحبكم من جنة إن هو إلا نذير لكم

بين يدي عذاب شديد ﴿٤٦﴾ قل ما سألتكم من أجر فهو لكم إن أجري إلا على الله وهو على

كل شيء شهيد ﴿٤٧﴾ قل إن ربي يقذف بالحق علام الغيوب ﴿٤٨﴾

44. (Just ask them, "As you never use intellect and reason in reaching a decision rationally and only follow your ancestors blindly, how have you come to know that this message is not *Wahi* and is my own created lie?) Also never has any *Rasool* come to you and given you God's Book which after you have read it, would let you conclude that whatever I say is not *Wahi*; and that the style of *Wahi* is different. On what basis do you say that the *Quran* is not revealed from *Allah*?"

45. (In actual fact these people are saying this blindly, out of sheer prejudice and ancestor following and) Like-wise previous generations also used to belie the *Wahi*. These earlier people were given so much sustenance that the present generation has not received even one tenth of that. Ask them, "Do you know their fate in the end?" (In spite of all their power, strength and resources they were destroyed. So how can you get away?)

46. Tell them (O *Rasool*!), "I neither want to enter into unnecessary lengthy discussions with you nor do I want to give you a long lecture. All I ask of you is, whether in pairs or alone, that you stop for a while and think only for the sake of *Allah*. If you set the process of thinking using your intellect and reason, you will see for yourself that this *Rasool* (who is counselling you day and night) is not insane. (Whatever he says is based on intellect and reason. On this basis) He is forewarning you about the destructive results of your erroneous ways."

47. Tell them O *Rasool*," Whatever I ask of you is for your own good. (I have no personal gains to achieve in this.) I do not ask for any reward from you; as my reward rests with Allah the Almighty, whose ever watchful eye is seeing everything."

48. Tell them that in the system of my *Rabb*, clashes between good and evil happen now and again (and eventually the truth overcomes all that is false ~ 21:18); because He knows fully how much power the truth possesses.

قُلْ جَاءَ الْحَقُّ وَمَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيدُ ﴿٤٩﴾ قُلْ إِن ضَلَلْتُ فَإِنَّمَا أَضِلُّ عَلَىٰ نَفْسِي ۖ وَإِنِ
اهْتَدَيْتُ فَبِمَا يُوحِي إِلَيَّ رَبِّي ۚ إِنَّهُ سَمِيعٌ قَرِيبٌ ﴿٥٠﴾ وَلَوْ تَرَىٰ إِذْ فَزِعُوا فَلَا فَوْتَ وَأُخِذُوا مِن
مَّكَانٍ قَرِيبٍ ﴿٥١﴾ وَقَالُوا آمَنَّا بِهِ وَأَنَّىٰ لَهُمُ التَّنَاوُشُ مِن مَّكَانٍ بَعِيدٍ ﴿٥٢﴾ وَقَدْ كَفَرُوا بِهِ
مِن قَبْلُ ۖ وَيَقْذِفُونَ بِالْغَيْبِ مِن مَّكَانٍ بَعِيدٍ ﴿٥٣﴾ وَحِيلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ
ع ٦ ١٢ بِأَشْيَاعِهِم مِّن قَبْلُ ۚ إِنَّهُمْ كَانُوا فِي شَكٍّ مُّرِيبٍ ﴿٥٤﴾

49. Say, "The truth has come out and your forces of falsehood are bound to wither away. They cannot stand against the truth and will be defeated in the very first encounter. They will be defeated every time they return; and the era of falsehood has passed away." (17:81)

50. (In this clash of truth and evil), "If I have to suffer at any stage (3:139) then that would be due to my (or my companions') fallacious planning. (That does not mean that falsehood overpowers the truth and) When I am on the right path, this is due to Divine guidance, which I receive from my *Rabb*. He is all-hearing and ever near!"

51. (In any case, if they do not correct themselves even after so much explanation, then soon that Day will come.) At that time, no matter how much they are gripped with terror, their distress and commotion will not be postponed. Instead it will come still closer and seize them (even in streets of *Makkah*).

52. Then they will say, "Now we believe in Divine Laws." But how can they now have *Eiman* when they had gone astray for so long and seen the results confronting them!

53. Earlier (when *Eiman* could have been useful) they continued denying the truth without any rhyme or reason and were casting slanders and scorn in ignorance. As such they continued getting further away from the straight path.

54. And now, just like the way it happened to people who lived earlier a barrier will be cast between them and all that they desire (that is they will never be able to attain the fulfillment of any of their desires). This is because they have constantly remained in doubt about the truthfulness of Our Laws; and they are lost in disquieting doubts and suspicion.

سُوْرَةُ فَاطِرٍ (٣٥)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ فَاطِرِ السَّمٰوٰتِ وَالْاَرْضِ جَاعِلِ الْمَلٰٓئِكَةِ
رُسُلًا اُولِيْٓ اَجْنِحَةٍ مَّثْنٰى وَثُلٰثَ وَرُبٰعَ ۭ يَزِيْدُ فِي الْخَلْقِ مَا يَشَاۗءُ ۭ اِنَّ اللّٰهَ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ١
مَا يَفْتَحِ اللّٰهُ لِلنَّاسِ مِنْ رَّحْمَةٍ فَلَا مُمْسِكَ لَهَا ۚ وَمَا يُمْسِكْ ۙ فَلَا مُرْسِلَ لَهٗ مِنْۢ بَعْدِهٖ ۭ وَهُوَ
الْعَزِيْزُ الْحَكِيْمُ ٢ يٰٓاَيُّهَا النَّاسُ اذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ ۭ هَلْ مِنْ خَالِقٍ غَيْرُ اللّٰهِ يَرْزُقُكُمْ مِّنَ السَّمَاۗءِ
وَالْاَرْضِ ۭ لَآ اِلٰهَ اِلَّا هُوَ ڮ فَاَنّٰى تُؤْفَكُوْنَ ٣

SURA FATIR : 35

1. All *Hamd* is for *Allah* the Almighty (1:1), Who brought the entire universe into being out of nothingness. He has made the heavenly forces a medium to complete His schemes; and some of the forces are multi-functional, each having two, three or four capabilities. He is not sitting idle after creating the universe, but continues to add new creations to it every now and then, as He wills. He has set measures (and laws) according to which everything functions; and He has full control over them.

2. According to His universal system, He also provides nourishment (means of growth) to mankind. Whenever He opens the gates to His bounties, no power can ever close them; and after He withholds anything, no one can release it to mankind. This is because He possesses immense powers and authority. However, everything He plans is based on wisdom.

3. O mankind, keep in mind the bounties which *Allah* has bestowed on you. Just think, "Other than *Allah*, is there any creater who sends you the means of sustenance out of heaven and the earth?" The fact is that except Him, no one else wields authority in the universe. Therefore, obedience and authority can be for none other than Him. They should be asked about where they are being deluded away to, leaving aside this reality.

وَإِن يُكَذِّبُوكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ ۚ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٤﴾ يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ
فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا ۖ وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغَرُورُ ﴿٥﴾ إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا ۚ إِنَّمَا
يَدْعُو حِزْبَهُ لِيَكُونُوا مِنْ أَصْحَابِ السَّعِيرِ ﴿٦﴾ الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَالَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ لَهُم مَّغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿٧﴾ أَفَمَن زُيِّنَ لَهُ سُوءُ عَمَلِهِ فَرَآهُ حَسَنًا ۖ فَإِنَّ اللَّهَ يُضِلُّ مَن (١ ع ١٣)
يَشَاءُ وَيَهْدِي مَن يَشَاءُ ۖ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ حَسَرَاتٍ ۚ إِنَّ اللَّهَ عَلِيمٌ بِمَا يَصْنَعُونَ ﴿٨﴾

4. But if (even after seeing visible and convincing arguments) these opponents belie you. You should not despair. (You should not become sad because) Many of the Rusul before you were also belied. (But their belying does not make any difference because) Everything is decided according to *Allah's* Law of *Mukafat.*

5. Therefore, proclaim to humanity (with full confidence) that *Allah's* Law of Mukafat is an absolute truth. Whatever He says, happens like it is said. Let neither immediate gains in this worldly life keep you in delusion, nor let any selfish group deceive you by its crafty plans. (Even your own emotions will question God and His laws. They will say that the world is run just like that and one should try to make gains regardless of the means. This will also be supported by others who want to benefit at any cost.)

6. Always remember that emotions which are not kept under Divine Laws and the people who persuade you to acquire gains in this way, are all your enemies. So treat them as your enemies. These are the *Shaitan* who drag their followers towards the destruction of *Jahannum.*

7. You should never forget the reality that there is severe chastisement in store for all those who reject the Divine Laws. However, those who believe in the truth of these laws and work on the beneficient program established by God will enjoy all sources of protection and get magnificent rewards for their hard work.

8. This is Our Law! And when the Law is so firm that it cannot be changed under any circumstances, how can a person who is on the wrong path ever be considered right simply because, due to his own selfish desires, his stance appears to be extremely beautiful to himself; and he believes that he actually is on the right path. (How can this happen? The criterion to judge right or wrong is not what a person thinks. What is right or wrong has clearly been determined by *Allah* the Almighty. Now) Everyone is free to choose. It is up to him whether he follows the right path or treads the wrong one.
(Thus when people adopt the wrong paths according to their free will, after the right and wrong have become clear to them, then) O *Rasool*, do not grieve yourself for those who are willingly on their way to destruction. *Allah* knows full well all their actions and tricks and knows what their end will be. (They cannot excel and progress by their self made law.)

وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُثِيرُ سَحَابًا فَسُقْنَاهُ إِلَىٰ بَلَدٍ مَّيِّتٍ فَأَحْيَيْنَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۚ
كَذَٰلِكَ النُّشُورُ ﴿٩﴾ مَن كَانَ يُرِيدُ الْعِزَّةَ فَلِلَّهِ الْعِزَّةُ جَمِيعًا ۚ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ
يَرْفَعُهُ ۚ وَالَّذِينَ يَمْكُرُونَ السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ ۖ وَمَكْرُ أُولَٰئِكَ هُوَ يَبُورُ ﴿١٠﴾ وَاللَّهُ خَلَقَكُم مِّن
تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ جَعَلَكُمْ أَزْوَاجًا ۚ وَمَا تَحْمِلُ مِنْ أُنثَىٰ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ ۚ وَمَا يُعَمَّرُ مِن
مُّعَمَّرٍ وَلَا يُنقَصُ مِنْ عُمُرِهِ إِلَّا فِي كِتَابٍ ۚ إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١١﴾

---

9. (One can only acquire life by following Divine Laws. A look at the outer universe will give you a glimpse of the working of these laws. For example) see how We send forth the winds in a direction. These winds raise the clouds which We then drive towards places which are lying lifeless; and when the rain falls there, it gives new life to the dead earth.

Similarly (dead) nations can regain life (by following the Divine Law, both in this world as well as in the Hereafter).

10. Therefore if any nation desires to regain life with power, strength, superiority and respect, it should keep in mind that all this can only be achieved by following Divine Laws. The nation should also keep in mind the fundamental reality that in order to achieve further development and ascendancy towards greater heights, two things are important: firstly to have an ideology or concept of life which has the inherent capacity to grow, flourish and achieve pleasant results; and secondly, righteous deeds which help lift this ideology skywards. (Divine Guidance has the capability to continue growing without any external support. However its speed is very slow compared to human scale; but it speeds up when it is supported by human deeds.) (14:24)

On the other hand, for those people who adopt a negative or erroneous way of life, and plan and create chaos in society, their planning ends up in fiasco and they themselves fall into the inferno of destruction.

11. Your own life is a living example of how correct the ideology rises through constructive human effort. *Allah* the Almighty, according to His Law, initiated your own creation from inorganic matter. The evolutionary process then progressed to a stage where procreation started from a sperm-drop, for which purpose one specie got split into two parts (one male, the other female). Thereafter, with the inter-mixture of both according to the Divine Law, the female conceives and gives birth. Thereafter, who lives a long life and whose life is shortened is also determined according to the Law of Nature fixed by God. (If one lives according to the natural laws, one lives longer. If one goes against them, life is shortened ~ 3:144;13:38.) All this happens without any difficulty (Because God's Law of Evolution ~ *Kalima* ~ has the ability to rise and progress; and a constructive programme takes it up).

وَمَا يَسْتَوِي الْبَحْرَانِ هَٰذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَٰذَا مِلْحٌ أُجَاجٌ ۖ وَمِن كُلٍّ تَأْكُلُونَ لَحْمًا
طَرِيًّا وَتَسْتَخْرِجُونَ حِلْيَةً تَلْبَسُونَهَا ۖ وَتَرَى الْفُلْكَ فِيهِ مَوَاخِرَ لِتَبْتَغُوا مِن فَضْلِهِ وَلَعَلَّكُمْ
تَشْكُرُونَ ﴿١٢﴾ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ
مُّسَمًّى ۚ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۚ وَالَّذِينَ تَدْعُونَ مِن دُونِهِ مَا يَمْلِكُونَ مِن قِطْمِيرٍ ﴿١٣﴾ إِن تَدْعُوهُمْ
لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ ۖ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ ۚ وَلَا يُنَبِّئُكَ
مِثْلُ خَبِيرٍ ﴿١٤﴾

12. Similarly, if you observe the outer world you see different schemes in operation. Water streams flow underground. If you dig a well in one place, the water would be sweet and pleasant, while at another it would be salty and bitter. Both waters are not the same. And from these you take out fresh fish to eat; and pearls which you wear for adornment.

You also see how boats sail, piercing through the waves, so that you can seek for your subsistence; and your efforts bear fruit.

13 Just look at the rotation of the day and night; how the darkness of the night slowly disappears into the day and how the day turns into night again. See how the sun and the moon have been harnessed by the Divine Law, each following its determined course for the term set for them.

This then is *Allah*, whose Laws and authority prevail in the entire universe. It is He who has provided all sources of nourishment for you; whereas those whom you invoke do not have the least of power and authority.

14. Whether they are statues made of stone or dead bodies burried deep down, if you call them they will not listen to your call. Even if they can hear you, they cannot give you a reply. On the Day of Judgement, all these elders (whether dead or alive, to whom you ascribe authority besides *Allah*) will totally disown that they ever asked you to associate them with the Almighty.

O *Rasool*! You could only know such things through *Wahi*, for there was no other source which could have told you such things.

يَٰٓأَيُّهَا ٱلنَّاسُ أَنتُمُ ٱلْفُقَرَآءُ إِلَى ٱللَّهِ ۖ وَٱللَّهُ هُوَ ٱلْغَنِىُّ ٱلْحَمِيدُ ﴿١٥﴾ إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ
جَدِيدٍ ﴿١٦﴾ وَمَا ذَٰلِكَ عَلَى ٱللَّهِ بِعَزِيزٍ ﴿١٧﴾ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۚ وَإِن تَدْعُ مُثْقَلَةٌ إِلَىٰ حِمْلِهَا لَا يُحْمَلْ
مِنْهُ شَىْءٌ وَلَوْ كَانَ ذَا قُرْبَىٰٓ ۗ إِنَّمَا تُنذِرُ ٱلَّذِينَ يَخْشَوْنَ رَبَّهُم بِٱلْغَيْبِ وَأَقَامُوا۟ ٱلصَّلَوٰةَ ۚ وَمَن تَزَكَّىٰ
فَإِنَّمَا يَتَزَكَّىٰ لِنَفْسِهِۦ ۚ وَإِلَى ٱللَّهِ ٱلْمَصِيرُ ﴿١٨﴾ وَمَا يَسْتَوِى ٱلْأَعْمَىٰ وَٱلْبَصِيرُ ﴿١٩﴾

15. Tell these people that it is they who are solely dependent on Him for their existence and nourishment; whereas He does not need them at all. The entire universe is running beautifully on its own and producing excellent results. Whoever ponders over it or looks at it, spontaneously showers his greatest appreciation and praise.

16. Let alone on the issue of Him needing you. His power and your helplessness is such that if He so wills, he can do away with you (all mankind) and in your stead bring a new creation.

17. And this is not at all difficult for *Allah.*

18. (Therefore always keep in view Our Law of *Mukafat* and remember that all those beings, whether dead or alive, which you assume can help you, can never be of any use to you. This is because according to Our Law of *Mukafat*) No one can carry the burden of another. Even if someone is being crushed under the heavy load of his misdeeds and calls on another to share some of it, he will be unable to do so; even if the person called may be closely related to him.

(This is Our Law of *Mukafat*. Now think for yourself about how, if you take to the wrong path, you can get away from its consequences.) The only people who can benefit from this warning are those who trust the Law of *Mukafat* without waiting to see its manifest results; and who believe in the imperceptible truths and realities according to which the result of the deeds are compiled, both in this world and in the hereafter. In this way they remain conscious about the consequences of their misdeeds. To avoid this, they establish *Nizam-us-Salat*. (Accordingly they provide nourishment to mankind, as they are fully convinced that) Whoever provides nourishment to others, himself receives the same in return; and all his affairs are settled and accomplished according to the Divine Law, for that is the ultimate destination.

19. (Now both groups of people are before you: One which leads life according to Divine Guidance; and the other which in order to achieve selfish ends, takes to the erroneous path. Do you think that both the groups will receive equal grading? Before you answer this question, ask) Are the blind and the ones who can see, equal?

وَلَا الظُّلُمٰتُ وَلَا النُّوْرُ ﴿۲۰﴾ وَلَا الظِّلُّ وَلَا الْحَرُوْرُ ﴿۲۱﴾ وَمَا يَسْتَوِي الْاَحْيَآءُ وَلَا الْاَمْوَاتُ ۭ اِنَّ اللّٰهَ
يُسْمِعُ مَنْ يَّشَآءُ ۚ وَمَآ اَنْتَ بِمُسْمِعٍ مَّنْ فِي الْقُبُوْرِ ﴿۲۲﴾ اِنْ اَنْتَ اِلَّا نَذِيْرٌ ﴿۲۳﴾ اِنَّآ اَرْسَلْنٰكَ بِالْحَقِّ بَشِيْرًا
وَّنَذِيْرًا ۭ وَاِنْ مِّنْ اُمَّةٍ اِلَّا خَلَا فِيْهَا نَذِيْرٌ ﴿۲۴﴾ وَاِنْ يُّكَذِّبُوْكَ فَقَدْ كَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۚ جَاۗءَتْهُمْ
رُسُلُهُمْ بِالْبَيِّنٰتِ وَبِالزُّبُرِ وَبِالْكِتٰبِ الْمُنِيْرِ ﴿۲۵﴾ ثُمَّ اَخَذْتُ الَّذِيْنَ كَفَرُوْا فَكَيْفَ كَانَ نَكِيْرِ ﴿۲۶﴾ ع (۳ ع ۱۲ ۱۵)

20. Are darkness and light alike?

21. Are the cool shade and the scorching sun alike?

22. Are the living and the dead alike?

If these are not equal (and they can never be), then both the groups mentioned above cannot be alike (11:24; 13:16-19).

(But even after such visible and convincing arguments they do not take the right path because) The Divine Law is that only those who want to listen can hear. You cannot make the dead who are lying in their graves listen to you.

23. You can only caution people about the destructive results of their misdeeds. (However your caution or warning can only be of some use to the one who has the capability and will to live ~ 6:70. How can the dead make use of it?)

24. We have sent you along with the Book which contains the truth, so that you can caution and make people aware of the consequences of living either the right or the wrong way of life. And all this is not something new, for there never has been a community to which a warner (like you) was not sent.

25. And there never was a community which had not belied these Messengers. Therefore neither your going to them nor their rejection of the truth, is new. The Messengers who came to the previous nations brought with them visible evidence such as books of divine wisdom and lucent revelations. (But those nations listened to none.)

26. Thus when they ignored everything, Our Law of *Mukafat* caught hold of them; and just turn the pages of history to see how awful Our seizure was.

أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ ثَمَرَاتٍ مُّخْتَلِفًا أَلْوَانُهَا ۚ وَمِنَ الْجِبَالِ جُدَدٌ بِيضٌ
وَحُمْرٌ مُّخْتَلِفٌ أَلْوَانُهَا وَغَرَابِيبُ سُودٌ ﴿٢٧﴾ وَمِنَ النَّاسِ وَالدَّوَابِّ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ كَذَٰلِكَ ۗ
إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۗ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴿٢٨﴾ إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا
الصَّلَاةَ وَأَنفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَّن تَبُورَ ﴿٢٩﴾ لِيُوَفِّيَهُمْ أُجُورَهُمْ
وَيَزِيدَهُم مِّن فَضْلِهِ ۚ إِنَّهُ غَفُورٌ شَكُورٌ ﴿٣٠﴾

---

27. (Obedient and rational people wonder why such benevolent, clear and eye-opening knowledge was opposed? And even now it continues to be opposed. However this is not all that strange. People's mind-set and attitudes are different from each other, and you will see this everywhere. This can be eliminated by following Divine Guidance.)
Don't you see how water comes down from the clouds, following which different fruits of varied colours are produced. (It does not happen that all fruits and crops are the same.) And look at the mountains. Although you observe streaks of white and various shades of red as well as others which are jet black, these mountains are basically the same.

28. The same applies to men, animals and cattle of various kinds. Such creations of nature are living proof of the working of Divine Laws. However only those who reflect over them with intellect and reason bow in submission to Him. Only they deserve to be called 'the scholars'; and only they can comprehend how over-powering and supreme *Allah's* Law is. Whoever lives accordingly is provided with sufficient means of protection. 3:189-9;30:22-24

29. (This variety of natural products is created by nature and not by the things themselves. However, the differences amongst mankind are created by themselves; and for which they themselves are responsible. One will also see the results of whatever path one chooses. Therefore of) Those who follow the Divine Laws; establish *Nizam-us-Salat*; use whatever *Allah* has provided them, be it their latent potentialities or a product of their efforts, and ensure that everything is openly kept available for the nourishment of others (or secretly if the situation demands so); they are doing a business which never goes in loss (9:111; 61:10; 62:11).

30. Not only will they be fully rewarded in this business, they will gain over and above this out of His bounty. The fact is that those who obey the Divine Laws shall remain safe from all types of destruction and in addition, shall obtain ample reward for their efforts.

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ
بَصِيرٌ ٣١ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ
وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بِإِذْنِ اللَّهِ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ ٣٢ جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُحَلَّوْنَ
فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ٣٣ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ
عَنَّا الْحَزَنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ ٣٤

---

31. This then is the Law which We have revealed to you through *Wahi*. This is the very truth and it is also capable of proving that everything which was revealed earlier (through different *Anbia*) is true. This is because the Law is being revealed from that Almighty who is well aware of the needs of His followers and is All-seeing.

32. (All that was important or necessary has been revealed and preserved in this *Quran*, because after this the institution of *Wahi* is being closed. The only thing required now is to establish a System according to these Laws and for human society to be formed under this guidance. For this purpose a group (an *Ummah*) is required. This *Ummah* has been selected (2:143; 3:109); and the Book has been entrusted to them.

But the condition of this *Ummah* will be such that some of them will commit '*Zulm*' on themselves by abandoning it; some will stay half way; and some will be foremost in working according to the Divine Laws. They will be the ones who deserve high ranks.

33. They will establish a society in which they will enjoy all the pleasantries of life and leadership. They will have and enjoy all the signs of high stature, symbolised by gold and pearl bracelets; and they will be clad in garments of silk and gold brocade (22:23).

34 Upon seeing such luxuries, comforts and grandeur, they will spontaneously exclaim, "He Who has removed all anxieties and grief from us is worthy of all *Hamd*. Now we have seen with our own eyes that this system has inherent safety measures to keep destructive elements away and also to provide full rewards for our efforts.

الَّذِيٓ أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهٖ ۚ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَّلَا يَمَسُّنَا فِيهَا لُغُوبٌ ﴿٣٥﴾ وَالَّذِينَ كَفَرُوا
لَهُمْ نَارُ جَهَنَّمَ ۚ لَا يُقْضٰى عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِّنْ عَذَابِهَا ۭ كَذٰلِكَ نَجْزِي كُلَّ
كَفُورٍ ﴿٣٦﴾ وَهُمْ يَصْطَرِخُونَ فِيهَا ۚ رَبَّنَآ أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ ۭ أَوَلَمْ نُعَمِّرْكُمْ
(٣) ع (٢١) (١٢) مَّا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَآءَكُمُ النَّذِيرُ ۭ فَذُوقُوا فَمَا لِلظّٰلِمِينَ مِنْ نَّصِيرٍ ﴿٣٧﴾ إِنَّ اللّٰهَ عٰلِمُ
غَيْبِ السَّمٰوٰتِ وَالْأَرْضِ ۭ إِنَّهٗ عَلِيمٌۢ بِذَاتِ الصُّدُورِ ﴿٣٨﴾

35. Such are the blessings of this system, that we will be living in a society where no strenuous labour is required (20:118). We will also not have any mental strain, psychological depression or weariness, arising out of the complications of mutual dealings which can otherwise create unnecessary worries for man. (Such a state will exist in this world under the Divine System, and also in the hereafter.)

36. (On the other hand) A destructive chastisement awaits those who are bent upon opposing this system. This suffering will be of its own kind, in that it will neither consume them so wholly that they die; nor will its torment be lessened so that they may have some respite (14:17; 20:74; 87:13). And this is not meant for a particular nation. This is Our unalterable Law that) Whoever takes to the erroneous path is requited this way.

37. There they will cry out and say,"O our *Rabb*! Take us out of this torment just once, and then see how we will leave aside our previous way of life and do righteous deeds according to the Your guidance.

They will be told, "Did We not give you a span of life which was long enough for those who wanted to learn from Our Laws, to do so? Moreover the *Rasool* had also come to you. (He was persistently cautioning you that this way of life will take you straight to *Jahannum*. But you did not listen to him.) Now taste the bitter fruit of your deeds. (No one can help you now as) Those who commit *Zulm* have none to succour them.

38. (This is because nothing can remain outside the reach of *Allah's* Law of *Mukafat*.) He knows even the hidden realties of the heavens and the earth; and He also has full knowledge of what lies in (the depths of) their hearts.

هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ ۚ فَمَن كَفَرَ فَعَلَيْهِ كُفْرُهُ ۖ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ عِندَ
رَبِّهِمْ إِلَّا مَقْتًا ۖ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا ﴿٣٩﴾ قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ
تَدْعُونَ مِن دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ ۚ أَمْ آتَيْنَاهُمْ
كِتَابًا فَهُمْ عَلَىٰ بَيِّنَتٍ مِّنْهُ ۚ بَلْ إِن يَعِدُ الظَّالِمُونَ بَعْضُهُم بَعْضًا إِلَّا غُرُورًا ﴿٤٠﴾ إِنَّ اللَّهَ يُمْسِكُ السَّمَاوَاتِ
وَالْأَرْضَ أَن تَزُولَا ۚ وَلَئِن زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّن بَعْدِهِ ۚ إِنَّهُ كَانَ حَلِيمًا غَفُورًا ﴿٤١﴾

39. According to this very Law of *Mukafat*, He makes one nation replace another. (A nation which loses its capability to live becomes non-existent and in its place comes a living nation full of abilities and excellent qualities). Thus a nation which rejects this Law and adopts its own self-made course has to face the destructive results. Remember, the result of rejecting the right path can be nothing else but deprivation of Divine Bounties. As they take further steps in this direction, each step leads to greater losses.

40. Ask the people who are treading the wrong path, "Have you ever given thought to those beings and powers to whom you ascribe a share in His Authority? Have they ever created anything on earth? Do they have a share in any part of the heavens? Or have We ever given them a book wherein it says that you should consider these beings as having a share with the Almighty?". Not in the least! The fact is that those who want to take advantage of others by suppressing human rights, advise each other to leave the Divine Laws and work according to their own preferences. (They promise that if you do this you will get this and that etc. etc.) All this is nothing but deceit.

41. Everything functions according to the Divine Laws and no one has any power or authority to make even the slightest change in the results produced by these Laws. If you want to see how mighty and powerful His Laws are, just observe how He is holding the huge celestial bodies and the earth. Fastened to the chains of His Law, they are completely subservient to *Allah's* Laws and none can deviate even a little from them. And if they deviate, there is no power which can bring them to their original position. So very powerful and forbearing is He, Who is safeguarding the entire universe.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِن جَاءَهُمْ نَذِيرٌ لَّيَكُونُنَّ أَهْدَىٰ مِنْ إِحْدَى الْأُمَمِ ۖ فَلَمَّا جَاءَهُمْ
نَذِيرٌ مَّا زَادَهُمْ إِلَّا نُفُورًا ﴿٤٢﴾ اسْتِكْبَارًا فِي الْأَرْضِ وَمَكْرَ السَّيِّئِ ۚ وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ
إِلَّا بِأَهْلِهِ ۚ فَهَلْ يَنظُرُونَ إِلَّا سُنَّتَ الْأَوَّلِينَ ۚ فَلَن تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا ۖ وَلَن
تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا ﴿٤٣﴾ أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ
وَكَانُوا أَشَدَّ مِنْهُمْ قُوَّةً ۚ وَمَا كَانَ اللَّهُ لِيُعْجِزَهُ مِن شَيْءٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ ۚ إِنَّهُ كَانَ
عَلِيمًا قَدِيرًا ﴿٤٤﴾

42. These people who are bent on denying the truth used to swear by *Allah*, with the utmost solemn oaths, that if His messenger would ever come to them, they would set an example and follow the guidance better than anyone had ever done so before. However, when a messenger came to them they started getting further away in their aversion.

43. They do so not because they see anything wrong in whatever he presents to them, but because he stops them from their aggressive and rebellious attitudes. Also, he stops them from devising crafty plans which create disorder and chaos in society; and these people are not ready to give up their ways. Little do they realize that such crafty plans engulf none other but the authors themselves. Now they are waiting to see the same (doom) which struck the earlier generations. That is surely going to happen because *Allah's* Law is unalterable. Neither will there be any change in its resultant effects, nor will its direction ever alter so that somebody else is punished in place of the wrongdoers.

44. Have they not traveled the land to see, with their own eyes, the fate of the earlier generations which were far more powerful than them? Human beings or their strength apart, there is no authority or power in the universe which can subdue Divine Laws and make them so helpless that they would be incapable of gripping the evil doers. (Likewise, O *Rasool*, how can your opponents escape His grip?) For He is All-knowing and Infinite in His power.

وَلَوْ يُؤَاخِذُ اللّٰهُ النَّاسَ بِمَا كَسَبُوْا مَا تَرَكَ عَلٰى ظَهْرِهَا مِنْ دَآبَّةٍ وَّلٰكِنْ يُّؤَخِّرُهُمْ اِلٰٓى اَجَلٍ
٥ ع ٨ ١٤ مُّسَمًّى ۚ فَاِذَا جَآءَ اَجَلُهُمْ فَاِنَّ اللّٰهَ كَانَ بِعِبَادِهٖ بَصِيْرًا ٤٥

45. In fact there is a time gap between the action and the manifestation of its results. If that was not the situation, and *Allah* were to (immediately) take men to task for whatever wrongs they commit, not one soul among the opponents would have been left on the face of this earth. When the period of their respite is over, they all will be seized; for this respite does not mean that their misdeeds have gone out of sight. Nothing is out of His sight; He is ever watchful of everything His followers do (16:61).

سُوْرَةُ يٰسٓ (٣٦)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰسٓ ۚ ١ وَالْقُرْاٰنِ الْحَكِيْمِ ۙ ٢ اِنَّكَ لَمِنَ الْمُرْسَلِيْنَ ۙ ٣ عَلٰى
صِرَاطٍ مُّسْتَقِيْمٍ ؕ ٤ تَنْزِيْلَ الْعَزِيْزِ الرَّحِيْمِ ۙ ٥ لِتُنْذِرَ قَوْمًا مَّآ اُنْذِرَ اٰبَآؤُهُمْ فَهُمْ غٰفِلُوْنَ ٦

SURA YA-SEEN : 36

1. O that person (towards whom this *Wahi* is being sent, meaning: O Our *Rasool*);

2-3. (These people are demanding proof of your being the *Rasool*. Tell them that), "The *Quran* which is full of wisdom, is a testimony to the fact that I am from amongst the *Rusul* of the Almighty. If you reflect over it, the reality will become clear to you (that)

4. "I am on that correct, straight and well-balanced path, which will take mankind to its destination".

5. (O *Rasool*! As soon as they reflect on this *Quran*, it will become clear to them that it is neither composed by you nor by any other human being. They will realise that) The *Quran* has been revealed from the Almighty, the One who is responsible for the nourishment of all human beings and whatever there is in the universe.

6. This has been revealed to you so that you should (initially) warn those people who are unaware of the right course of life because their ancestors had not been warned about the destructive results of their erroneous ways (28:46; 32:3). (Thereafter gradually extend the sphere of your preaching to other people and nations, because you have been sent as a messenger to all mankind ~ 7:158.)

لَقَدْ حَقَّ الْقَوْلُ عَلٰٓى اَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُوْنَ ۝٧ اِنَّا جَعَلْنَا فِيْٓ اَعْنَاقِهِمْ اَغْلٰلًا فَهِيَ اِلَى
الْاَذْقَانِ فَهُمْ مُّقْمَحُوْنَ ۝٨ وَجَعَلْنَا مِنْۢ بَيْنِ اَيْدِيْهِمْ سَدًّا وَّمِنْ خَلْفِهِمْ سَدًّا فَاَغْشَيْنٰهُمْ فَهُمْ لَا
يُبْصِرُوْنَ ۝٩ وَسَوَاۤءٌ عَلَيْهِمْ ءَاَنْذَرْتَهُمْ اَمْ لَمْ تُنْذِرْهُمْ لَا يُؤْمِنُوْنَ ۝١٠ اِنَّمَا تُنْذِرُ مَنِ اتَّبَعَ الذِّكْرَ
وَخَشِيَ الرَّحْمٰنَ بِالْغَيْبِ فَبَشِّرْهُ بِمَغْفِرَةٍ وَّاَجْرٍ كَرِيْمٍ ۝١١

7. But (instead of reflecting over this *Quran* and then trying to understand it) they rejected it simply because it invited them towards a path which was different to the one followed by their ancestors. (It is an accepted fact that people who adopt such an attitude generally do not accept the truth; and this principle is also applicable here.)

8. (Those who blindly follow a path) They are like people around whose necks have been put yokes which reach up to their chins, thus forcing their heads up; and because of which they cannot see the straight path ahead of them. (33:66)

9. (Such people neither listen to reason, nor do they have a correct appreciation of their surroundings. Thus they can neither take to the right path, nor can they take into consideration the historical evidence around them, from which they could draw some lessons from past episodes.) A barrier (of ignorance) is raised in front of them, as well as behind them; and their vision is shrouded in veils. Therefore they cannot see.

10. As such it is all the same to them whether you warn them about their erroneous ways or not. They will never accept the truth (2:6).

11. The only person who can benefit from the warnings regarding the awful consequences of his erroneous path, is the one who utilizes his intellect and ponders; and then follows the directions given by the Divine Law. He is afraid of going against *Ar-Rahman*, and of the destructive results of doing so confronting him as a stark reality. O *Rasool*, then give him the of glad tidings of the wholesome results of following the right course. Also tell him that he would be protected from all dangers and get excellent and generous rewards for his labour.

(١) (ع ١٢) (١٨) وقف غفران

إِنَّا نَحْنُ نُحْيِ الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ ۚ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُبِينٍ ﴿١٢﴾ وَاضْرِبْ لَهُمْ

وقف لازم مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾ إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ

فَقَالُوا إِنَّا إِلَيْكُمْ مُرْسَلُونَ ﴿١٤﴾ قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَمَا أَنْزَلَ الرَّحْمَٰنُ مِنْ شَيْءٍ

إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ ﴿١٥﴾ قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾ وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ

الْمُبِينُ ﴿١٧﴾ قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ ۖ لَئِنْ لَمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُمْ مِنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾

12. Thus We alone give new life to dead nations and thereafter, Our Law of *Mukafat* records whatever they do for their future, preserving it for the coming generations, alongwith the traces they leave behind. In this way each and every action of theirs is preserved in this book, which lays down a standard to test the good or bad deeds. In other words it continues to sort out the good or bad deeds, all the way.

13. Explain to them this reality by way of a parable. There was a habitation where We sent Our *Rusul*.

14. In the beginning We sent unto them two (*Rusul*). The people belied them both. Then We sent the third one to strengthen the previous ones. All *Rusul* reiterated that they were sent by the Almighty.

15. But the people retorted, "You are a human being like us (so how can you be the messengers of the Almighty) *Ar-Rahman* has revealed nothing unto you and therefore whatever you say are lies."

16. They replied, "Our *Rabb* is a witness that We have been sent by Him towards you as His messengers.

17. And it is our duty to convey to you His message in clear terms (and we have nothing more to tell you)."

18. The people told the messengers, "You are an extremely unlucky omen for us (as all the time you are talking of a coming doom). Remember, if you do not desist, we will throw you out (or stone you to death). In any case we will certainly give you a very grievous punishment."

قَالُوْا طَآئِرُكُمْ مَّعَكُمْ ۚ اَئِنْ ذُكِّرْتُمْ ۚ بَلْ اَنْتُمْ قَوْمٌ مُّسْرِفُوْنَ ﴿١٩﴾ وَجَآءَ مِنْ اَقْصَا الْمَدِيْنَةِ رَجُلٌ يَّسْعٰى
قَالَ يٰقَوْمِ اتَّبِعُوا الْمُرْسَلِيْنَ ﴿٢٠﴾ اتَّبِعُوْا مَنْ لَّا يَسْـَٔلُكُمْ اَجْرًا وَّهُمْ مُّهْتَدُوْنَ ﴿٢١﴾

---

19. The messengers replied, "The Omen which you call unlucky is but due to your own misdeeds. As for your warning that you will give us severe punishment, is it because we advise you to save yourselves of the coming doom? In reality you are a people who have transgressed all limits."

20. (All these people paid no heed to them, but) Someone from the outskirts of the city (where some wealthy respectable people lived) came running (to help stop the people inflicting any harm on the messengers) and said, "O people! You should follow and obey these messengers.

21. These *Rusul*, who are your well-wishers, do not ask for any reward from you sin return. They clearly seem to be on the right path and are asking you to follow the same."

وَمَالِيَ (٢٣)

وَمَا لِيَ لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ۝٢٢
أَأَتَّخِذُ مِن دُونِهِ آلِهَةً إِن يُرِدْنِ الرَّحْمَٰنُ بِضُرٍّ لَّا تُغْنِ عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا يُنقِذُونِ ۝٢٣ إِنِّي
إِذًا لَّفِي ضَلَالٍ مُّبِينٍ ۝٢٤ إِنِّي آمَنتُ بِرَبِّكُمْ فَاسْمَعُونِ ۝٢٥ قِيلَ ادْخُلِ الْجَنَّةَ ۖ قَالَ يَا لَيْتَ قَوْمِي
يَعْلَمُونَ ۝٢٦ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ ۝٢٧

PARA : 23

22. "As far as I am concerned, particularly after receiving such clear directives, I have no excuse for not accepting His Sovereignty Who has created me and towards Whose Law of *Mukafat* you are approaching. You cannot go out of its control. All of you are being drawn towards it and there is no escape from that.

23. "Should I abandon such a God and instead accept these other beings as my master? The helplessness of these entities is such that if I am being punished by the *Law* of *Mukafat* of *Ar-Rahman*, for any of my faults, the support of these deities cannot bring me any good. They shall never be able to save me.

24. "Just think, even after knowing all this I take them as my gods, then who else would be in more manifest error than I?

25. "I believe in the Almighty, Who provides development to you all. Therefore listen to me and accept only Him as your Almighty."

26. He pronounced *Eiman* in such a courageous and fearless tone that almost immediately the Law of *Mukafat* announced that all the doors of *jannat* were open for him. But despite this his nation did not listen to him, although in utter despair he was saying, "I wish my people had listened to me."

27. "As a result of my following a righteous course, the Almighty has saved me from all the destruction and included me amongst the most honorable people."

وَمَا أَنزَلْنَا عَلَىٰ قَوْمِهِ مِن بَعْدِهِ مِن جُندٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنزِلِينَ ۝٢٨ إِن كَانَتْ إِلَّا صَيْحَةً
وَاحِدَةً فَإِذَا هُمْ خَامِدُونَ ۝٢٩ يَا حَسْرَةً عَلَى الْعِبَادِ ۚ مَا يَأْتِيهِم مِّن رَّسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ۝٣٠ وقف غفران
أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ۝٣١ وَإِن كُلٌّ لَّمَّا جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ۝٣٢ ٢ ع ٣٠ ١
وَآيَةٌ لَّهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ۝٣٣

28. After he had exhausted all the means, that nation finally faced the hour of doom. We did not have to send down any army of angels from the heavens to cause this destruction. In fact We never send such forces from the heavens. Their own misdeeds are enough to cause their destruction.

29. There was just one single blast which caused complete chaos. And lo, nothing was left behind but a still and silent heap of ashes.

30. Alas! How miserable and terrible is the plight of the man who ridicules the one who brings a message that is full of life!

31. These are the historical episodes which We narrate before them as examples. (O *Rasool*!) Don't they (your addressees) ever ponder over the facts that We destroyed many generations before them, because whenever someone came to call them towards Divine Guidance, they did not pay any heed and instead ridiculed him.

32. If they (your addressees) do not consider these facts worthy of attention, that does not mean that they will escape the grip of Our Law of *Mukafat*. Like their predecessors, they too will be punished for their misdeeds. The time is not far off when all of them will be arraigned. Then with their own eyes and according to Our Law of *Mukafat*, they will see the results of their misdeeds.

33. They make fun of such warnings and cannot comprehend how a tiny and weak group of people can one day, attain such great strength that people would stand before them in sheer helplessness. But if they had the vision, they would see for themselves how our Law of Nature instills vitality in lifeless things. For example, with a sprinkle of rain, We could bring back to life a piece of barren land which has no sign of life whatsoever. It then starts producing crops of grain that become means of sustenance for them.

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّن نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ٣٤ لِيَأْكُلُوا مِن ثَمَرِهِ وَمَا عَمِلَتْهُ
أَيْدِيهِمْ ۖ أَفَلَا يَشْكُرُونَ ٣٥ سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنبِتُ الْأَرْضُ وَمِنْ أَنفُسِهِمْ وَمِمَّا
لَا يَعْلَمُونَ ٣٦ وَآيَةٌ لَّهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُم مُّظْلِمُونَ ٣٧ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ۚ
ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ٣٨ وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ٣٩

34. And gardens of date-palms and grapes would appear; and springs of running water would gush forth from within it.

35. The fruits of the trees provide nutrition; and all this is not the product of their hands only, but is brought about as per Our Laws.
(Accordingly, this small group of people which at present has no strength and power, would be so enriched by life and the fruits of obeying our Laws, that not only would it be self sufficient, but even others would share their bounty.)
Ask them if they really want their efforts to also bear fruit? (If they do, then they should follow Our Laws according to which We grant new life to nations.)

36. (Be firm in the conviction that if you follow His laws such results are bound to accrue. Do not ever think that things would not happen the way God says they will.) He is far above doing that. Do you not see how the various vegetations grow from the earth as per His Laws of Nature? If you work according to the laws and methods established by Him, the same results are always achieved. Your own procreation occurs according to His Laws of Nature; and so does the creation of other things about which you have no knowledge at present.

37. And consider the outer world and see (for instance) how We strip the blanket of bright daylight from the darkness of the night, after which darkness prevails all over.

38. Also ponder how the sun is moving unhampered in its course. All this is happening according to measures determined and set by the One Who is Almighty and all-knowing. All His Laws are based on knowledge.

39. And see the moon for which We have determined various stages. (It appears like a beautiful crescent and then gradually becomes the full moon, after which it starts waning) till it becomes like an old date stalk, dried up and curved.

لَا الشَّمْسُ يَنْۢبَغِيْ لَهَآ اَنْ تُدْرِكَ الْقَمَرَ وَلَا الَّيْلُ سَابِقُ النَّهَارِ ؕ وَكُلٌّ فِيْ فَلَكٍ يَّسْبَحُوْنَ ۝٤٠ وَاٰيَةٌ لَّهُمْ
اَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلْكِ الْمَشْحُوْنِ ۝٤١ وَخَلَقْنَا لَهُمْ مِّنْ مِّثْلِهٖ مَا يَرْكَبُوْنَ ۝٤٢ وَاِنْ نَّشَاْ نُغْرِقْهُمْ
فَلَا صَرِيْخَ لَهُمْ وَلَا هُمْ يُنْقَذُوْنَ ۝٤٣ اِلَّا رَحْمَةً مِّنَّا وَمَتَاعًا اِلٰى حِيْنٍ ۝٤٤ وَاِذَا قِيْلَ لَهُمُ اتَّقُوْا مَا
بَيْنَ اَيْدِيْكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُوْنَ ۝٤٥

40. All these huge heavenly bodies are not static in space, but are in continuous motion. However, all their movements are according to a discipline based on set measures and calculations. It can never happen that the sun, by speeding up, can overtake the moon; or that the night lingers on beyond the point where the day had to start (meaning that the sun rises little after the appointed time). No, this never happens. Each and every one of them keeps moving through space, in its own orbit, according to the speed and course set for it (21:33).

41. The skies, after all, are too far away. See with what confidence you load your families, young and old, onto boats; and how these boats sail through the seas and rivers laden with all this weight.

42. And like these boats, We have also created other things for them to ride in on their travels.

43. If Our Law of *Mukafat* is not in operation all the time, the boats would float sometimes and sink on other occasions, even under similar circumstances. In such a situation no one would be able to help the people on the boats, nor would they reach ashore safely.

44. But since We want to maintain this system of the universe for a determined period, whatever law We have prescribed (for a particular thing) keeps on working accordingly. Our Law never changes. (This is that very firm foundation on the basis of which you live a peaceful life with so much confidence.)

45. (Just as there are unchangeable Laws for things in the universe, laws are also fixed for mankind. But contrary to other things in the universe, man has been given the freedom of choice. He could, out of his free will, either obey or go against them.)
Keeping this discretion in mind, they are advised to lead their lives according to the Divine Laws, so that their present life would become better; and also to adopt the same attitude for the future. In this way both your physical life as well as your own 'self' would develop nicely. This is what is meant by the pleasantries of the present and the future.

وَمَا تَأْتِيهِم مِّنْ آيَةٍ مِّنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤٦﴾ وَإِذَا قِيلَ لَهُمْ أَنفِقُوا مِمَّا رَزَقَكُمُ
اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا أَنُطْعِمُ مَن لَّوْ يَشَاءُ اللَّهُ أَطْعَمَهُ إِنْ أَنتُمْ إِلَّا فِي ضَلَالٍ
مُّبِينٍ ﴿٤٧﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٤٨﴾ مَا يَنظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَ
٣ ع ١٨ ٢ هُمْ يَخِصِّمُونَ ﴿٤٩﴾ فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾

46. Their attitude is such that whenever Divine Guidance is presented to them, they turn away from it.

47. They also raise strange objections. (For instance) They object when they are told to keep open and accessible for the needy, the means of nourishment that the Almighty has provided to them. Those who deny the Divine Directives of *Rabubiyat* tell those who have faith in them, that if *Allah* had willed that wealth should be distributed in a way that no one remains hungry in the world, then why did He did not arrange it so by Himself? Why is He asking human beings to establish a system in which everyone adequately gets the necessities of life?
Who should tell them that by saying so they are committing a big mistake. (God establishes His system in human society by human hands only. The purpose is that human beings should use their ability to choose properly, so that their personalities also develop. Otherwise it was not at all difficult for Him (God) to have made mankind devoid of free will, just like the other things in the universe which are bound to exist by the Laws of God. By saying that had God wanted so He should have done this Himself, man is denying himself the dignity of the freedom of choice and is trying to run away from his responsibility. This is his gross error of judgement (6:149; 16:35; 43:20).

48. And when they are told that if they do not leave the erroneous path its result would be destruction, they say, "If what you say is true, when will that doom come?"

49. (According to Our Law of *Mukafat* there is a time lag between the action and the result to be manifested in visible from. It is due to this gap that people raise such objections but when this intermission is over and the result emerges in the form of a single blast, there is hue and cry all around.)
They are only waiting for that blast, which will seize them so abruptly, that they will still be busy arguing with each other.

50. So sudden their end will be that they will not even have time to make a will or go back to their families.

وقف منزل
وقف غفران
وقف لازم

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ۝٥١ قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ مَرْقَدِنَا ۜ
هَٰذَا مَا وَعَدَ الرَّحْمَٰنُ وَصَدَقَ الْمُرْسَلُونَ ۝٥٢ إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا
مُحْضَرُونَ ۝٥٣ فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ۝٥٤ إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ
فِي شُغُلٍ فَاكِهُونَ ۝٥٥ هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرَائِكِ مُتَّكِئُونَ ۝٥٦ لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ
مَا يَدَّعُونَ ۝٥٧ سَلَامٌ قَوْلًا مِنْ رَبٍّ رَحِيمٍ ۝٥٨

51. This state will not remain confined to this world, but will continue in the hereafter. Then when the trumpet is sounded for 'the new life', life will be given a new form and all of them would come out of their abodes, running towards the court of their *Rabb*.

52. They shall say in utter surprise "Woe unto us. We have been roused from our sleep!" Whereupon they will be told, "This is the appointed Hour for the disclosure of results which *Ar-Rahman* had promised and whose truth His messengers used to affirm."

53. It will be just one single blast creating a huge commotion; and all of them will be arraigned before Our Law of *Mukafat*.

54. They shall be assured, "Today no human being shall be wronged in the least. Only the results of your own deeds will confront you."

55. Surely, those who are destined for '*Jannah*' in reward for their deeds would be immensely busy in making arrangements for the new life; and all that they do would be a source of great enjoyment for them.

56. Alongwith their companions they will be reclining on couches in a state of sheer happiness.

57. They will get ample fruit as a reward for their deeds, and they will be provided whatever they ask for.

58. All this is planned to ensure that the development of their personalities and completion of their abilities are not deficient, and that there is no danger of them ever losing these traits. All this would happen as per *Allah's* Law of *Rabubiyyat*, which has made sufficient provisions for the development and completion of human abilities.

وَامْتَازُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ ۝٥٩ أَلَمْ أَعْهَدْ إِلَيْكُمْ يَا بَنِي آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ
عَدُوٌّ مُبِينٌ ۝٦٠ وَأَنِ اعْبُدُونِي هَٰذَا صِرَاطٌ مُسْتَقِيمٌ ۝٦١ وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ وقف غفران
تَكُونُوا تَعْقِلُونَ ۝٦٢ هَٰذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ۝٦٣ اصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ۝٦٤ الْيَوْمَ
نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ۝٦٥ وَلَوْ نَشَاءُ
لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّىٰ يُبْصِرُونَ ۝٦٦

59. At that stage society will no longer remain intermingled. The guilty will be separated from the noble. No one will be able to cheat others in the guise of being a gentleman; and the guilty ones will be unable to enjoy the fruits of *Jannat.*

60. The criminals will be questioned, "Did I not send you directives not to follow the rebellious powers and selfish instincts, as these are your open enemies which can estrange one brother from the other?

61. "You should follow Our Law, as that is the only balanced and straight path that will take you to your destination.

62. "You were also warned that your selfish instincts and rebellious leaders would mislead many of your groups and that as such the majority amongst you would go astray. We had told you these things very clearly but you did not use your intellect and wisdom.

63. "The result is this '*Jahannum*' about which you were repeatedly warned.

64. "Now enter and endure it; and hear once again that this is the outcome of your persistent denial of following the right course."

65. On that Day it will not be necessary to record their confession. Their own hands will speak to Us and their feet will bear witness to whatever crimes they had committed. Their deeds will become open proof against them. Man will stand witness against his own 'self'. (17:13-14; 75:14-15.)

66. (This is Our Law of *Mukafat* according to which decisions regarding the rise and fall of nations in this world as well as in the hereafter, are taken.) O *Rasool*! The end result of your enemies will also be their destruction as per this Law. If Our Law of *Mashiyyat* had not allowed everyone to follow the path they liked, it was not difficult for Us to deprive them (the opponents of the Divine Order) of their vision so that they would have strayed forever in search of the right path. And they would not have found anything.

وَلَوْ نَشَآءُ لَمَسَخْنٰهُمْ عَلٰى مَكَانَتِهِمْ فَمَا اسْتَطَاعُوْا مُضِيًّا وَّلَا يَرْجِعُوْنَ ﴿٦٧﴾ وَمَنْ نُّعَمِّرْهُ نُنَكِّسْهُ
فِى الْخَلْقِ ۭ اَفَلَا يَعْقِلُوْنَ ﴿٦٨﴾ وَمَا عَلَّمْنٰهُ الشِّعْرَ وَمَا يَنْۢبَغِيْ لَهٗ ۭ اِنْ هُوَ اِلَّا ذِكْرٌ وَّقُرْاٰنٌ مُّبِيْنٌ ﴿٦٩﴾
لِّيُنْذِرَ مَنْ كَانَ حَيًّا وَّيَحِقَّ الْقَوْلُ عَلَى الْكٰفِرِيْنَ ﴿٧٠﴾ اَوَلَمْ يَرَوْا اَنَّا خَلَقْنَا لَهُمْ مِّمَّا عَمِلَتْ اَيْدِيْنَآ
اَنْعَامًا فَهُمْ لَهَا مٰلِكُوْنَ ﴿٧١﴾ وَذَلَّلْنٰهَا لَهُمْ فَمِنْهَا رَكُوْبُهُمْ وَمِنْهَا يَاْكُلُوْنَ ﴿٧٢﴾

67. In spite of all their faculties, We could also have weakened and transmuted them to the extent that they would have been unable to move forward or turn back. (And in this way We could have blunted their opposition. But We did not want to do it.)

68. (We do not deprive people of their powers in this manner. Actually what happens to nations is similar to the process of ageing.) In old age, one grows weak and one's faculties become weaker under the physical laws. Instead of growing stronger, the physical faculties are reversed. (The same is the case with nations. When they leave the right path their faculties become exhausted and they start regressing.) Why don't they ponder on these facts?

69. (When We explain things in similies or parables, it does not mean that We are not serious and are speaking casually in a poetic manner.) We neither taught such poetry to Our *Rasool*, nor is it worthy of a person who has been assigned to deliver such a revolutionary and vital message. This is certainly not poetry (26:224). These are but historical facts and a code of life which are vivid and illuminating.

70. (And O *Rasool*! This code of life has been given to you so that) you may warn the nation which still exhibits signs of life and wants to survive. If they still refuse to adopt the right path, they will themselves see that whatever We had said was the truth and not poetry.

71. (Contrary to the condition of existing nations, the state of dead nations is like that of cattle; an animal which has no objective in life. It lives its life for the sake of its master and dies in his service.)
Don't they ever ponder over the fact that they have complete mastery and command over the animals which We have created for them?

72. We made these animals subservient to them. Some of them they use for riding; and others they slaughter.

وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ ۖ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾ وَاتَّخَذُوا مِن دُونِ اللَّهِ آلِهَةً لَّعَلَّهُمْ يُنصَرُونَ ﴿٧٤﴾
لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُندٌ مُّحْضَرُونَ ﴿٧٥﴾ فَلَا يَحْزُنكَ قَوْلُهُمْ ۘ إِنَّا نَعْلَمُ مَا يُسِرُّونَ وَمَا وقف لازم
يُعْلِنُونَ ﴿٧٦﴾ أَوَلَمْ يَرَ الْإِنسَانُ أَنَّا خَلَقْنَاهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ ﴿٧٧﴾ وَضَرَبَ لَنَا مَثَلًا
وَنَسِيَ خَلْقَهُ ۖ قَالَ مَن يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ﴿٧٨﴾ قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ ۖ وَهُوَ بِكُلِّ خَلْقٍ
عَلِيمٌ ﴿٧٩﴾

73. And they derive other benefits from them, like drinking their milk. Even after knowing so much, why do they not take to the right course of life?

74. Also they leave *Allah* aside and consider other deities to be sovereign, reverting to them for succor and believing them to have the power and authority to do so.

75. Tell them that these deities have no power to help in any way. Not only can they not help them, they are incapable of even protecting their own selves. In fact to protect these deities, a host of followers and priests have to remain alert and vigilant all the time. At the time of clashes, these very protectors themselves get arrested by their opponents.

76. So, O *Rasool*! Do not be aggrieved about what they say. We are certainly aware of what they are saying openly and what they are hiding in their hearts.

77. (Man's condition is such that he can forget his own reality, become rebellious and follow his emotions. He does not reflect over the fact that We had created him out of a mere drop of sperm (over which he had no control). And then he openly opposes Us.

78. He starts talking questioningly about Us and becomes oblivious to how he himself was created. He even denies Almighty's statement that you would be brought to life once again. He also questions who could give life to bones that have crumbled to dust. (37:16; 73:3)

79. Tell them that the Almighty Who created them for the first time will bring them back to life. He is fully aware and has full knowledge regarding all His creations (as regards the manner and stages through which His creations have to pass).

الذی جعل لکم من الشجر الاخضر نارا فاذا انتم منه توقدون ۝٨٠ اولیس الذی خلق السموٰت
والارض بقٰدر علی ان یخلق مثلهم بلی وهو الخلّٰق العلیم ۝٨١ انما امره اذا اراد شیئا ان یقول له وقف غفران
کن فیکون ۝٨٢ فسبحٰن الذی بیده ملکوت کل شیء والیه ترجعون ۝٨٣

80. It is God's Law of *Mashiyat* which keeps moisture and heat combined in the green branches of the trees (that is the flames are hidden within the branches). When the branch is ignited you can see this fire with your own eyes. (Can He not preserve the energy of life in a similar manner?)

81. How can the Almighty, Who created the heavens and the earth (when nothing existed before) not be able to recreate them (after death)? Why not! It is within His absolute powers to create anything (He likes); and He has the knowledge of everything.

82. He does not have to bring any raw material from anywhere for the purpose of creation. His Law of creation is that whenever He wills something, the process of its creation is initiated rightaway.

83. Therefore the Almighty, Who has absolute command and control over everything, is far above the notion that He is incapable of bringing the dead to life once again.
Remember! Just as the supremacy and sovereignty of God encompasses the whole universe, His Law of *Mukafat* also encompasses human deeds. Every step of yours leads towards it, in this life as well as in the hereafter. No action of yours will remain without results, whether the results come before your eyes in this life or later in the hereafter. This in fact is the basis of Deen.

سُوْرَةُ الصّٰٓفّٰتِ (۳۷)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

المنزل وَالصّٰٓفّٰتِ صَفًّا ﴿۱﴾ فَالزّٰجِرٰتِ زَجْرًا ﴿۲﴾ فَالتّٰلِيٰتِ ذِكْرًا ﴿۳﴾ اِنَّ
اِلٰهَكُمْ لَوَاحِدٌ ﴿۴﴾ رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ ﴿۵﴾ اِنَّا زَيَّنَّا السَّمَآءَ الدُّنْيَا
بِزِيْنَةِ الْكَوَاكِبِ ﴿۶﴾

SURA AS-SAAFFAT : 37

1. Groups of *Mujahideen* (the forces) which stand ready for the defense of the Divine System;

2. And those entrusted with the state authority of the Divine System to restrain mischief mongers from violating the law;

3. And other *Momineen* who follow the Quranic teachings.

4. The existence of all these is a living proof of the reality that command and control rests only with *Allah*, and none else. All human beings should therefore obey only Him.

5. It is the obedience of the God Whose laws of *Rabubiyat* are in force in the whole universe (70:40). His *Rabubiyyat* or sustenance is not only for nourishment and physical development, but it also provides guidance to all mankind, as all sources of human knowledge and that of *Wahi* emanate from it.

6. (As has been mentioned afore in verse 15:16-18) These people contend that their astrologers and priests can also tell them things similar to whatever the *Rasool* claims to be from *Allah*. However the reality of the stars is that they are nothing but planetary bodies in orbit in space, which look beautiful because of their brightness.

وَحِفْظًا مِّنْ كُلِّ شَيْطٰنٍ مَّارِدٍ ۝٧ لَا يَسَّمَّعُونَ إِلَى الْمَلَإِ الْأَعْلٰى وَيُقْذَفُونَ مِنْ كُلِّ جَانِبٍ ۝٨
دُحُورًا وَّلَهُمْ عَذَابٌ وَّاصِبٌ ۝٩ إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ ۝١٠ فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ
خَلْقًا أَمْ مَّنْ خَلَقْنَا ۚ إِنَّا خَلَقْنٰهُمْ مِّنْ طِينٍ لَّازِبٍ ۝١١ بَلْ عَجِبْتَ وَيَسْخَرُونَ ۝١٢

7. And We have kept them safe from every destructive element. (This is the reality of these stars, about which their priests claim that they make or mar human destiny. Therefore the priests use them to forecast the future and possible human thoughts. They claim that this is the same source of the *Wahi* of *Rasool* and the knowledge of the priests. This is wrong.)

8/9. Their priests and astrologers are just guessing. The highest divine echelons where standards and laws are laid and set for everything, cannot be reached by them. Human guesswork is repelled and pushed away from all sides. That stage is beyond the limits of human intellect and people who are involved in such superstitions can never progress in practical life. For them there is everlasting suffering and punishment. (15:18; 26:212; 67:5; 72:8-9.)

10. Of course, some of the things foretold by them do come true, but this is either just by chance or by sheer guesswork. Such things were accepted as spiritual attainment when people were living in the dark ages, devoid of the light imparted by knowledge. However after the revelation of Divine Guidance, there is no room for it. Each guess or soothsaying can be pursued until it is exposed by the flame of knowledge.

11. Ask the people who believe that human destiny is under the influence of the stars: As far as creation is concerned, are these inert bodies (which have no discretionary authority) capable of having more power than the human being, whom We have endowed with intellect and discretion? All these planets are only masses of particles which are attached together; whereas human life has progressed and passed through innumerable stages of development (32:7;40:57)

12. Whereas you are surprised (at their stupidity; that in spite of being superior human beings they consider themselves to be under the influence of stars and have faith in the superstitions of these soothsayers), they mock you. (So how can matters based on knowledge and wisdom benefit them?)

وَإِذَا ذُكِّرُوا لَا يَذْكُرُونَ ﴿١٣﴾ وَإِذَا رَأَوْا آيَةً يَسْتَسْخِرُونَ ﴿١٤﴾ وَقَالُوا إِنْ هَٰذَا إِلَّا سِحْرٌ
مُّبِينٌ ﴿١٥﴾ أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَبْعُوثُونَ ﴿١٦﴾ أَوَآبَاؤُنَا الْأَوَّلُونَ ﴿١٧﴾ قُلْ نَعَمْ
وَأَنتُمْ دَاخِرُونَ ﴿١٨﴾ فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنظُرُونَ ﴿١٩﴾ وَقَالُوا يَا وَيْلَنَا هَٰذَا يَوْمُ الدِّينِ ﴿٢٠﴾
هَٰذَا يَوْمُ الْفَصْلِ الَّذِي كُنتُم بِهِ تُكَذِّبُونَ ﴿٢١﴾ احْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ﴿٢٢﴾ ١ ع ٢١ ٥

13. That is why when you present the Quran to them (which is all wisdom and knowledge), they do not take it seriously.

14. That is not all. They also select a verse and then call upon other people to join them in the mockery.

15. (And when you tell them to bear in mind that after this worldly existence there is another life which continues after death) they retort, "This is certainly a pack of lies." And they say:

16/17. "How is it possible that we would be raised again after we die; and that our flesh and blood would be turned into dust and only the bones of the skeleton would remain? And not only us! Even our forefathers (who died centuries ago)? (36:78; 75:3)

18. Tell them that it will surely happen like this. (However, to see the results of your deeds you do not have to wait till the new life after death! The process of retribution starts right here in this life.) You will soon see how much you would be humiliated (by opposing the truth).

19. Only one single assault would be enough for this purpose. They will be shocked to see how it would put a stop to their rebellion.

20. And they will say, "At last our end has come. This is the very Day of Reckoning about which we were being warned."

21. They will be told, "Yes this is the very Day you used to belie. On this day everything will be sorted out and settled!"

22. (In order to confront them now) Gather all those people who alongwith their supporters (and companions) used to indulge in oppression, as well as those who they considered and obeyed as their lords (leaving God aside).

مِن دُونِ اللَّهِ فَاهْدُوهُمْ إِلَىٰ صِرَاطِ الْجَحِيمِ ﴿۲۳﴾ وَقِفُوهُمْ إِنَّهُم مَّسْئُولُونَ ﴿۲۴﴾ مَا لَكُمْ لَا تَنَاصَرُونَ ﴿۲۵﴾ الربع
بَلْ هُمُ الْيَوْمَ مُسْتَسْلِمُونَ ﴿۲۶﴾ وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ﴿۲۷﴾ قَالُوا إِنَّكُمْ كُنتُمْ تَأْتُونَنَا
عَنِ الْيَمِينِ ﴿۲۸﴾ قَالُوا بَل لَّمْ تَكُونُوا مُؤْمِنِينَ ﴿۲۹﴾ وَمَا كَانَ لَنَا عَلَيْكُم مِّن سُلْطَانٍ بَلْ كُنتُمْ
قَوْمًا طَاغِينَ ﴿۳۰﴾ فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذَائِقُونَ ﴿۳۱﴾ فَأَغْوَيْنَاكُمْ إِنَّا كُنَّا غَاوِينَ ﴿۳۲﴾ فَإِنَّهُمْ
يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿۳۳﴾

23. And after collecting them, take them to the *Jahannum* of doom and destruction.

24. But detain them for a while, because they have to be questioned.

25. They will be asked, "(Earlier you used to talk a lot. What has happened now?) Why don't you help each other?"

26. They will not be able to answer; and their eyes and necks will be cast down in submission.

27. Instead, they will confront each other and ask questions.

28. The followers amongst them will say (to their leaders), "You who used to come to us with all strength and power, in order to stop us from the right path!"

29. They will reply, "This is wrong. You yourself were not keen to accept the truth.

30. "We had no control or power to keep you away from the right path. It was you who openly adopted a rebellious course. Now you are throwing all the blame on us.

31/32. "Our only fault was that when we saw you leaving the right path and going astray, we called you to join us as we ourselves were treading the wrong path (and we wanted as many people as possible to join us). Thus we led you astray.

"Now the Law of *Mukafat* has confronted all of us as a stark reality. We have to taste the chastisement (and there is no escape for you and for us)."

33. So on that Day, all the leaders and their followers will share a common suffering (14:21; 33:67; 34:32; 40:47).

إِنَّا كَذَٰلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿٣٤﴾ إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَٰهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾
وَيَقُولُونَ أَئِنَّا لَتَارِكُو آلِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ ﴿٣٦﴾ بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ ﴿٣٧﴾ إِنَّكُمْ لَذَائِقُو الْعَذَابِ
الْأَلِيمِ ﴿٣٨﴾ وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٣٩﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٤٠﴾ أُولَٰئِكَ لَهُمْ رِزْقٌ
مَّعْلُومٌ ﴿٤١﴾ فَوَاكِهُ وَهُم مُّكْرَمُونَ ﴿٤٢﴾ فِي جَنَّاتِ النَّعِيمِ ﴿٤٣﴾ عَلَىٰ سُرُرٍ مُّتَقَابِلِينَ ﴿٤٤﴾

34. Such treatment is not confined to these people only. Our Law of *Mukafat* always deals with all the guilty ones in the same way.

35. These are the guilty ones who would scoff in arrogance when they were told, "There is no authority except that of *Allah*, and obedience to anyone else is not permissible."

36. They said, "Should we give up our deities and leaders just because a mad poet says so?" (This is also what the other people are saying.)

37. Although Our *Rasool* is neither a poet nor a mad person, he has brought a reliable code of life for you, which is based on absolute reality and truth. It will prove the truthfulness of all the messages brought by the earlier *Rusul*. It confirms their true teachings.

38. Tell them, "You are about to taste a very grievous chastisement.

39. "And this punishment has not come from anywhere outside. This is the natural consequence of your own deeds."

40. On the other hand, there are Our other devoted subjects who in order to lead their lives according to Divine Guidance, had separated themselves from them.

41. They will have all the comforts and pleasantries of life, which are well known and have so often been mentioned in the *Quran*.

42. All these shall be the delicious fruits of their hard labour. Such people will be highly dignified and honorable.

43,44. They shall be sitting on couches in the gardens of delight and felicity, facing each other without any discrimination.

يطاف عليهم بكأس من معين ﴿٤٥﴾ بيضاء لذة للشربين ﴿٤٦﴾ لا فيها غول ولا هم عنها ينزفون ﴿٤٧﴾
وعندهم قصرت الطرف عين ﴿٤٨﴾ كأنهن بيض مكنون ﴿٤٩﴾ فأقبل بعضهم على بعض يتساءلون ﴿٥٠﴾
قال قائل منهم إني كان لي قرين ﴿٥١﴾ يقول أئنك لمن المصدقين ﴿٥٢﴾ ءإذا متنا وكنا ترابا و
عظاما ءإنا لمدينون ﴿٥٣﴾ قال هل أنتم مطلعون ﴿٥٤﴾ فاطلع فرءاه في سواء الجحيم ﴿٥٥﴾ قال تالله
إن كدت لتردين ﴿٥٦﴾ ولولا نعمة ربي لكنت من المحضرين ﴿٥٧﴾

45. In their sittings, cups containing chilled and pleasant drinks from unsullied flowing springs shall be passed around.

46. These drinks will be delicious and pure white like snow.

47. They will neither have side effects such as the dulling of the senses and intoxication; and nor will this lessen the deliciousness, taste or flavor (56:19).

48,49. Such a living shall not be restricted to men alone; women too would share it. Women with the most beautiful and modest eyes. In other words, beside having physical beauty they will be an embodiment of virtue and modesty. Such shall be the heavanly society, these people would constitute.

50. They will enjoy each others' conversations with full attention.

51,52,53. One of them would say, " I had a companion who used to ask me: Are you also one of those who believes in the truthfulness of the message that after we are dead and our bodies become mere dust and bones, just a skeleton, we will be raised to life again? Will this happen so that we are requited?"

54. The other would reply, "Just have a look on this side."

55. He would glance on that side and notice that the same person is in the midst of the blazing fire of *Jahannum*.

56. On seeing him there, he would exclaim, "By God! You had left no stone unturned to ruin me too!

57. "For had it not been for the grace of my *Rabb* and had I not taken to the right path I too would have been among those who are amidst the blazing fire.

أَفَمَا نَحْنُ بِمَيِّتِينَ ﴿٥٨﴾ إِلَّا مَوْتَتَنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٥٩﴾ إِنَّ هَٰذَا لَهُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٠﴾ لِمِثْلِ هَٰذَا
فَلْيَعْمَلِ الْعَامِلُونَ ﴿٦١﴾ أَذَٰلِكَ خَيْرٌ نُّزُلًا أَمْ شَجَرَةُ الزَّقُّومِ ﴿٦٢﴾ إِنَّا جَعَلْنَاهَا فِتْنَةً لِّلظَّالِمِينَ ﴿٦٣﴾ إِنَّهَا
شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿٦٤﴾ طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ ﴿٦٥﴾ فَإِنَّهُمْ لَآكِلُونَ مِنْهَا فَمَالِئُونَ
مِنْهَا الْبُطُونَ ﴿٦٦﴾ ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ﴿٦٧﴾ ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ ﴿٦٨﴾

58/59. "Thanks to *Allah* we do not have to die again. The death which was to come has already come and we will not be inflicted with any punishment.

60. This indeed is a great achievement for us; and we have found our cherished desires."

61. (O *Rasool*! Tell these people that) Every worker has to strive for such achievements and happiness.

62. Also ask them, "Which is better, the nourishment described above or the '*shajra-tuz-zaqqum*', namely the wealth and goods obtained through oppression and cruelty and which later on become a terrible burden for man. (17:60; 44:44; 56:45.)

63. Always remember that any wealth collected by oppression and cruelty eventually becomes a chastisement for man.

64. It is like that wicked tree which can never bear fruit and which grows from the very root of *Jahannum*. (That is by eating it, all human abilities are ruined and further evolution and development are blocked.)

65. Its spathes are (repulsive) like the head of a deadly cobra (which is full of poison); and the heads of rebellious and dictatorial people (which are full of superiority and hatred for others).

66. One can eat from it to fill one's belly (that is the physical needs of man are fulfilled; but the development of his personality stops ~ 37:68).

67. Furthermore, they will be given impure boiling water. (Instead of quenching the thirst, this hot water will enhance it. The water itself will not be pure as it will be mixed with all kinds of impurities of deceptive life.)

68. As a result of all their efforts (which are full of deceit and oppression), the further growth of their personality is stopped and they lead an awfully miserable life.

٣ ع ٥٣ ٢

إِنَّهُمْ أَلْفَوْا آبَاءَهُمْ ضَالِّينَ ٦٩ فَهُمْ عَلَىٰ آثَارِهِمْ يُهْرَعُونَ ٧٠ وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ ٧١
وَلَقَدْ أَرْسَلْنَا فِيهِم مُّنذِرِينَ ٧٢ فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنذَرِينَ ٧٣ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ٧٤
وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ ٧٥ وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ٧٦ وَجَعَلْنَا ذُرِّيَّتَهُ
هُمُ الْبَاقِينَ ٧٧ وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ٧٨ سَلَامٌ عَلَىٰ نُوحٍ فِي الْعَالَمِينَ ٧٩

69. Such is the life of those who oppose the ways leading to truthfulness. Another unfortunate aspect of this dilemma is that they did not adopt this way of their own accord; they just followed their ancestors who had gone astray.

70. They are following the footsteps of their predecessors, with their eyes closed. (They do not stop to even think of where they are going.)

71. Their attitude is not something new as most of the earlier nations also went astray in the same way.

72. We had sent Our Messengers to them to warn them about the consequences of their erroneous ways.

73. Thus you can see for yourself the end result of those who were given due warning (but who chose not to pay any heed to it).

74. At the same time look at *Allah's* devoted and sincere subjects, who left such people and followed the right course. Their end was a very pleasant one.

75. For example, take the story of *Noah* who called unto Us against the oppressive and rebellious forces. The whole world saw how graciously We answered his call.

76. And We saved him and his companions from that terrible calamity (which drowned the rest of his nation).

77. All his opponents were destroyed; but only his followers survived.

78. And amongst the future generations, he was remembered graciously and with respect.

79. (Thus) in the community of nations, *Noah* attained the status of a messenger of peace and tranquility.

إِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ٨٠ إِنَّهٗ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ٨١ ثُمَّ أَغْرَقْنَا الْاٰخَرِيْنَ ٨٢ وَإِنَّ مِنْ
شِيْعَتِهٖ لَإِبْرٰهِيْمَ ٨٣ إِذْ جَاءَ رَبَّهٗ بِقَلْبٍ سَلِيْمٍ ٨٤ إِذْ قَالَ لِأَبِيْهِ وَقَوْمِهٖ مَاذَا تَعْبُدُوْنَ ٨٥ وقف لازم
أَئِفْكًا اٰلِهَةً دُوْنَ اللّٰهِ تُرِيْدُوْنَ ٨٦ فَمَا ظَنُّكُمْ بِرَبِّ الْعٰلَمِيْنَ ٨٧ فَنَظَرَ نَظْرَةً فِي النُّجُوْمِ ٨٨

80. (This is not confined to *Noah* alone.) We bestow such honour and position on all those who lead their lives according to Our Laws. This in fact, is the result of their own deeds.

81. (Listen once again. *Noah* remained) safe and in peace because he had implicit faith in the truthfulness of Our Laws;

82 And his opponents drowned because they belied him and never believed in anything he said. (Otherwise, had they believed him when he was making the ark in front of them, they could have easily realised that some calamity was due to come and that some means would be needed to protect themselves from it. On the contrary they ridiculed him and made fun of everything he said.)

83. Among those who followed his ways was *Abraham*.

84. Keeping himself away from the influence of his surroundings and family members, he turned to his *Rabb* with a receptive heart; a heart that would bow down before the right and the truth without hesitation.

85. (Ignoring all kinds of opposition) Quite candidly he asked his father and the nation, what is their reality of all the deities and the celestial bodies which you worship (including your king whose subjugation you have adopted)?

86. "These objects which you take as your gods are fake; and you are bowing before them, leaving aside real God (*Allah*).

87. "What an erroneous and poor image you have formed about Him, Who actually is the *Rabb* and the sustainer of the universe."

88. (That nation also used to worship the stars. *Abraham* thought about) the reality of the stars (and explained his people the reasons why they should not consider these objects worthy of worship.)

فَقَالَ إِنِّي سَقِيمٌ ﴿٨٩﴾ فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ﴿٩٠﴾ فَرَاغَ إِلَىٰ آلِهَتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ ﴿٩١﴾ مَا لَكُمْ لَا
تَنْطِقُونَ ﴿٩٢﴾ فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ ﴿٩٣﴾ فَأَقْبَلُوا إِلَيْهِ يَزِفُّونَ ﴿٩٤﴾ قَالَ أَتَعْبُدُونَ مَا
تَنْحِتُونَ ﴿٩٥﴾ وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾ قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِي الْجَحِيمِ ﴿٩٧﴾ فَأَرَادُوا بِهِ
كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ﴿٩٨﴾

89. (Then he said, "How can I consider them as my god?) I am indeed disgusted with your attitude." (6:78; 60:4.)

90. (The people could not give any reply to *Abraham's* arguments. However they were unwilling to leave their deities and therefore) they turned their backs on him and went away.

91. (In order to expose their wrong convictions he adopted another way. In the presence of those people, he asked their deities,) "There are so many eatables lying before you, why don't you eat them?"

92. "And they are imploring and asking you to fulfill their requests. What is wrong with you that you do not speak?"

93. Then once when he found an opportunity, he came down upon the idols with a heavy hand and broke them (21:60).

94. Whey they saw this they rushed towards him in rage.

95. (Without being upset or awed by their anger, he remained calm and composed and quietly told them, " Just think about it. How very irrational it is that) you worship these idols which you carve with your own hands!

96. "On the contrary, the real God is the one who has not only created you, but also all the stones out of which you have carved you idols."

97. (As they had no answer to his arguments, they planned to finish him once and for all with some mean tactics. They consulted each other and decided that the only way to get rid of this mischief would be to) build a structure and throw him in the fire blowing in it; (but not to do so openly, rather to do it discretely.)

98. In short, they did want to proceed with this plan against him; but We frustrated their designs and thus humiliated them.

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيَهْدِينِ ﴿٩٩﴾ رَبِّ هَبْ لِي مِنَ الصَّٰلِحِينَ ﴿١٠٠﴾ فَبَشَّرْنَٰهُ بِغُلَٰمٍ حَلِيمٍ ﴿١٠١﴾
فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَٰبُنَيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ ۚ قَالَ يَٰأَبَتِ افْعَلْ
مَا تُؤْمَرُ ۖ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّٰبِرِينَ ﴿١٠٢﴾ فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿١٠٣﴾ وَنَٰدَيْنَٰهُ أَن
يَٰإِبْرَٰهِيمُ ﴿١٠٤﴾ قَدْ صَدَّقْتَ الرُّءْيَا ۚ إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠٥﴾ إِنَّ هَٰذَا لَهُوَ الْبَلَٰٓؤُا الْمُبِينُ ﴿١٠٦﴾

99. So he migrated from that place saying, "Verily I am going elsewhere towards my *Rabb*. He will certainly guide me to a society which would be agreeable to the establishment of the Divine System". (The migration of every *Nabi* is for the sole achievement of this purpose. This is what is meant when a *Nabi* says "I am going towards my *Rabb*" ~ 29:26.)

100. (Thus *Abraham* migrated from there to Syria, where his mission was a great success. However he was issueless. Therefore) He prayed, "O my *Rabb*! Grant me a progeny that would be worthy of human respect."

101. So We gave him the glad tidings of a son who (besides other qualities) would be patient and full of energy.

102. When the son grew up he was able to render help to his father. One day the father told him, "O my son. I saw in my dream that I am slaughtering you. Think about it seriously and let me know your views."
The son told the father, "O my father. You should carry out every directive of the Almighty. If you think it is His directive and command, then go ahead and slaughter me. You will find me steadfast, because if *Allah* Almighty commands so, there should be no hesitation."

103. (*Abraham* taking the dream to be Almighty's command, prepared to slaughter the son.) Both the father and the son (considering the dream to be God's command) submitted; and Abraham laid his son down, prostrate, on his temple.

104,105. (We immediately removed this thought from *Abraham's* mind and) called out to him, O *Abraham*. (You considered your dream as *Allah's* command and laid your son for the purpose of slaughtering him! This was not Our command), but merely a dream of yours. (Therefore We have saved you and your son from this). We have done so because We keep those who lead their lives according to Divine guidance safe from such mishaps.

106. This indeed was a clear and distinctive reward (which was given to *Abraham*.)

وَفَدَيْنٰهُ بِذِبْحٍ عَظِيْمٍ ۝١٠٧ وَتَرَكْنَا عَلَيْهِ فِي الْاٰخِرِيْنَ ۝١٠٨ سَلٰمٌ عَلٰٓى اِبْرٰهِيْمَ ۝١٠٩ كَذٰلِكَ نَجْزِي
الْمُحْسِنِيْنَ ۝١١٠ اِنَّهٗ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ۝١١١ وَبَشَّرْنٰهُ بِاِسْحٰقَ نَبِيًّا مِّنَ الصّٰلِحِيْنَ ۝١١٢ وَبٰرَكْنَا عَلَيْهِ
(۳ ع ۳۹ ۷) وَعَلٰٓى اِسْحٰقَ ۭ وَمِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ وَّظَالِمٌ لِّنَفْسِهٖ مُبِيْنٌ ۝١١٣ وَلَقَدْ مَنَنَّا عَلٰي مُوْسٰى وَهٰرُوْنَ ۝١١٤ وَنَجَّيْنٰهُمَا
وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيْمِ ۝١١٥ وَنَصَرْنٰهُمْ فَكَانُوْا هُمُ الْغٰلِبِيْنَ ۝١١٦

107. As far as the son is concerned, We saved him for a far greater and tremendous sacrifice. (This great sacrifice refers to the fact that instead of keeping his leadership confined to Syria, We wanted him to become the custodian of Our House *Kaaba*, which was located in the far off barren land of Arabia and which had to become the center and gathering place of all those the world over, who believed in the unity of God ~ 14:37.)

108. (The sacrifice which *Abraham* wanted to give would have remained confined to his son Ishmail; but the 'sacrifice' for which We saved him (that is the custodianship of the *Kaaba*) would continue for posterity (even after Ishmail).

109. In this way *Abraham* continued receiving blessings and salutations ever after.

110. This is because he led his life in a balanced and righteous manner, in conformity with Our Laws. And whoever leads his life in this manner will get the same results.

111. He certainly was one of Our subjects who firmly believed in the truthfulness of Our Laws.

112. And We had also given him the good news of (his second son) Isaac, a *Nabi* who was amongst the *Saliheen*.

113. So We showered Our blessings on *Abraham* and Isaac and from amongst their descendants (progeny of his sons), there were some who led righteous lives while others went astray, committing open aggression on themselves.

114. And amongst the *Bani-Israil*, We showered Our favours and blessings on *Moses* and *Aaron* (and bestowed *Nabuwwat* on them);

115. And saved them and their nation from an awesome calamity (of bondage).

116. We helped them so that they eventually overpowered (Pharaoh's) people;

وَاٰتَيۡنٰهُمَا الۡكِتٰبَ الۡمُسۡتَبِيۡنَ ﴿۱۱۷﴾ وَهَدَيۡنٰهُمَا الصِّرَاطَ الۡمُسۡتَقِيۡمَ ﴿۱۱۸﴾ وَتَرَكۡنَا عَلَيۡهِمَا فِى الۡاٰخِرِيۡنَ ﴿۱۱۹﴾ سَلٰمٌ عَلٰى
مُوۡسٰى وَهٰرُوۡنَ ﴿۱۲۰﴾ اِنَّا كَذٰلِكَ نَجۡزِى الۡمُحۡسِنِيۡنَ ﴿۱۲۱﴾ اِنَّهُمَا مِنۡ عِبَادِنَا الۡمُؤۡمِنِيۡنَ ﴿۱۲۲﴾ وَاِنَّ اِلۡيَاسَ لَمِنَ
الۡمُرۡسَلِيۡنَ ﴿۱۲۳﴾ اِذۡ قَالَ لِقَوۡمِهٖۤ اَلَا تَتَّقُوۡنَ ﴿۱۲۴﴾ اَتَدۡعُوۡنَ بَعۡلًا وَّتَذَرُوۡنَ اَحۡسَنَ الۡخٰلِقِيۡنَ ﴿۱۲۵﴾ اللّٰهَ رَبَّكُمۡ وَ
رَبَّ اٰبَآئِكُمُ الۡاَوَّلِيۡنَ ﴿۱۲۶﴾ فَكَذَّبُوۡهُ فَاِنَّهُمۡ لَمُحۡضَرُوۡنَ ﴿۱۲۷﴾ اِلَّا عِبَادَ اللّٰهِ الۡمُخۡلَصِيۡنَ ﴿۱۲۸﴾

117. And We gave both of them, separatly (*Moses* and *Aaron*,) a Divine Book which distinguished between right and wrong,

118. It guided them towards the straight and balanced way of life;

119. And made their life-story worthy of remembrance, for the coming generations.

120. Peace and blessings be upon *Moses* and *Aaron*.

121. Like this We bestow Our favours and blessings upon all those who lead their lives in a balanced and righteous manner.

122. Certainly both of them were Our *Momin* subjects.

123. Elias was also one of Our *Rusul*.

124. He asked his people, "Don't you want to be saved from the destructive results of leading an erroneous life?

125. "You are worshipping Baal (a deity), and forsaking that God who is the best of the creators.

126. "The God Who not only is your *Rabb*, but is also the *Rabb* of your forefathers."

127. (Thus he invited his nation towards the right path.) But they belied him and as a result of their erroneous way of life, were chastised;

128. Except those who parted from them and followed (*Elias's*) call.

وتركنا عليه في الآخرين ﴿١٢٩﴾ سلم على إل ياسين ﴿١٣٠﴾ إنا كذلك نجزي المحسنين ﴿١٣١﴾ إنه من عبادنا
المؤمنين ﴿١٣٢﴾ وإن لوطا لمن المرسلين ﴿١٣٣﴾ إذ نجينه وأهله أجمعين ﴿١٣٤﴾ إلا عجوزا في الغبرين ﴿١٣٥﴾
ثم دمرنا الآخرين ﴿١٣٦﴾ وإنكم لتمرون عليهم مصبحين ﴿١٣٧﴾ وباليل أفلا تعقلون ﴿١٣٨﴾ وإن يونس (٣) ع ٢٥ (٨)
لمن المرسلين ﴿١٣٩﴾ إذ أبق إلى الفلك المشحون ﴿١٤٠﴾ فساهم فكان من المدحضين ﴿١٤١﴾

129. We made this historic episode (of *Elias*) to serve as an admonition and a source of guidance for the future generations,

130. *Elias* was also a messenger of peace and tranquility.

131. This is the way We reward those who lead their lives in a balanced and righteous manner.

132. He was indeed amongst Our subjects who firmly believed in the truthfulness of Our Laws.

133. Similarly, *Lot* was also one of Our *Rusul*,

134. We saved him and all his followers from a great suffering (in which his nation was going to be involved).

135, 136. The rest of the nation was destroyed, including his wife who was among those who stayed behind and did not go with *Lot*.

137, 138. You pass by the remnants of their dwellings every morning and by night. Don't you ever think about it and realise the outcome of those who revolt against the Divine Laws?

139. *Jonah* too was one of Our *Rusul*.

140. (It was an error of judgement on his part that he panicked because of the stiff resistance from his people and decided to leave before receiving Divine guidance to migrate.) He dropped his assignment and left from there. He embarked on a fully laden boat along with others, to cross the river (21:87).

141. (This was not a deliberate rebellion on his part. However) This step was against Our Laws. It was in this way that a mistake occurred.

النصف

فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ ﴿١٤٢﴾ فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٤٣﴾ لَلَبِثَ فِي بَطْنِهِ إِلَىٰ يَوْمِ

يُبْعَثُونَ ﴿١٤٤﴾ فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ﴿١٤٥﴾ وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِنْ يَقْطِينٍ ﴿١٤٦﴾ وَأَرْسَلْنَاهُ إِلَىٰ مِائَةِ

أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾ فَآمَنُوا فَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿١٤٨﴾ فَاسْتَفْتِهِمْ أَلِرَبِّكَ الْبَنَاتُ وَلَهُمُ الْبَنُونَ ﴿١٤٩﴾

142. (The boat was overloaded and got unbalanced). A big fish seized (*Jonah*) in its mouth. (Realizing the situation *Jonah)* cursed himself (as he saw this as a punishment for leaving his mission without *Allah's* permission).

143, 144 He struggled hard and after a lot of effort, got himself retrieved from the grip of the fish.

If he had not done so and had he not been a good swimmer, the fish would have swallowed him: and it would not have been possible for him to come out till doomsday. (In other words he would have never come out).

145. So We cast him ashore, in an open space (68:49). However he had become very weak due to strenuous struggle and fear.

146. He then took some rest under the shade of a tree with big leaves, whereafter he felt somewhat better.

147. Thereafter We sent him again to his nation which (was a big nation that) numbered over a hundred thousand people.

148. These people believed in the truthfulness of Our Laws and therefore for a determined period, We provided them with the means of nourishment. (These people would have ultimately believed our Laws; but *Jonah* was in a hurry and left them in sheer desperation. God usually commands migration only when there is absolutely no chance of a nation reforming. Leaving them before that time amounts to abandoning the mission; and this was *Jonah's* strategic mistake.)

149. (After clearly explaining the eventual fate of these earlier nations, O *Rasool*! Ask your own nation whether they too want to follow such superstitions, like their ancestors did? Whether they too want to believe that these deities are God's daughters? This belief is actually based on ignorance. Furthermore consider their contention) that when talking of God's progeny, they are referring to daughters, while they themselves prefer sons; (so much so that if they hear that their newborn is a daughter, they turn black and blue in shame and anger ~ 16:58).

أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ ﴿١٥٠﴾ أَلَا إِنَّهُم مِّنْ إِفْكِهِمْ لَيَقُولُونَ ﴿١٥١﴾ وَلَدَ اللَّهُ وَإِنَّهُمْ
لَكَاذِبُونَ ﴿١٥٢﴾ أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ ﴿١٥٣﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾ أَفَلَا تَذَكَّرُونَ ﴿١٥٥﴾ أَمْ لَكُمْ
سُلْطَانٌ مُّبِينٌ ﴿١٥٦﴾ فَأْتُوا بِكِتَابِكُمْ إِن كُنتُمْ صَادِقِينَ ﴿١٥٧﴾ وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجِنَّةِ نَسَبًا ۚ وَ
لَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٨﴾ سُبْحَانَ اللَّهِ عَمَّا يَصِفُونَ ﴿١٥٩﴾ إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٠﴾

---

150. As regards their belief that We created angels as females, ask them if they were present at the time of their creation?

151. They just do not know anything. They concoct such beliefs on their own and these eventually become their faith.

152. Can there be a bigger lie than the assertion that *Allah* too has children?

153. And that He has preferred daughters rather than sons?

154. How absurd these beliefs are! Ask them what is amiss with them, that they pronounce such judgments?

155. Don't they reflect, even after such clear and convincing evidence?

156. Or do they have any authority or proof for such frivolous convictions?

157. And if they do have such proof, ask them to bring and show that book wherein this is written. Prove your assertions if you think you are right!

158. These these people also establish a kinship between Him and all those invisible heavenly forces. (Sometimes they consider lightning from the sky as a deity and *God's* wife; sometimes they consider clouds as a deity and attach it to God; and sometimes they consider angels as His daughters.) However, all these forces know for certain that they are arraigned before Him for carrying out His command and that they remain bound within His laws.

159. Anyway, *Allah* the Almighty is far above the superstitions which these people ascribe to Him;

160. And sincere and devoted subjects of God do not have such absurd and senseless beliefs.

فَإِنَّكُمْ وَمَا تَعْبُدُونَ ﴿١٦١﴾ مَا أَنتُمْ عَلَيْهِ بِفَاتِنِينَ ﴿١٦٢﴾ إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ ﴿١٦٣﴾ وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ
مَّعْلُومٌ ﴿١٦٤﴾ وَإِنَّا لَنَحْنُ الصَّافُّونَ ﴿١٦٥﴾ وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ ﴿١٦٦﴾ وَإِن كَانُوا لَيَقُولُونَ ﴿١٦٧﴾ لَوْ أَنَّ
عِندَنَا ذِكْرًا مِّنَ الْأَوَّلِينَ ﴿١٦٨﴾ لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٩﴾ فَكَفَرُوا بِهِ فَسَوْفَ يَعْلَمُونَ ﴿١٧٠﴾ وَلَقَدْ
سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿١٧١﴾ إِنَّهُمْ لَهُمُ الْمَنصُورُونَ ﴿١٧٢﴾ وَإِنَّ جُندَنَا لَهُمُ الْغَالِبُونَ ﴿١٧٣﴾

161/162. So, O those who oppose! Neither you nor your deities can mislead these sincere subjects from God's way.

163. Only the one who wants to take himself to *Jahannum* will go astray.

164. Our devoted subjects have a firm conviction that their place is determined in proportion to their deeds; all as is defined and determined (by the *Quran*.)

165. They also pronounce, "We have made up our minds to remain ever ready for the establishment of the Divine Order;

166. "And we will continue carrying out this assignment throughout our lives, doing our utmost for it."

167-169. These opponents used to say, " If only a book had been sent down to us, like the earlier people, we too would have been amongst the devoted people of the Almighty."

170. However when that book was revealed they refused to acknowledge it. Thus very soon they will face the consequences.

171,172. Long ago We had decided and this is Our Law; that Our messengers who convey Our message to the people will certainly get Our support;

173. And that those who defend Our *Deen* and are ready to sacrifice their lives, will ultimately be victorious over their opponents.

174. So, O *Rasool*! Just ignore them for the timebeing (and continue educating and organizing your own *Jamat*);

175. And keep a watchful eye over your opponents (to see what they are doing). They will soon see the result of their opposition.

فَتَوَلَّ عَنْهُمْ حَتّٰى حِيْنٍ ﴿١٧٤﴾ وَّاَبْصِرْهُمْ فَسَوْفَ يُبْصِرُوْنَ ﴿١٧٥﴾ اَفَبِعَذَابِنَا يَسْتَعْجِلُوْنَ ﴿١٧٦﴾ فَاِذَا نَزَلَ بِسَاحَتِهِمْ
فَسَآءَ صَبَاحُ الْمُنْذَرِيْنَ ﴿١٧٧﴾ وَتَوَلَّ عَنْهُمْ حَتّٰى حِيْنٍ ﴿١٧٨﴾ وَّاَبْصِرْ فَسَوْفَ يُبْصِرُوْنَ ﴿١٧٩﴾ سُبْحٰنَ رَبِّكَ رَبِّ الْعِزَّةِ
عَمَّا يَصِفُوْنَ ﴿١٨٠﴾ وَسَلٰمٌ عَلَى الْمُرْسَلِيْنَ ﴿١٨١﴾ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿١٨٢﴾

٥ ع٣٣ ٩

176. These people wish that Our chastisement be hastened.

177. In actual fact they do not realize the sort of chastisement it would be; but when it descends in their courtyards it will really be a terrible morning for those who have been previously warned.

178,179. So for the timebeing, just ignore them and keep a vigil on the movements of your opponents. They will soon see the result of their opposition.

180. On that day they will realise that your *Rabb*, Who wields absolute power and authority, is far above anything they ascribe to Him.

181. And all those messengers who convey His message to others shall remain safe and in peace;

182. And the entire world will witness that the system ordained by the Almighty *Allah* which ensures the development of the entire universe ~ is worthy of all the praise and *Hamd*.

سُوْرَةُ صٓ (۳۸)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

صٓ وَالْقُرْاٰنِ ذِی الذِّكْرِ ۱ بَلِ الَّذِيْنَ كَفَرُوْا فِیْ عِزَّةٍ وَّشِقَاقٍ ۲
كَمْ اَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ فَنَادَوْا وَّلَاتَ حِيْنَ مَنَاصٍ ۳ وَعَجِبُوْٓا اَنْ جَآءَهُمْ مُّنْذِرٌ مِّنْهُمْ وَقَالَ
الْكٰفِرُوْنَ هٰذَا سٰحِرٌ كَذَّابٌ ۴

SURA SAAD : 38

1,2. This magnificent Quran which guarantees the dignity and grandeur of mankind, testifies its superior teachings stand witness to the fact that those who oppose it do not do so on the basis of knowledge, wisdom or reason; but do so merely because of fake pride, stubbornness, insolence and hostility. If for once they leave these prejudices and stubbornness aside, they will know that its teachings are based on absolute truth.

3. In their blind opposition they do not even remember that according to Our Law of *Mukafat*, We had destroyed many nations before them because of their blind opposition. However, when the doom and destruction takes them over, they will cry and call for help. At that time their calls would not be of any help to them.
At that time no one can give them any kind of shelter against this catastrophe.

4. The consequence of their false pride is that they are amazed that a person from amongst them, has become a forewarner of the destructive consequences of living an erroneous way of life. (They are jealous that till recently he was one of them; and that now he has become superior and has started warning them. They do not have any argument to contradict you.) They simply claim that this person is a great liar and a believer in falsehood, who wrongly attributes things to God. (So do not believe him.)

أَجَعَلَ الْآلِهَةَ إِلَٰهًا وَاحِدًا ۖ إِنَّ هَٰذَا لَشَيْءٌ عُجَابٌ ﴿٥﴾ وَانْطَلَقَ الْمَلَأُ مِنْهُمْ أَنِ امْشُوا وَاصْبِرُوا عَلَىٰ آلِهَتِكُمْ ۖ
إِنَّ هَٰذَا لَشَيْءٌ يُرَادُ ﴿٦﴾ مَا سَمِعْنَا بِهَٰذَا فِي الْمِلَّةِ الْآخِرَةِ إِنْ هَٰذَا إِلَّا اخْتِلَاقٌ ﴿٧﴾ أَأُنْزِلَ عَلَيْهِ الذِّكْرُ مِنْ
بَيْنِنَا ۚ بَلْ هُمْ فِي شَكٍّ مِنْ ذِكْرِي ۖ بَلْ لَمَّا يَذُوقُوا عَذَابِ ﴿٨﴾ أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ الْعَزِيزِ الْوَهَّابِ ﴿٩﴾
أَمْ لَهُمْ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۖ فَلْيَرْتَقُوا فِي الْأَسْبَابِ ﴿١٠﴾

5. (While ridiculing) They say, "Just look at this person who says that all the deities we worship are fake; and that there is only one *Ilaha* (sovereign) and none else besides Him enjoys any power or authority. How strange is that all our gods should disappear and only his one God should remain!" (Is it possible that only one entity can have so many different powers?)

6. After making such statements the leaders go away, instructing their followers to remain steadfast in worshipping their idols (and to pay no heed to this person), because it appears that he is determined to get his point of view accepted. There appears to be some great motive behind it.

7. What he presents has never before been heard from any of our forefathers. Obviously this is an absolutely new '*Deen*', which he himself has devised (26:137).

8. Just think of the special or particular quality he has for which he has been selected from amongst all of us to receive the "*Wahi*"; while no one else was considered worth of it? (The driving force behind their saying all this is their sense of false pride.)
(O *Rasool*, you should not be disheartened by what they say. It appears that they consider you a liar. However this is not so but) They doubt My set of Laws. This is so because they have not yet confronted the chastisement about which they have been warned.

9. Considering the manner in which they have decided to confront the Almighty, just ask them if they have taken over the control of all means of nourishment? Such control has hitherto been in the possession of your *Rabb* who through this immense power provides for the development of all humanity, free of all costs or rewards.

10. Or ask them if they hold authority over whatever exists in the heavens and on earth? If this is so then ask them to enrich these sources; and enhance their more.

جُندٌ مَّا هُنَالِكَ مَهْزُومٌ مِّنَ الْأَحْزَابِ ﴿١١﴾ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ ذُو الْأَوْتَادِ ﴿١٢﴾ وَثَمُودُ
١ ع ١٣ ١٠ وَقَوْمُ لُوطٍ وَأَصْحَابُ لْئَيْكَةِ ۚ أُولَٰئِكَ الْأَحْزَابُ ﴿١٣﴾ إِن كُلٌّ إِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ ﴿١٤﴾ وَمَا يَنظُرُ
هَٰؤُلَاءِ إِلَّا صَيْحَةً وَاحِدَةً مَّا لَهَا مِن فَوَاقٍ ﴿١٥﴾ وَقَالُوا رَبَّنَا عَجِّل لَّنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ ﴿١٦﴾ اصْبِرْ عَلَىٰ مَا
يَقُولُونَ وَاذْكُرْ عَبْدَنَا دَاوُودَ ذَا الْأَيْدِ ۖ إِنَّهُ أَوَّابٌ ﴿١٧﴾ إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَشِيِّ وَالْإِشْرَاقِ ﴿١٨﴾

11. Inspite of all this, you will see that ultimately they are merely a group of defeated people. They are on the brink of disaster, just like the others who were routed before them.

12. Before them were the very well established people of *Noah*, *Aad* and *Pharaoh*, who had (vainly) defied Our Laws,

13. Also, the people of *Thamud*, *Lot* and *Laakan* (*Midyan*) had large armies and troops.

14. All of them belied Our *Rusul*, but then the result of their evil deeds confronted them as hard reality (in the form of destruction).

15. Now also these people are waiting for the terrible single blast, which would create great panic all around. Such destruction will continue to the end and will not halt in between, even for a while.

16. These people make a lot of noise and say, "We cannot wait any longer for the Hour of Judgment about which you threaten us so much. If you are telling the truth then ask your *Rabb* to hasten our punishment, even before the Day of Reckoning.

17. (O *Rasool*!) Do not worry about their heartbreaking taunts. but remain steadfast in your program. In this regard keep in view the events in the lives of Our previous *Ambia*. (For instance) Remember the episode of Our servant *David*. We had bestowed a lot of power to him. He was very swift in the submission to, and the enforcement of, Our Laws.

18. Such was his strength that the rebellious mountain tribes became his subjects and were busy day and night, in implementing his programmes.

وَالطَّيْرَ مَحْشُورَةً ۖ كُلٌّ لَّهُ أَوَّابٌ ﴿١٩﴾ وَشَدَدْنَا مُلْكَهُ وَآتَيْنَاهُ الْحِكْمَةَ وَفَصْلَ الْخِطَابِ ﴿٢٠﴾ وَهَلْ أَتَاكَ نَبَأُ الْخَصْمِ وقف لازم
إِذْ تَسَوَّرُوا الْمِحْرَابَ ﴿٢١﴾ إِذْ دَخَلُوا عَلَىٰ دَاوُودَ فَفَزِعَ مِنْهُمْ ۖ قَالُوا لَا تَخَفْ ۖ خَصْمَانِ بَغَىٰ بَعْضُنَا عَلَىٰ بَعْضٍ فَاحْكُم بَيْنَنَا
بِالْحَقِّ وَلَا تُشْطِطْ وَاهْدِنَا إِلَىٰ سَوَاءِ الصِّرَاطِ ﴿٢٢﴾ إِنَّ هَٰذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةٌ وَاحِدَةٌ
فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ ﴿٢٣﴾

19. All the scattered bedouins of the tribe of *Tair*, gathered there and formed the mounted troops as part of his forces. They were all under his command and control (21:79; 27:16; 34:10).

20. In this way, We strengthened his kingdom and bestowed on him the illuminating wisdom of *Wahi*, as well as the ability to impart sound judgments (17:39; 43:63).

21. Once he was busy working in his chamber when he saw some persons entered after scaling the wall.

22. Upon their entry, he became frightened, not knowing their intention for jumping the wall. On noticing this they said, "There is no cause of any fear. We are two parties in a dispute and one of us intends to harm the other. You should arbitrate between us with equity and justice and guide us in a balanced way without any bias towards anyone."

23. (Anyone else would have thrown these intruders out, but *David* knew that they had done this out of ignorance. Hence he comforted them and asked them to explain their dispute. On this the plaintiff said) "This man is my brother . He has a flock of ninety-nine ewes. I have only one. He is asking me to give my only ewe to him. He always prevails in argument .

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَىٰ نِعَاجِهِ ۖ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ آمَنُوا
وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ ۗ وَظَنَّ دَاوُودُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ۩ ٢٤ فَغَفَرْنَا لَهُ ذَٰلِكَ ۖ السجدة
وَإِنَّ لَهُ عِندَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ ٢٥ يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَاحْكُم بَيْنَ النَّاسِ بِالْحَقِّ
وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ ۚ إِنَّ الَّذِينَ يَضِلُّونَ عَن سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا
يَوْمَ الْحِسَابِ ٢٦ ع

(٢) ع ١٢ (١١)

24. *David* said, "He has certainly wronged you by demanding your single ewe to be added to his flock of ninety-nine, In fact most people, adopt this attitude and wrong the other. The only people who do not do this are those who believe in Divine Laws and work to improve the society. However such people are very few."
(When David pondered over this episode deeply, he came to the conclusion that this was not a simple odd incident pertaining to those ewes, but that it was a case of an extreme unjust economic and judicio system, in which large capital attracts the smaller capital. The outcome is that the rich become richer and the poor become poorer; and gradually the gap between these two groups widens. Therefore he felt it was his duty to organize this wrong judicio-economic system along correct lines.) He realized that this was difficult. So he sought protection, help and tremendous courage from his *Rabb* to enable him to surmount the opposing forces. He then decided that no matter what, he would reform society in conformity with the Divine Laws.

25. And We did provide him with all the necessary means of protection. He always remained close to Our Laws in every matter and therefore all of his affairs brought positive and pleasant results.

26. Thus We told him (to carry on with the mission of reforming the society without any fear and) that We have granted you the control over the kingdom, so that you can decide on people's affairs with complete justice and equity in accordance with the Divine Laws, and do not follow (or care for) anyone's personal desires. If you were to do that, these people will lead you astray from the right path. Just remember that people go astray because they forget or ignore the Day of Accountability (which shall come as per Our Law of *Mukafat*). The result is total destruction.

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بَاطِلًا ۚ ذَٰلِكَ ظَنُّ الَّذِينَ كَفَرُوا ۚ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا مِنَ النَّارِ ﴿٢٧﴾
أَمْ نَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ﴿٢٨﴾ كِتَابٌ أَنزَلْنَاهُ
إِلَيْكَ مُبَارَكٌ لِّيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ﴿٢٩﴾ وَوَهَبْنَا لِدَاوُودَ سُلَيْمَانَ ۚ نِعْمَ الْعَبْدُ ۖ إِنَّهُ أَوَّابٌ ﴿٣٠﴾
إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْجِيَادُ ﴿٣١﴾ فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَن ذِكْرِ رَبِّي حَتَّىٰ تَوَارَتْ
بِالْحِجَابِ ﴿٣٢﴾

27. (The logical consequence of denying the Law of *Mukafat* is to believe that) We have created heavens and the earth and all that is between them, without any purpose. However, the whole universe has been created for the Law of *Mukafat* (10:4; 11:7; 45:22; 53:31). This is the surmise of only those who deny the truthfulness of Our Laws; and the result of such an ideology is nothing but destruction.

28. Do these people believe that We would equate those who create chaos and disorder in this world with those who have faith in Our Laws and do righteous deeds to remove inequalities from society? Do they believe that those who guard Our Laws and remain integrated would be treated alike those who seek disintegration? 4:141

29. This can never happen. This is simply against Our Laws for the universe. This very Law has been mentioned in this Book that has been revealed to you. This book is full of blessings and brings happiness and prosperity in abundance. However, the only people who can benefit from it are those who reflect on its Laws, using their intellect and wisdom and thus understand the subject matter fully.

30. We had also granted *David* (a son), *Solomon*. *Solomon* was also extremely obedient. In each and every matter he sought guidance from Our Laws and he was prompt in all positive work.

31. He also had (a large number of) the finest breed of horses that were very swift. He used to inspect them in the afternoon.

32. Once while he was inspecting the horses, he asked his companions if they knew the reason why he loved the horses so much? It was simply because they were a source of great strength in *Jihad* and were engaged in the defence of the Divine Order. He used to tell such facts to his companions while inspecting the horses, and also judging their speed and while doing this they went for away so he called then back.

رُدُّوهَا عَلَيَّ ۖ فَطَفِقَ مَسْحًا بِالسُّوقِ وَالْأَعْنَاقِ ﴿٣٣﴾ وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَىٰ كُرْسِيِّهِ جَسَدًا ثُمَّ
أَنَابَ ﴿٣٤﴾ قَالَ رَبِّ اغْفِرْ لِي وَهَبْ لِي مُلْكًا لَّا يَنبَغِي لِأَحَدٍ مِّنۢ بَعْدِي ۖ إِنَّكَ أَنتَ الْوَهَّابُ ﴿٣٥﴾ فَسَخَّرْنَا لَهُ
الرِّيحَ تَجْرِي بِأَمْرِهِ رُخَاءً حَيْثُ أَصَابَ ﴿٣٦﴾ وَالشَّيَاطِينَ كُلَّ بَنَّاءٍ وَغَوَّاصٍ ﴿٣٧﴾ وَآخَرِينَ مُقَرَّنِينَ
فِي الْأَصْفَادِ ﴿٣٨﴾

---

33. (However the discussion about *Jihad* and the fact that the horses were the protectors of the Divine Constitution moved his heart so much that) He ordered, "Bring them back to me." (And when they came) He started stroking their legs and necks and wiping off their dust.

34. While *Solomon* possessed such great qualities, he was immensely concerned about his son who was likely to be his successor. His son was just like a lifeless body (34:14) (and did not possess any qualities which are essential to run and administer this kingdom1). However instead of becoming disheartened, *Solomon* turned towards Divine Guidance more enthusiastically (so that he could further strengthen the Divine System in his kingdom).[1]

35. He would pray, "O my *Rabb*! Save me from all kinds of dangers and grant me a state that no one could take over after me (so that I can implement and extend your laws to a wider extent). Surely only You have the power to grant bounties like this."

36. And We had also bestowed upon him the knowledge of the winds and how to use them with the help of sails. Because of this he was able to raise a fleet which the winds took to wherever he wanted to go (34:12).

37. He commanded the most powerful rebellious tribal people. Some of them were builders while others were divers (21:82; 34:13).

38. There were also many other rebellious tribes who were under his commands. He obtained appropriate work from them.

---

1. At that time the government ran in the family of Yaqoub (Bani-Israel) in succession.

هٰذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِغَيْرِ حِسَابٍ ﴿٣٩﴾ وَإِنَّ لَهُ عِنْدَنَا لَزُلْفَىٰ وَحُسْنَ مَآبٍ ﴿٤٠﴾ وَاذْكُرْ عَبْدَنَا أَيُّوبَ
إِذْ نَادَىٰ رَبَّهُ أَنِّي مَسَّنِيَ الشَّيْطَانُ بِنُصْبٍ وَعَذَابٍ ﴿٤١﴾ ارْكُضْ بِرِجْلِكَ هَٰذَا مُغْتَسَلٌ بَارِدٌ وَشَرَابٌ ﴿٤٢﴾
وَوَهَبْنَا لَهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرَىٰ لِأُولِي الْأَلْبَابِ ﴿٤٣﴾

39. We had told *Solomon*, "The power and authority which We have bestowed on you is an unlimited bounty from Us." Due to this you have subjugated the barbaric tribes. But this does not mean that you have to keep them chained in slavery. Instead, give them proper training and education and set free without any compensation those who achieve a civilized standard. However, hold back those who need further education. (In this way the barbaric tribes will gradually turn into peaceful people and become useful for the society, which in turn will remain safe from the evil doings of those who do not reform.)

40. *Solomon* kept himself very close to Our Laws and referred to them in every matter. This was the reason that every action of his produced very beautiful and pleasant results.

41. Also consider the story of Our servant *Job* (21:83-84). (During a journey he got into a difficult situation. His companions became separated from him and he ran short of water. The journey left him exhausted and thirsty. On top of that) he was bitten by a snake. He was thus surrounded by all kinds of miseries (but he stood firm to face all calamities).

42. We guided him to a place that had a spring of refreshing water. On reaching there, he refreshed himself by drinking cold water. He also washed himself and soaked his bitten foot in the water. This relieved the pain.

43. Thereafter his companions also joined him. An equal number from another group also joined them (in *Eiman.*) All this was a gesture of Our '*Rahmat*' and *Rabubiyyat*. A lot can be learnt from this story by those who reflect on it using their intellect and wisdom.

وَخُذْ بِيَدِكَ ضِغْثًا فَاضْرِب بِّهِ وَلَا تَحْنَثْ ۗ إِنَّا وَجَدْنَاهُ صَابِرًا ۚ نِّعْمَ الْعَبْدُ ۖ إِنَّهُ أَوَّابٌ ﴿۴۴﴾ وَاذْكُرْ عِبَادَنَا إِبْرَاهِيمَ
وَإِسْحَاقَ وَيَعْقُوبَ أُولِي الْأَيْدِي وَالْأَبْصَارِ ﴿۴۵﴾ إِنَّا أَخْلَصْنَاهُم بِخَالِصَةٍ ذِكْرَى الدَّارِ ﴿۴۶﴾ وَإِنَّهُمْ عِندَنَا لَمِنَ
الْمُصْطَفَيْنَ الْأَخْيَارِ ﴿۴۷﴾ وَاذْكُرْ إِسْمَاعِيلَ وَالْيَسَعَ وَذَا الْكِفْلِ ۖ وَكُلٌّ مِّنَ الْأَخْيَارِ ﴿۴۸﴾ هَٰذَا ذِكْرٌ ۚ وَإِنَّ لِلْمُتَّقِينَ
لَحُسْنَ مَآبٍ ﴿۴۹﴾ جَنَّاتِ عَدْنٍ مُّفَتَّحَةً لَّهُمُ الْأَبْوَابُ ﴿۵۰﴾

44. (People advised him to treat the snakebite by the superstitious ways which were prevalent at that time. However, as these ways amounted to a form of *Shirk*) He did not incline towards the superstitious ways but rather treated it using herbs. Thus he was cured.
He faced this painful situation with patience and fortitude. He never violated Our Laws and took guidance from them at every step. (Thus he eliminated the superstitions which were practiced by those people).

45. Similarly there were Our servants *Abraham*, *Isaac* and *Jacob*. Keep their life stories before you; We had endowed them with authority, power, intellect and vision.

46. Their greatest quality was that they always kept the future life in mind (and therefore never took any decision outside the ambit of the Divine Laws). For this reason We placed them in a special category, separate from other people.

47. And in Our sight, they were the specially chosen people who always excelled in beneficent works.

48. Similarly recall *Ishmail*, *Elias* and *Zul-Kifl*; like other *Anbia* all of them excelled in working for the benefit of mankind.

49. These are the historical commemorations of the *Anbia* (who had undergone untold hardships when following and implementing the Divine Order; but they stood firm and never faltered). All these stories establish the one truth that) People who are watchful of the Divine Laws may have to initially suffer a lot. However ultimately they achieve excellent rewards in return; and their end is very pleasant one.

50. In other words, they live a heavenly life in this world and in the hereafter their abode will be heaven, the doors of which will always remain open to them.

مُتَّكِـِٔينَ فِيهَا يَدْعُونَ فِيهَا بِفَاكِهَةٍ كَثِيرَةٍ وَشَرَابٍ ﴿٥١﴾ وَعِندَهُمْ قَاصِرَاتُ الطَّرْفِ أَتْرَابٌ ﴿٥٢﴾ هَٰذَا مَا تُوعَدُونَ لِيَوْمِ
الْحِسَابِ ﴿٥٣﴾ إِنَّ هَٰذَا لَرِزْقُنَا مَا لَهُ مِن نَّفَادٍ ﴿٥٤﴾ هَٰذَا ۚ وَإِنَّ لِلطَّاغِينَ لَشَرَّ مَآبٍ ﴿٥٥﴾ جَهَنَّمَ يَصْلَوْنَهَا فَبِئْسَ الْمِهَادُ ﴿٥٦﴾ الثلثة
هَٰذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ ﴿٥٧﴾ وَآخَرُ مِن شَكْلِهِ أَزْوَاجٌ ﴿٥٨﴾ هَٰذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ ۖ لَا مَرْحَبًا بِهِمْ ۚ إِنَّهُمْ
صَالُوا النَّارِ ﴿٥٩﴾

51. Your companions who are striving to establish the Divine Order will also enjoy a heavenly life on earth. They will recline with ease in that life. They will be freely able to ask for the best fruits and delicious drinks.

52. (These heavenly comforts will not be for men alone.) Along with them will be women, who will also have similar qualities and be chaste.

53. This is a glimpse of the society that will be formed at the time of the Day of Decisions; and it will be a result of your own deeds.

54. These provisions of life which are bestowed by Us will never diminish nor end.

55. This will be the state of affairs (for the virtuous); but on the other hand the abode of those who rebel against Our Laws will be terrible.

56. They will enter *Jahannum*, wherein they will keep on burning. And what a terrible abode that would be!

57. This will be the result of their own deeds. They will have provisions, but instead of providing nourishment, it will increase their restlessness; and it will not support their development. (For instance) The water would be either boiling hot or freezing cold, both of which will destroy the crops (78:25),

58. And there shall be other torments of similar nature.

59. Their leaders will be told, "Here is the multitude of your followers which will go into the *Jahannum* with you (because they used to follow you blindly)." They will reply in return "they surely deserve such a treatment and no respite should be given to them. They should always roast in *Jahannum*." (It was because of their company that we also became so rebellious.)

قَالُوا بَلْ أَنْتُمْ لَا مَرْحَبًا بِكُمْ ۖ أَنْتُمْ قَدَّمْتُمُوهُ لَنَا ۖ فَبِئْسَ الْقَرَارُ ﴿۶۰﴾ قَالُوا رَبَّنَا مَنْ قَدَّمَ لَنَا هٰذَا فَزِدْهُ عَذَابًا ضِعْفًا
فِي النَّارِ ﴿۶۱﴾ وَقَالُوا مَا لَنَا لَا نَرٰى رِجَالًا كُنَّا نَعُدُّهُمْ مِنَ الْأَشْرَارِ ﴿۶۲﴾ أَتَّخَذْنٰهُمْ سِخْرِيًّا أَمْ زَاغَتْ عَنْهُمُ الْأَبْصَارُ ﴿۶۳﴾ إِنَّ
ذٰلِكَ لَحَقٌّ تَخَاصُمُ أَهْلِ النَّارِ ﴿۶۴﴾ قُلْ إِنَّمَا أَنَا مُنْذِرٌ ۖ وَمَا مِنْ إِلٰهٍ إِلَّا اللّٰهُ الْوَاحِدُ الْقَهَّارُ ﴿۶۵﴾ رَبُّ السَّمٰوٰتِ وَ
الْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفَّارُ ﴿۶۶﴾ قُلْ هُوَ نَبَؤٌا عَظِيمٌ ﴿۶۷﴾

60. Their followers will say, "Today you are holding us responsible, whereas it was you who were rebellious. So you also do not deserve any respite or leniency. It was you who prepared this *Jahannum* for us. Now see for yourself how evil a place it is to live in (14:21; 33:67; 34:32; 37:29; 40:47).

61. Then they shall beseech their *Rabb* and say, "O our Sustainer! Give them twice as much punishment because they have brought us to this state." (Once for their own crimes and the second for misguiding us.)

62. And then they will ask their leaders (tauntingly), "Why is it that we do not see those (the *Momineen*) whom we considered wicked and mischievous on your behest, in *Jahannum*?

63. "And we ridiculed them because we considered them inferior. What actually has happened to them and where are they? Are they really not in *Jahannum*? Or are our eyes failing us?"

64. Such mutual wrangling among the people of *Jahannum* will surely be a forgone reality.

65. (O *Rasool*!) Tell them that I am giving you warning about the forthcoming doom. That I am also telling you again and again, that you should clearly understand that in the universe no one holds absolute authority and control except *Allah*. He alone is the source of all powers.

66. He alone is the sustainer of whatever lies in the heavens and on earth. He is Almighty and only through (obeying) His Laws, can men protect themselves from all dangers.

67. Tell them, "The coming revolution about which I am informing you will be a momentous event.

أَنتُمْ عَنْهُ مُعْرِضُونَ ﴿٦٨﴾ مَا كَانَ لِيَ مِنْ عِلْمٍ بِالْمَلَإِ الْأَعْلَىٰ إِذْ يَخْتَصِمُونَ ﴿٦٩﴾ إِن يُوحَىٰ إِلَيَّ إِلَّا أَنَّمَا أَنَا
نَذِيرٌ مُّبِينٌ ﴿٧٠﴾ إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن طِينٍ ﴿٧١﴾ فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُوا
لَهُ سَاجِدِينَ ﴿٧٢﴾

68. "If you do not take it seriously and turn away, the end result will be extremely ruinous.

69. (You contend that I make up stories about the future on my own. You can say that as regards the future there is no way of knowing whether it is *Wahi* or the story of my own creation. However, how can I tell you certain things about the past?) I did not know anything before; and how can I concoct things on my own; particularly the historical episodes of the previous *Anbia* and their altercations and discussions with the highly placed leaders in the opposition[1].

70. Therefore the *Wahi* which tells me things about the past also tells me that the end result of your erroneous ways of life will be extremely destructive, and I am warning you about that.

71. (The same *Wahi* has told me the great facts about possible human potentialities and psychological conflicts. These facts were revealed to me in an allegorical manner in the story of *Adam* which has been conveyed to you earlier, and is being repeated here briefly. It begins when) Your Sustainer told the '*Malaika*' (heavenly forces) that "I am about to initiate the creation of a human being from inanimate matter (15:27-39)."

72. When the human being reaches a stage where it has acquired the best of proportions in every respect (after passing through all the developmental/evolutionary stages, and I breathe into it a sparkle of My energy, he attains a human personality capable of making choices and discretions. Then, at that stage, you (*Malaika*) should bow before him.

---

1. In verse 37:8, "Al Mala Al Aala" was understood by us to mean "Allah'Amr" where decisions about the universe are taken. However, here the word "yuqzafoon" is linked with it and hence this meaning cannot be applied here. In God's world of "Amr" there cannot be any 'mutual fights'. Hence we have translated this here to mean the big chieftains who used to oppose the *Anbia*, as well as each other. One school of thought is that "akhtasam" (mutual fights) refers to the query of *Malaika* at the time of creation of Adam (as has been mentioned in 2:30). However that cannot be termed "akhtasam".

فَسَجَدَ الْمَلٰٓئِكَةُ كُلُّهُمْ اَجْمَعُوْنَ ﴿٧٣﴾ اِلَّآ اِبْلِيْسَ ۭ اِسْتَكْبَرَ وَكَانَ مِنَ الْكٰفِرِيْنَ ﴿٧٤﴾ قَالَ يٰٓاِبْلِيْسُ مَا مَنَعَكَ
اَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ ۭ اَسْتَكْبَرْتَ اَمْ كُنْتَ مِنَ الْعَالِيْنَ ﴿٧٥﴾ قَالَ اَنَا خَيْرٌ مِّنْهُ ۭ خَلَقْتَنِيْ مِنْ نَّارٍ وَّخَلَقْتَهٗ مِنْ
طِيْنٍ ﴿٧٦﴾ قَالَ فَاخْرُجْ مِنْهَا فَاِنَّكَ رَجِيْمٌ ﴿٧٧﴾ وَّاِنَّ عَلَيْكَ لَعْنَتِيْٓ اِلٰى يَوْمِ الدِّيْنِ ﴿٧٨﴾ قَالَ رَبِّ فَاَنْظِرْنِيْٓ اِلٰى يَوْمِ يُبْعَثُوْنَ ﴿٧٩﴾
قَالَ فَاِنَّكَ مِنَ الْمُنْظَرِيْنَ ﴿٨٠﴾ اِلٰى يَوْمِ الْوَقْتِ الْمَعْلُوْمِ ﴿٨١﴾

73. According to this programme, all the heavenly forces bowed before him;

74. Except his own rebellious desires (*Iblees*). They did not bow. They revolted and refused to bow before him (2:34).

75. *Allah* asked *Iblees* (the rebellious desires of man) "Why did you not bow before him (7:12) and why did you adopt a rebellious course? Did you not see the fine proportion I have created in him and how I have endowed him with discretion and choice? Do you want to become greater than him or even consider yourself greater than all the *Malaika*?"

76. *Iblees* replied, "I consider myself better than Adam (the physical human being), because You created me from fire (energy) and him from clay (inanimate matter)."

77. *Allah* said to *Iblees*, "Then go out from this state. Henceforth you stand deprived of all kinds of blessings." (If a man becomes subjugated to his own emotions and does not keep them under Divine Guidance, then he too is deprived of all kinds of blessings.)

78. "And you shall stand deprived of all My blessings, till the Day of *Ad-Deen* which is when the results shall appear."

79. *Iblees* appealed to the Almighty, "O my *Rabb* grant me respite till the Day of resurrection (15:36)."

80. Almighty said, "Respite then, is granted to you;

81. Till a known time" (15:37-38)

قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾ إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٨٣﴾ قَالَ فَالْحَقُّ وَالْحَقَّ أَقُولُ ﴿٨٤﴾ لَأَمْلَأَنَّ
جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾ قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿٨٦﴾ إِنْ
هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٨٧﴾ وَلَتَعْلَمُنَّ نَبَأَهُ بَعْدَ حِينٍ ﴿٨٨﴾

٥ ع ٢٣ ١٣

82. He (*Iblees*) said, "Then I swear by Your very might and domination. I shall most certainly lead human beings astray from your right path;

83. "Except those of your servants who keep themselves isolated from the rest and follow your Laws."

84. Almighty said, "It is true; and whatever I say is also the truth.

85. "I will fill the *Jahannum* with you and all those who follow you."

86. "Tell these people O *Rasool*! This is the path of destruction from which I restrain you, and for this effort I do not ask for any reward; nor am I doing this just to show off." (I become upset at the thought of your destruction and my compassion and care for you compels me to save you from this destruction, as much as possible.)

87. (But if you do not pay any heed to this, it will bring no harm to this code of Laws, as it is not for you people alone. In fact) This message is a guidance for the whole of humanity. (Whoever adopts this code will attain the pleasantries of life.)

88. And you shall certainly know its claims in due course of time. (That is when you will be faced with the consequences of your deeds, or the events of the future will vouch for the truthfulness of all claims of this code.)

سُوْرَةُ الزُّمَرِ (٣٩)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ① اِنَّآ اَنْزَلْنَآ اِلَيْكَ الْكِتٰبَ
بِالْحَقِّ فَاعْبُدِ اللّٰهَ مُخْلِصًا لَّهُ الدِّيْنَ ② اَلَا لِلّٰهِ الدِّيْنُ الْخَالِصُ ۭ وَالَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِهٖٓ اَوْلِيَاۗءَ ۘ مَا نَعْبُدُ وقف لازم
هُمْ اِلَّا لِيُقَرِّبُوْنَآ اِلَى اللّٰهِ زُلْفٰى ۭ اِنَّ اللّٰهَ يَحْكُمُ بَيْنَهُمْ فِيْ مَا هُمْ فِيْهِ يَخْتَلِفُوْنَ ڛ اِنَّ اللّٰهَ لَا يَهْدِيْ مَنْ هُوَ
كٰذِبٌ كَفَّارٌ ③

SURA AZ-ZUMAR : 39

1. This Divine Code is revealed from *Allah* who wields supremacy over everything and runs the entire universe according to His plan.

2. (O *Rasool*!) We have revealed to you this Code of Laws in a perfect manner. It will bring out positive and constructive results. The thing to do now is leave everything aside and follow it with complete devotion.

3. Proclaim that obedience is due only to *Allah's* Laws. The people who leave *Allah* aside and take to following (worshipping) other 'protectors', in the pretext that these would help bring them close to Almighty, are in gross error. (In fact to achieve proximity to *Allah*, all that is needed is to follow the Code of Laws given by Him, without any intermediaries whatsoever ~ 5:35; 17:57.)
In any case, people have adopted many different ways. Now *Allah* the Almighty (through this *Quran*) will settle all the disputed matters. (He will tell that) Whosoever attributes false things to *Allah* or conceals what has been revealed by Us, will never be able to reach his destination.

لَوْ أَرَادَ اللَّهُ أَن يَتَّخِذَ وَلَدًا لَّاصْطَفَىٰ مِمَّا يَخْلُقُ مَا يَشَاءُ ۚ سُبْحَانَهُ ۖ هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ ﴿٤﴾ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ
بِالْحَقِّ ۖ يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَيُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ ۖ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ ۖ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى ۗ أَلَا
هُوَ الْعَزِيزُ الْغَفَّارُ ﴿٥﴾ خَلَقَكُم مِّن نَّفْسٍ وَاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَأَنزَلَ لَكُم مِّنَ الْأَنْعَامِ ثَمَانِيَةَ أَزْوَاجٍ ۚ
يَخْلُقُكُمْ فِي بُطُونِ أُمَّهَاتِكُمْ خَلْقًا مِّن بَعْدِ خَلْقٍ فِي ظُلُمَاتٍ ثَلَاثٍ ۚ ذَٰلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۖ لَا إِلَٰهَ إِلَّا هُوَ ۖ فَأَنَّىٰ
تُصْرَفُونَ ﴿٦﴾

---

4. (The erroneous belief that intermediaries were needed to attain proximity to *Allah*, also produced the false notion that in order to be near Him, there is no better way than approaching Him through His progeny. The Christian concept that Jesus is *Allah's* son is based on this notion.) Tell them that if *Allah* wanted to have a son He could have directly chosen anyone from amongst His creations. (What was the need for going through the trouble of obtaining the child through a woman's womb?) Verily He is far above requiring the assistance of a son. He alone is Almighty and holds absolute control over all forces.

5. He created the heavens and the earth in true and perfect proportions, to bring out positive and constructive results. He made the earth revolve in such a manner that the night blankets the day and the day covers the night. He has made the sun and the moon subservient to His Laws. Each heavenly body follows a set course, up to a limited time. All this is happening according to the Laws of *Allah*, Who has absolute control and supremacy and has the provisions for protecting everything. (So why should He have a son?)

6. He initiated your creation from a single living cell (6:79) and then caused it to split into two parts, one becoming the male and the other female. He also created eight types of cattle (namely camel, cow, sheep and goats, all in pairs ~ 6:144-145). When you are still in the mothers womb, He fashions you, inculcating creative changes in different stages. These changes constitute one act of creation after another; and all this takes place (not in one but) under three veils[1] of darkness.
This then is your *Allah*, according to Whose Laws of *Rabubiyyat* your development and nourishment take place. He alone wields total authority and power in the universe. No one else has such power or authority. (In leaving Him aside) Just reflect on where are you going? (After leaving God's Laws, is there another way?)

---

1. The veils of darkness are the external skin, the womb and the placenta that holds the baby. Even the placenta itself is in 2 layers, and if these are counted as two, the womb could be the third layer.

إِن تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنكُمْ ۖ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ ۖ وَإِن تَشْكُرُوا يَرْضَهُ لَكُمْ ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ
ثُمَّ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٧﴾ وَإِذَا مَسَّ الْإِنسَانَ
ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ نَسِيَ مَا كَانَ يَدْعُو إِلَيْهِ مِن قَبْلُ وَجَعَلَ لِلَّهِ أَندَادًا
لِّيُضِلَّ عَن سَبِيلِهِ ۚ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا ۖ إِنَّكَ مِنْ أَصْحَابِ النَّارِ ﴿٨﴾

7. (In view of the above facts, wisdom and rationale should demand that you obey only the Divine Laws, but) Your rejection of these laws brings no harm to *Allah*; only you shall suffer. He does not need your obedience. If you follow your self-made laws, your way of life will not be that which has been ordained by Him for your development. If you follow the Divine Laws, then you are following the course which He has approved for your development. (Therefore it is entirely up to you to either obey and follow His Laws for your own benefit or to reject them and suffer the consequences. It should also be clearly understood that according to His Laws of *Mukafat*) Everyone has to bear the burden and consequences of one's own deeds, not anyone else's. Every step of yours takes you towards His Law of *Mukafat*, and you cannot escape its ambit. Accordingly, you are bound to face the result of every action of yours. And this refers not only to those actions which you do openly, but also to the thoughts and intentions which pass through the depths of your hearts.

8. Man, however, is strange. When he is afflicted he cries out to *Allah* from the depth of his heart. But as soon as he obtains comfort, he forgets all the cries with which he had implored the Almighty, and starts claiming that the affliction was removed by so and so. Thus not only does he himself go astray, he misleads others too.

Just tell them, "By denying the Divine Laws, you can derive as much benefit as you like for a while, but ultimately all this will come down to ashes."

أمن هو قانت آناء الليل ساجدا وقائما يحذر الآخرة ويرجو رحمة ربه قل هل يستوي الذين يعلمون
١ ع ٩ ١٥ والذين لا يعلمون إنما يتذكر أولو الألباب ⑨ قل يا عباد الذين آمنوا اتقوا ربكم للذين أحسنوا في
هذه الدنيا حسنة وأرض الله واسعة إنما يوفى الصابرون أجرهم بغير حساب ⑩ قل إني أمرت
أن أعبد الله مخلصا له الدين ⑪ وأمرت لأن أكون أول المسلمين ⑫

9. (While there is one who leads his life in the manner mentioned afore, in contrast) There is a person who very earnestly follows Divine Laws and has dedicated all his abilities for the Divine Order. He is busy doing so all day long and (if the situation so warrants) he continues standing and prostrating in obedience during the night. He does all this not only for his immediate gains, but he is also mindful of future life. He is extremely cautious that there should be no lapse in this regard. It is his desire that the Divine System of *Rahmat* and *Rabubiyyat* should reach every one.
Ask them if the two, namely those who have the knowledge of this reality (about the aim and objective of life) and those who are unaware of it, ever be alike? Only those who utilize their wisdom and rationale can derive benefit from these admonitions (but not those who follow their own desires).

10. Tell them (that the Almighty says), "O you people who are convinced of these realities, you should (fully) guard the Laws of your *Rabb*. Remember that for people who lead their lives in a righteous manner; there are many pleasantries in this life (as well in the hereafter). Therefore try to live a life in this way. If you do not find a favourable environment in one particular place, then look for another). *Allah's* earth is wide open (but do not sit down and give up so easily. Be steadfast for) *Allah* will reward you beyond your reckoning for this fortitude and steadfastness."

11. Tell them, "(You can do whatever you like but) I have been commanded to obey the Divine Laws in such a way that it does not imply any obedience to others.

12. "And I have been commanded to be the first amongst those who submit to the Divine Laws. (In other words my task is not only to deliver the sermons, but as a first step to become subservient to these laws and thereafter, to invite others to follow and form a group of like minded people.)"

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣﴾ قُلِ اللَّهَ أَعْبُدُ مُخْلِصًا لَهُ دِينِي ﴿١٤﴾ فَاعْبُدُوا مَا شِئْتُمْ
مِنْ دُونِهِ قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ أَلَا ذَلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١٥﴾
لَهُمْ مِنْ فَوْقِهِمْ ظُلَلٌ مِنَ النَّارِ وَمِنْ تَحْتِهِمْ ظُلَلٌ ذَلِكَ يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ يَا عِبَادِ فَاتَّقُونِ ﴿١٦﴾ وَالَّذِينَ
اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ لَهُمُ الْبُشْرَى فَبَشِّرْ عِبَادِ ﴿١٧﴾ الَّذِينَ يَسْتَمِعُونَ الْقَوْلَ فَيَتَّبِعُونَ
أَحْسَنَهُ أُولَئِكَ الَّذِينَ هَدَاهُمُ اللَّهُ وَأُولَئِكَ هُمْ أُولُو الْأَلْبَابِ ﴿١٨﴾

13. And tell them that, *Allah's* Law of *Mukafat* is such that (in terms of consequences no one is spared or given any sort of concession; and let alone others) if even I were to disobey these laws, I too will be unable to escape the chastisement on the Great Day (of Decisions). (If this is my own position, then how can I save others from facing the consequences. No one can help in this regard.)

14. “Therefore, I obey only the Divine Laws with full devotion (and you too had better do so).

15. “My point of view is very clear. If you want to obey some other authority besides *Allah* you can do so; but only you will suffer. Remember! The true losers shall be those who together with their companions, bring losses upon themselves in their future life. Indeed such a loss is most obvious".

16. This unpleasant life would be such that a scorching fire would blaze above them, and they will also burn from a similar fire from underneath. This is the widespread destruction about which *Allah* warns His subjects. He tells them that in order to remain safe from this destruction, they should come within the protection provided by His Laws. 6:65

17. These are the glad tidings for people who avoid obeying non-divine powers and who turn only to Divine Laws at every step.

18. These glad tidings are for those who listen to the *Quran* very attentively, (understand it) and then follow the injunctions which are well suited and practicable in view of the issues under consideration. (This is what is referred to as pondering on the *Quran* ~ 7:145; 39:55.) These are the people who tread the way specified by *Allah* and they are the ones endowed with insight and understanding. (The people who ponder on the *Quran* and its light use their own intellect.)

أفمن حق عليه كلمة العذاب ۗ أفأنت تنقذ من في النار ۝١٩ لكن الذين اتقوا ربهم لهم غرف من فوقها
غرف مبنية ۙ تجري من تحتها الأنهار ۖ وعد الله ۖ لا يخلف الله الميعاد ۝٢٠ ألم تر أن الله أنزل من السماء
ماء فسلكه ينابيع في الأرض ثم يخرج به زرعا مختلفا ألوانه ثم يهيج فتراه مصفرا ثم يجعله حطاما ۚ
(١ ع ٢١ ٥) إن في ذلك لذكرى لأولي الألباب ۝٢١ أفمن شرح الله صدره للإسلام فهو على نور من ربه ۚ
فويل للقاسية قلوبهم من ذكر الله ۚ أولئك في ضلال مبين ۝٢٢

19. As per Divine Laws, the end result for the one who goes against this will be nothing, but destruction. No one can save him from that doom?

20. As they go ahead in widespread development, all the pleasantries of an elevated life are available to the people who follow the Laws of their *Rabb* and lead their lives according to His Law of *Rabubiyyat.* They continue to achieve more as they evolve higher and higher and attain an ever rising status. Since the edifice of their life is based on very sound foundations, there will be no shortage in the flow of His bounties to them. This is the final and unalterable result of *Allah's* Law of *Rabubiyyat.* Nothing can happen contrary to it.

21. (Everyday you can observe how *Allah's* Law of *Rabubiyyat* works. For example) *Allah* sends down rain from the clouds and then causes it to flow on the earth (as rivulets, brooks and springs). This helps the growth of various crops. Then the crops ripen, dry up and crumble away (thus separating the grain and the husk). For those who are rational and wise, there is lot of food for thought in the Law of *Rabubiyyat.*

22. (After reflecting on these matters one's heart opens up to accept Divine Laws.) Hence, can you equate the one whose heart is opened up for Islam and who spends his life in the light of *Wahi* endowed by his *Rabb*, with one whose heart has hardened and become too stiff to accept the Divine Laws? The latter are most obviously lost in error, and for them there is doom and destruction.

اَللّٰهُ نَزَّلَ اَحْسَنَ الْحَدِيْثِ كِتٰبًا مُّتَشَابِهًا مَّثَانِيَ ۖ تَقْشَعِرُّ مِنْهُ جُلُوْدُ الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ ۚ ثُمَّ تَلِيْنُ
جُلُوْدُهُمْ وَقُلُوْبُهُمْ اِلٰى ذِكْرِ اللّٰهِ ؕ ذٰلِكَ هُدَى اللّٰهِ يَهْدِيْ بِهٖ مَنْ يَّشَآءُ ؕ وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ
هَادٍ ﴿۲۳﴾ اَفَمَنْ يَّتَّقِيْ بِوَجْهِهٖ سُوْٓءَ الْعَذَابِ يَوْمَ الْقِيٰمَةِ ؕ وَقِيْلَ لِلظّٰلِمِيْنَ ذُوْقُوْا مَا كُنْتُمْ تَكْسِبُوْنَ ﴿۲۴﴾ كَذَّبَ الَّذِيْنَ
مِنْ قَبْلِهِمْ فَاَتٰىهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُوْنَ ﴿۲۵﴾ فَاَذَاقَهُمُ اللّٰهُ الْخِزْيَ فِي الْحَيٰوةِ الدُّنْيَا ۚ وَلَعَذَابُ الْاٰخِرَةِ
وقف لازم اَكْبَرُ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ﴿۲۶﴾

---

23. *Allah* the Almighty has revealed this *Wahi* which is perfect in beauty and balance. Everyone of its parts juxtaposes perfectly with the other and it is fully consistent within itself. No differences or contradictions can be found therein. Furtheremore, its contents are explained by pairing its statements with antonyms, for example light and darkness and life and death. Such comparison make the matters more clear and obvious. Also, the repetition of (some) verses over and over, again also makes their meaning more clear. In this way the Book presents its own exposition (15:87).

People who ponder over the *Quran* in this manner and comprehend the results of doing anything contrary to its teachings, shiver at the very thought of how destructive this would be. However, they do not become disheartened because of this. Instead their hearts become mellower and more receptive to obeying the Divine Laws.

Thus, this is the Divine Code which provides correct guidance to every one who seeks it. However, no one can take the person who adopts a way of life against the *Wahi*, to the desired goal. (Always remember a wrong path can never lead any one to the right destination.)

24. Consider a person who (instead of making the Divine Law his protective shield) makes himself the protective shield. How can he be saved? This would surely be an error. On that Day of Decisions, all those who have rebelled against the Divine Laws, will be asked to taste the fruit of their own deeds. No one will be able to save them from this chastisement.

25. Many earlier nations had also belied the Divine Laws. Accordingly, doom and destruction befell them from sources which they could not perceive.

26. Although in this life they suffered disgrace and humiliation according to *Allah's* Law, a much severer punishment awaits them in the life hereafter. If only they (who deny the truth) knew it!

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هٰذَا الْقُرْاٰنِ مِنْ كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿٢٧﴾ قُرْاٰنًا عَرَبِيًّا غَيْرَ ذِيْ عِوَجٍ
لَّعَلَّهُمْ يَتَّقُوْنَ ﴿٢٨﴾ ضَرَبَ اللّٰهُ مَثَلًا رَّجُلًا فِيْهِ شُرَكَآءُ مُتَشٰكِسُوْنَ وَرَجُلًا سَلَمًا لِّرَجُلٍ هَلْ يَسْتَوِيٰنِ
مَثَلًا اَلْحَمْدُ لِلّٰهِ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ﴿٢٩﴾ اِنَّكَ مَيِّتٌ وَّاِنَّهُمْ مَّيِّتُوْنَ ﴿٣٠﴾ ثُمَّ اِنَّكُمْ يَوْمَ الْقِيٰمَةِ عِنْدَ رَبِّكُمْ
(٣) (ع ١٠) (١٤) تَخْتَصِمُوْنَ ﴿٣١﴾

27. In this Quran We thus propound various kinds of parables and historical episodes so that such people may contemplate.

28. It is for this purpose that We have revealed the Quran in Arabic language which is precise and expounds all things clearly; and is free from perplexities, crookedness, ambiguities and doubts. This is so that they may clearly understand it and escape the pitfalls of life.

29. How much peace and tranquility is obtained by a man (if he follows the laws of Unitary God) can be understood from one example. Consider a person who is a common servant to several masters who in turn are short sighted and at variance with each other due to bad temper. (Can you imagine the plight of such a servant?) Can the state of mind of these two be deemed equal? Also, compare him to a man serving only one master.
(Think of the plight of) One person has to either obey different masters or follow his own emotions which are in conflict with each other; while the other has to obey only the Divine Code, wherein there is no ambiguity, doubt or psychological conflict or anxiety. Say, which of these two is leading a peaceful life (12:39)?
This, then is the Divine Code! It most certainly deserves all *Hamd* (praise) and by following this Code all issues or controversies of life are sorted out straightway. However, most people (do not use their intellect) do not understand this fact (that real and lasting happiness, can be achieved by following the Laws of one *Allah* only).

30. Anyway, there is no need to quarrel with these people. You have to die and they too are bound to die one day.

31. On the Day of Judgment, all your disputes will be presented and settled as per the Laws of your *Rabb*. The results of the deeds themselves will declare who was right and who was wrong. (The pragmatic test is the best way to prove or disprove any claim.)

فَمَنْ اَظْلَمُ (۲۴)

فَمَنْ اَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللّٰهِ وَكَذَّبَ بِالصِّدْقِ
الجزء اِذْ جَآءَهٗ ؕ اَلَيْسَ فِيْ جَهَنَّمَ مَثْوًى لِّلْكٰفِرِيْنَ ﴿۳۲﴾ وَالَّذِيْ جَآءَ بِالصِّدْقِ وَصَدَّقَ بِهٖۤ اُولٰٓئِكَ هُمُ
الْمُتَّقُوْنَ ﴿۳۳﴾ لَهُمْ مَّا يَشَآءُوْنَ عِنْدَ رَبِّهِمْ ؕ ذٰلِكَ جَزٰٓؤُا الْمُحْسِنِيْنَ ﴿۳۴﴾ لِيُكَفِّرَ اللّٰهُ عَنْهُمْ اَسْوَاَ الَّذِيْ
عَمِلُوْا وَيَجْزِيَهُمْ اَجْرَهُمْ بِاَحْسَنِ الَّذِيْ كَانُوْا يَعْمَلُوْنَ ﴿۳۵﴾

PARA : 24

32. The reality that no one can be more *Zalim* than the one who attributed his own opinion to *Allah* and further denied the truth when it was placed before him, will confront them on that day. It will also be explicitly clear that *Jahannum* is the proper abode for those who reject the Divine Laws.

33. On the contrary, those who presented the truth as well as confirmed it will remain safe from the destructive results of following thc crroneous way of life.

34. Those who lead a virtuous and a balanced life shall have all that they wish for from their *Rabb's* Law of *Mukafat*. Obviously they would only yearn for that which is justifiable and proper according to the Divine Law.

35. Their good deeds will efface from their record the wrongs that they had ever done (by mistake); and reward them in accordance with the best that they have done (in life).

أليس الله بكاف عبده ويخوفونك بالذين من دونه ومن يضلل الله فما له من هاد ٣٦
ومن يهد الله فما له من مضل أليس الله بعزيز ذي انتقام ٣٧ ولئن سألتهم من خلق السماوات
والأرض ليقولن الله قل أفرأيتم ما تدعون من دون الله إن أرادني الله بضر هل هن كاشفات
ضره أو أرادني برحمة هل هن ممسكات رحمته قل حسبي الله عليه يتوكل المتوكلون ٣٨
قل يا قوم اعملوا على مكانتكم إني عامل فسوف تعلمون ٣٩ من يأتيه عذاب يخزيه ويحل
عليه عذاب مقيم ٤٠

---

36. These people frighten you that their deities, religious leaders and chieftains will harm you because you oppose them. Tell them that there is no reason for me to be afraid. *Allah* alone is enough as a guard for His subjects.

(Infact these people do not want to use their intellect; they blindly follow either self interests or their ancestors. The Divine Law is that the one who adopts such an attitude and sticks to old prejudices and stubbornness, can never find the straight path of life. Obviously) No one can bring back to the right path those who follow such a course!

37. On the other hand, a person who uses his intellect as well as wisdom and adopts the path as indicated by the Divine Code, cannot be lead astray.
(All this happens according to *Allah's* Law of *Mukafat*. Nothing can happen against it. This is because it is the law of God.) He is all-powerful and exercises His might to ensure the correct outcome of everyone's deeds.

38. If you ask them about the creator of the heavens and the earth, they will say, "Surely it is *Allah*" (29/61). Ask them: if *Allah* is the creator and owner of the entire universe, then how can the deities that you invoke possess such power to offset any harm *Allah* wants to do to me (according to his Law of *Mukafat*)? Or if He wants to (according to the same Law) bestow His blessings on me, can they withhold it?
Ask them that if this is the situation, would it not be factually correct to say that *Allah* is enough for my protection? (I have full faith and trust in His Law of *Mukafat*.) All those who have trust, place it in him alone.

39,40. Tell them that (in order to see how the Law of *Mukafat* brings out its results) they should do all that they want to according to their programme, whereas I will do my work according to my programme. The result will indicate who will become inflicted with ignominy and ever lasting suffering which cannot be reversed; and that is complete destruction. (6:136; 11:93-121; 20:135; 39:39)

إِنَّآ أَنزَلْنَا عَلَيْكَ ٱلْكِتَٰبَ لِلنَّاسِ بِٱلْحَقِّ ۖ فَمَنِ ٱهْتَدَىٰ فَلِنَفْسِهِۦ ۖ وَمَن ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۖ
وَمَآ أَنتَ عَلَيْهِم بِوَكِيلٍ ﴿٤١﴾ ٱللَّهُ يَتَوَفَّى ٱلْأَنفُسَ حِينَ مَوْتِهَا وَٱلَّتِى لَمْ تَمُتْ فِى مَنَامِهَا ۖ فَيُمْسِكُ ٱلَّتِى قَضَىٰ ع ٣ ٤٠ ١
عَلَيْهَا ٱلْمَوْتَ وَيُرْسِلُ ٱلْأُخْرَىٰٓ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِى ذَٰلِكَ لَءَايَٰتٍ لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٤٢﴾ أَمِ ٱتَّخَذُوا۟ مِن
دُونِ ٱللَّهِ شُفَعَآءَ ۚ قُلْ أَوَلَوْ كَانُوا۟ لَا يَمْلِكُونَ شَيْـًٔا وَلَا يَعْقِلُونَ ﴿٤٣﴾

41. (You should challenge them with confidence because) The claims of the Divine Code that has been revealed to you are based on facts; and its purpose is for the benefit of entire humanity. Whosoever lives by it will benefit from it, while the one who adopts an erroneous way of life by ignoring it will only harm himself. (Now it is up to them to choose their course of life.) You have not been made responsible for them (to force them on to the right path).

42. (One can exercise his choice and discretion only when he is conscious. When his consciousness is suspended or becomes dormant, he simply cannot make decisions. This is observed in every day life. For example) In the state of sleep the conscious mind stops functioning; but when one wakes up, it starts functioning again. (As such the conscious state was temporarily suspended.) However in case of death, the conscious and physical body are permanently dislodged (or as far as this worldly life is concerned, it is finally taken away). In both these cases the consciousness does not function and therefore choice or discretion cannot be utilized.
(The situation is similar to one's moral life. When one is overpowered by his emotions or follows something blindly, his mind becomes practically ineffective. Under such circumstances if he is neither stubborn nor prejudiced, there is still a possibility that his conscience could take him to the right course. On the other hand if he remains stubborn and stiffens further, then his mind becomes redundant and there is no possibility of re-awakening. These are the people about whom it is said that their minds or centers of consciousness are sealed ~ 2:7.)

In these facts there are clear signs for those who want to reach the truth by thinking and utilizing their intellect.

43. In the light of the above explanations, just imagine the state of people who are so ignorant and superstitious that in adverse times, they leave *Allah* and seek the help of idols carved with their own hands and their own imagined deities. They do so despite it being obvious that they have neither any power whatsoever, nor any intellect or mental capability. (How can they be regarded as people who possess vision and consciousness?)

قُلْ لِلَّهِ الشَّفَاعَةُ جَمِيعًا ۖ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٤٤﴾ وَإِذَا ذُكِرَ اللَّهُ وَحْدَهُ
اشْمَأَزَّتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ ۖ وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾
قُلِ اللَّهُمَّ فَاطِرَ السَّمَاوَاتِ وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا
فِيهِ يَخْتَلِفُونَ ﴿٤٦﴾ وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ
يَوْمَ الْقِيَامَةِ ۚ وَبَدَا لَهُمْ مِنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ﴿٤٧﴾ وَبَدَا لَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَحَاقَ بِهِمْ مَا
كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٤٨﴾

44. Tell them that the quality of being useful to people in difficult times belongs exclusively to *Allah's* Law. It is the Law of that *Allah* Who has absolute control over the entire universe. No human being is outside the ambit of His Law of *Mukafat*. Every step brings one nearer to *Allah* and eventually everybody shall revert to Him.

45. However, people who do not believe in *Allah's* Law of *Mukafat* and life hereafter become extremely upset when told that supremacy and authority belongs to *Allah* alone; and that no one has any share in it. On the other hand when those who consider others besides God as being capable of intercession are mentioned, they begin to rejoice (17:46; 18:57; 40:12).

46. (In spite of their resentment and opposition) You should continue proclaiming that, "O *Allah*! You are the Creator of the heavens and the earth, and know everything that which is beyond human perceptions as well as all that he can see. It is You alone Who appropriately decides in matters on which people differ. (This is because human knowledge is limited and Yours is unlimited.)

47. (You should continue pursuing your mission and not worry about the reaction of these people.) On the Day of Judgment, even if these people offer all the wealth of this earth, or twice as much, in ransom to get away from the destructive consequences of their deeds, they will be unable to escape the terrible suffering. They can never imagine how much, as per the Divine Law of *Mukafat* would confront them.

48. As such, all the chaos that their deeds had created will become visible to them and the doom they used to ridicule will surround them from all sides (79:36).

فَإِذَا مَسَّ الْإِنسَانَ ضُرٌّ دَعَانَا ثُمَّ إِذَا خَوَّلْنَاهُ نِعْمَةً مِّنَّا قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ ۚ بَلْ هِيَ فِتْنَةٌ
وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٩﴾ قَدْ قَالَهَا الَّذِينَ مِن قَبْلِهِمْ فَمَا أَغْنَىٰ عَنْهُم مَّا كَانُوا يَكْسِبُونَ ﴿٥٠﴾ فَأَصَابَهُمْ
سَيِّئَاتُ مَا كَسَبُوا ۚ وَالَّذِينَ ظَلَمُوا مِنْ هَٰؤُلَاءِ سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا وَمَا هُم بِمُعْجِزِينَ ﴿٥١﴾
أَوَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾ ٥ ع ١١ ٢

49. Man's plight is such that when he is in trouble he cries out for our help and when We bestow a favour on him, he claims that to be the result of his own wisdom and craft! This however, is clearly a sign of his ignorance and stupidity. (Where is the Law? And what has God got to do with it?) But most people do not understand this. (Whatever human beings earn is partly due to labour, while the rest is due to reasons and elements provided by God free of cost. The foundation of man's self made way of life is based on the wrong assertion that whatever one earns is purely due to his own skill. And that accordingly, God's Laws should not be party to its utilization.)

50. (This is not something new being said for the first time.) Similar beliefs were also held by earlier people. (Capitalists in every era have given such excuses in support of their system ~ 28:78.) However when the destructive consequences of their wrong ideology confronted them, their skills and craft could not help them.

51. The disorder and chaos created by their erroneous deeds overtook them (Whatever happened to these earlier people can also happen to those who at present are on the course of oppression.) The destructive results of their evil deeds are bound to confront them. They will neither be able to defeat nor avoid Our Law of *Mukafat*.

52. They should know that the restriction or abundance of wealth takes place according to *Allah's* Law; The wealth for those who follow His Law increases while for those who negate it, it becomes restricted (20/124). In this, for those who negate it while for those who want there are many signs to understand the ultimate reality. However, only those who believe in the truthfulness of the laws can benefit from these signs.

قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ۭ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ۭ
اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ۝٥٣ وَاَنِيْبُوْٓا اِلٰى رَبِّكُمْ وَاَسْلِمُوْا لَهٗ مِنْ قَبْلِ اَنْ يَّاْتِيَكُمُ الْعَذَابُ ثُمَّ لَا
تُنْصَرُوْنَ ۝٥٤ وَاتَّبِعُوْٓا اَحْسَنَ مَآ اُنْزِلَ اِلَيْكُمْ مِّنْ رَّبِّكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَكُمُ الْعَذَابُ بَغْتَةً وَّاَنْتُمْ لَا
تَشْعُرُوْنَ ۝٥٥ اَنْ تَقُوْلَ نَفْسٌ يّٰحَسْرَتٰى عَلٰي مَا فَرَّطْتُّ فِيْ جَنْۢبِ اللّٰهِ وَاِنْ كُنْتُ لَمِنَ السّٰخِرِيْنَ ۝٥٦
اَوْ تَقُوْلَ لَوْ اَنَّ اللّٰهَ هَدٰىنِيْ لَكُنْتُ مِنَ الْمُتَّقِيْنَ ۝٥٧ اَوْ تَقُوْلَ حِيْنَ تَرَى الْعَذَابَ لَوْ اَنَّ لِيْ كَرَّةً فَاَكُوْنَ
مِنَ الْمُحْسِنِيْنَ ۝٥٨

53. Therefore tell My subjects that those who have committed excesses against themselves by opposing Our Laws, should not be disappointed. This is because their situation, which has worsened due to the going against Our Laws, can be improved again by following them. This Law can not only make good the damage done by previous lapses but it also provides sustenance for further growth. Twofold opportunities are provided in this way. On the one hand protection against destructive elements; and on the other further nourishment of one's 'self'.

54. Therefore, you should turn towards the Divine Laws and submit before them. But do not cause any more delay, as when the time of respite is over and the hour of Judgment comes, there will be no one who can help you.

55. Before that oncoming suffering suddenly overtakes you (without you being aware of it), you should follow the Law revealed by your *Rabb*. In all matters, you should carefully examine the clause of the Divine Law that is most appropriate for that particular situation, and accordingly act upon it. (39:18)

56. We are repeating this warning again and again lest anyone may say, "Alas, in sheer ignorance I failed to properly evaluate the Divine Law of *Mukafat* and took it lightly."

57. Or he may say, "Had I received guidance from *Allah* the Almighty, I too could have been amongst the *Muttaqeen*."

58. Or lest, on seeing the on-coming suffering he may say, "Had the course of life been reversed just once, I could also have done a lot of good work." 23:99-100

بَلَىٰ قَدْ جَاءَتْكَ آيَاتِي فَكَذَّبْتَ بِهَا وَاسْتَكْبَرْتَ وَكُنْتَ مِنَ الْكَافِرِينَ ﴿٥٩﴾ وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا
عَلَى اللَّهِ وُجُوهُهُمْ مُسْوَدَّةٌ ۚ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِلْمُتَكَبِّرِينَ ﴿٦٠﴾ وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا بِمَفَازَتِهِمْ
لَا يَمَسُّهُمُ السُّوءُ وَلَا هُمْ يَحْزَنُونَ ﴿٦١﴾ اللَّهُ خَالِقُ كُلِّ شَيْءٍ ۖ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ﴿٦٢﴾
لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٦٣﴾ قُلْ أَفَغَيْرَ اللَّهِ تَأْمُرُونِّي (٦) (ع ١١) (٣)
أَعْبُدُ أَيُّهَا الْجَاهِلُونَ ﴿٦٤﴾ وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ وَلَتَكُونَنَّ
مِنَ الْخَاسِرِينَ ﴿٦٥﴾

---

59. (As has been mentioned, We have been repeatedly warning them so that) At that time they will be told, "Yes indeed, Our Laws had been repeatedly conveyed to you, but you belied and rebelled against them; and refused to accept them.

60. On the Day of Decisions you will see all those who attributed falsehoods to *Allah*. How disgraced they will be! *Jahannum* will be the abode for these haughty and arrogant people.

61. *Allah* will bless the people who successfully lived according to Divine Code. Neither will any harm come to them; nor will they feel any grief.

62. (All this will happen according to *Allah's* Law of creation and evolution because) He is the creator of all things (and He knows the developmental potentialities of everything); and He ensures that everything becomes what it ought to be. That is why He also keeps a watch over everything.

63. He has complete authority and control over everything in the universe. People who contravene His Laws will be the losers. (It is just not possible that one can obtain positive results in spite of opposing His Laws. This would amount to defeating God, which is not possible.)

64. Ask them, "Do you want me to leave obedience to *Allah's* Laws and obey other beings? How stupid and ignorant you are (to expect me to do such a thing)?"

65. In the past also We have sent revelations through different *Rasool*. Now you are being sent the revelation. (Let alone others.) Even if you were to obey others in addition to *Allah*, all your deeds would go to waste and you would be amongst the losers (6:15; 10:16).

بَلِ اللّٰهَ فَاعْبُدْ وَكُنْ مِّنَ الشّٰكِرِيْنَ ﴿٦٦﴾ وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖ ۖ وَالْاَرْضُ جَمِيْعًا قَبْضَتُهٗ يَوْمَ الْقِيٰمَةِ
وَالسَّمٰوٰتُ مَطْوِيّٰتٌۢ بِيَمِيْنِهٖ ۗ سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ﴿٦٧﴾ وَنُفِخَ فِى الصُّوْرِ فَصَعِقَ مَنْ فِى السَّمٰوٰتِ
وَمَنْ فِى الْاَرْضِ اِلَّا مَنْ شَآءَ اللّٰهُ ۗ ثُمَّ نُفِخَ فِيْهِ اُخْرٰى فَاِذَا هُمْ قِيَامٌ يَّنْظُرُوْنَ ﴿٦٨﴾

66. Therefore, you should obey *Allah's* Laws only. Accordingly your deeds will produce fruitful results.

67. In fact, they have not been able to properly gauge the role and true position of *Allah* Almighty (6:92; 22:75). (That is why they believe that His Law should apply only to the outer universe and that human affairs should function according to man-made laws. This is the practical form of *Shirk* that has been referred to above.) However this would not be the situation when the Quranic revolutionary order is established. The duality of control, that is one in the outer universe and the other in human society, would no longer exist. *Allah* Almighty's Laws would be in operation in both the spheres. At that time the duality of control would end as on one hand He would have control of the earth; while on the other that of heavens. *Allah* the Almighty is far above this *Shirk*. (He is sublimely exalted above anything to which they may ascribe a share of His Divinity ~ 21:20-23; 43:84.)

68. When the first trumpet of this Revolution is sounded, everyone in the heavens and on earth would be shocked with panic; except those who as per Allah's Law of *Mashiyyat*[2] did not let their senses swoon (27:87).
Then, at the time of the second sounding of the trumpet, they will all stand up and see for themselves the Divine *Rabubiyat* unveiled (83:6).

---

1. Life after death (in the hereafter), resurrection and *Jannat Jahannum* are realities in which we firmly believe. Nobody can claim to be a Muslim without this belief. However, the Quran also tells us that that the Law of *Mukafat* becomes operative from life in this world. The pattern of the society established in accordance with the Divine Law would be similar to that in the hereafter; i.e. every matter would be decided justly and the result of every deed would be accurate - pleasant results of virtuous deeds, destructive results of evil deeds. In view of this reality, what has been said from Verses 67 to the end can also be taken to mean the Quranic Revolution in this world; and also pertain to resurrection (after death). We have taken the former meaning, particularly because Verse 74 mentions inheritance of land. It would be more appropriate to take their meaning as conquests in this world.

2. "Illa Man Shaallah" is normally taken to mean 'without exception'. In Ayat (27:87) the Quran has itself explained the exception. In the light of this, the above explanation has been preferred.

وَأَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا وَوُضِعَ الْكِتَابُ وَجِيءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ
وَهُمْ لَا يُظْلَمُونَ ٦٩ وَوُفِّيَتْ كُلُّ نَفْسٍ مَا عَمِلَتْ وَهُوَ أَعْلَمُ بِمَا يَفْعَلُونَ ٧٠ وَسِيقَ الَّذِينَ ع ٧
كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰ إِذَا جَاءُوهَا فُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَتْلُونَ
عَلَيْكُمْ آيَاتِ رَبِّكُمْ وَيُنْذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا ۚ قَالُوا بَلَىٰ وَلَٰكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ ٧١
قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا ۖ فَبِئْسَ مَثْوَى الْمُتَكَبِّرِينَ ٧٢

69. At that time the Earth (the human society) will glow with the effulgence of *Allah's* Law of *Rabubiyyat* and every matter would be decided according to the Divine Code. In this way the (perfect) order for which *Anbia* had been sent and the *Momineen* had stood witness to, would be established and completed. All human affairs would be decided with justice and no one will be wronged or given less than his due.

70. Every person shall receive the full recompense of his deeds. Nobody's deed shall remain obscured.

71. Those who had denied and rebelled against the Divine Laws would be driven in groups towards *Jahannum* and the moment they arrive there, its gates will be opened and their keepers will ask them, "Did not the *Rusul* of God come to you? Were they not from amongst you and did they not convey to you the Divine Laws and cautioned you to remember that one day you will have to face the consequences of what you do?" Their answer will be affirmative (6:13).
In this way the Divine Law, according to which human beings are requited for their misdeeds, will become a stark reality which the people who had denied it will see it with their own eyes.

72. They will be told, "Enter the doors of *Jahannum* and see for yourself how vile and terrible the abode of those who arrogantly rebel against Divine Laws is!"

وَسِيقَ الَّذِينَ اتَّقَوْا رَبَّهُمْ إِلَى الْجَنَّةِ زُمَرًا حَتَّىٰ إِذَا جَاءُوهَا وَفُتِحَتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَامٌ
عَلَيْكُمْ طِبْتُمْ فَادْخُلُوهَا خَالِدِينَ ﴿٧٣﴾ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ
نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ فَنِعْمَ أَجْرُ الْعَامِلِينَ ﴿٧٤﴾ وَتَرَى الْمَلَائِكَةَ حَافِّينَ مِنْ حَوْلِ الْعَرْشِ
٨ ع ٥ ٥ الربع يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَقُضِيَ بَيْنَهُمْ بِالْحَقِّ وَقِيلَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٧٥﴾ ع

---

73. On the contrary, those who had lived according to the Divine Laws will be led in groups towards '*Jannat*'; and when they arrive they will find its gates open and the keepers would greet them saying, "Peace be upon you. Abide herein and enjoy the pleasantries of life!"

74. On seeing the wonderful outcome of their deeds, they will spontaneously proclaim (from the depths of their hearts), "Indeed worthy of all '*Hamd*' is *Allah's* Law of *Mukafat*, according to which all promises are fulfilled and which bestowed on us the land; and gave us the freedom to dwell thereon and manage it (24:55; 33:27)."

The reward for those who do righteous deeds is indeed excellent.

75. And all heavenly forces will be surrounding *Allah's* seat of authority and will be active in making His system of *Rabubiyyat* worthy of all *Hamd* and appreciation. At that time all human affairs will be decided with (perfect) justice and *Allah's* universal order of *Rabubiyyat* will come into force in such an outstanding manner that everyone will spontaneously cry out, "Most certainly all '*Hamd*' is for *Allah* the Almighty, Who is the sustainer and *Rabb* of all the worlds!"

سُوْرَةُ الْمُؤْمِن (۴۰)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

حٰمٓ ﴿۱﴾ تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْعَلِيْمِ ﴿۲﴾ غَافِرِ
الذَّنْبِ وَقَابِلِ التَّوْبِ شَدِيْدِ الْعِقَابِ ذِي الطَّوْلِ لَآ اِلٰهَ اِلَّا هُوَ اِلَيْهِ الْمَصِيْرُ ﴿۳﴾ مَا يُجَادِلُ فِيْٓ اٰيٰتِ
اللّٰهِ اِلَّا الَّذِيْنَ كَفَرُوْا فَلَا يَغْرُرْكَ تَقَلُّبُهُمْ فِي الْبِلَادِ ﴿۴﴾

SURA AL-MOMIN : 40

1. *Allah* the Most Wise, the Most Knowledgeable says:

2. This Divine Code has been revealed from *Allah* the Almighty, Who wields absolute command and authority and has the knowledge of everything.

3. It also guides those who adopt this Code, to the way they can remain safe from the adverse effects of any lapse that may occur at their hands (11:114). If they take a wrong turn at a crossroads and come back after realizing their mistake, the Code provides them the opportunity for reprieve. However, on those who deliberately commit aggression His grip is very rigorous. His Law of *Mukafat* encompasses everything and therefore its grip is very rigorous. No one except Him holds any authority or power in the universe. The result of every deed is formulated according to His Laws.

4. Only the people who from the outset make up their minds that they were not going to accept them, dispute and question the truthfulness of *Allah's* Laws. At present these people hold power and authority in the habitations (and it is on this very basis that they have such an irrational attitude). However this situation should not create any misunderstanding for you (as their end result would be destruction; and the proof of this can be found in the historical episodes of previous generations).

كذبت قبلهم قوم نوح والاحزاب من بعدهم وهمت كل امة برسولهم لياخذوه وجدلوا بالباطل
ليدحضوا به الحق فاخذتهم فكيف كان عقاب ۝٥ وكذلك حقت كلمت ربك على الذين كفروا
انهم اصحب النار ۝٦ الذين يحملون العرش ومن حوله يسبحون بحمد ربهم ويؤمنون به ويستغفرون وقف النبي ﷺ وقف لازم
للذين امنوا ربنا وسعت كل شيء رحمة وعلما فاغفر للذين تابوا واتبعوا سبيلك وقهم عذاب
الجحيم ۝٧

5. (For example) Before them the people of *Noah* and later various other groups and factions belied these laws. So much so that they even planned to lay their hands on the messengers who conveyed the Divine Code to them. They even plotted against their *Rusul* and raised frivolous disputes so as to undermine the truth. But what happened ultimately? Our Law of *Mukafat* overtook every one of them and the whole world witnessed the terrible end result of those who are chased by Our Law.

6. In this way, the decree of your *Rabb* which was conveyed to them (that the end result of violating the Divine Laws would be destruction) proved true and all their deeds and efforts were 'burnt to ashes'. (This will happen to these people as well.)

7. On the other hand there are people who believe in the truthfulness of Divine Laws and try to mould their lives accordingly. For them all the heavenly forces that execute the Divine Plans become source of help (33:43). These forces are assigned the task of maintaining His central control over the entire universe. At the same time they implement His programs, so that *Allah's* system of *Rabubiyyat*, which deserves all praise and *Hamd*, continues to function perfectly. They have full trust in it. These forces are a source of strength for the *Momineen* and also provide them with protection against all dangers. They proclaim, "O Our *Rabb*, just as Your system of *Rabubiyat* encompasses the entire universe; knows the latent abilities of everything; and shows also how can these be developed, likewise should happen in the human world as well. This group of *Momineen* has stood up to achieve the same. So if after they slip up somewhere they realize their mistake and want to make amends, grant them protection against the harmful effects of their wrong attitude, so that they could proceed unhampered on the path decreed by you. Also provide them protection against the suffering resulting from destructive forces.

رَبَّنَا وَأَدْخِلْهُمْ جَنَّٰتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ وَمَنْ صَلَحَ مِنْ ءَابَآئِهِمْ وَأَزْوَٰجِهِمْ وَذُرِّيَّٰتِهِمْ إِنَّكَ أَنتَ
الْعَزِيزُ الْحَكِيمُ ٨ وَقِهِمُ السَّيِّـَٔاتِ وَمَن تَقِ السَّيِّـَٔاتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهُ وَذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ٩
إِنَّ الَّذِينَ كَفَرُوا يُنَادَوْنَ لَمَقْتُ اللَّهِ أَكْبَرُ مِن مَّقْتِكُمْ أَنفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَٰنِ فَتَكْفُرُونَ ١٠
قَالُوا رَبَّنَا أَمَتَّنَا اثْنَتَيْنِ وَأَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَىٰ خُرُوجٍ مِّن سَبِيلٍ ١١ ذَٰلِكُم
بِأَنَّهُ إِذَا دُعِيَ اللَّهُ وَحْدَهُ كَفَرْتُمْ وَإِن يُشْرَكْ بِهِ تُؤْمِنُوا فَالْحُكْمُ لِلَّهِ الْعَلِيِّ الْكَبِيرِ ١٢

8. O our *Rabb*! Bestow all the happiness and pleasantries of life on them, so that they remain ever blissful and never wither away. This is the kind of life You had promised them. Make them enter this heavenly society along with those from amongst their forefathers, spouses and progeny, who have developed the capability of living in such a society.
All this will happen according to your Law of *Mukafat*, which is extremely powerful and is based on wisdom and not on irrationality.

9. O our *Rabb*! Keep their society safe from chaos and disorder; as only the societies which can benefit from your *Rahmat* and *Rabubiyyat* can save themselves from disorders! There is no doubt that it is a great achievement and success for whoever attains it.

10. On the Day of Judgment, those who rejected the Divine Laws would be told, "You were also invited to lead this kind of life. However, at that time you rejected and rebelled against it. Today you can yourself see the results of your attitude. Today you are fed up with yourself; but the disgust of the Divine Order from you which produces such pleasant results is even more intense."

11. They would say, "O Our *Rabb*, twice You have caused us to die and twice You brought us to life. (Before we were born into this world we were dead and You gave us life; then we died and again You have given us life ~ 2:28; 37:58; 44:56.) However life in *Jahannum* is worse than death (14:17; 20:74; 35:36; 87:13). We now confess our guilts. As such, is there any way out of this suffering so that we can also enjoy the pleasantness of real life?"

12. They would be told, "When you were called upon to obey the Divine Laws of *Allah* the only One, you rejected them. But you immediately accepted the partners who were ascribed to Him (39:45). Today you have seen for yourself that all decisions are made as per *Allah* and only *Allah's* Laws. No one else has any share in these Laws. He is most exalted and the greatest. No one can share His domain.

هُوَ الَّذِي يُرِيكُمْ آيَاتِهِ وَيُنَزِّلُ لَكُم مِّنَ السَّمَاءِ رِزْقًا ۚ وَمَا يَتَذَكَّرُ إِلَّا مَن يُنِيبُ ﴿١٣﴾ فَادْعُوا اللَّهَ مُخْلِصِينَ
لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿١٤﴾ رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَىٰ مَن يَشَاءُ
مِنْ عِبَادِهِ لِيُنذِرَ يَوْمَ التَّلَاقِ ﴿١٥﴾ يَوْمَ هُم بَارِزُونَ ۖ لَا يَخْفَىٰ عَلَى اللَّهِ مِنْهُمْ شَيْءٌ ۚ لِّمَنِ الْمُلْكُ
الْيَوْمَ ۖ لِلَّهِ الْوَاحِدِ الْقَهَّارِ ﴿١٦﴾

13. (O *Rasool*! Present these facts before your addresses and tell them that this invitation is from the Almighty, Who continues showing you His Signs in the universe so that you may adopt the right course. For example) He brings down rain from the skies, which in turn produces sustenance for you. (If you ponder only over this phenomenon, it will lead you to so many other realities.) However such matters can only become clear to the person who pays attention to them.

14. In brief, the way to live is to sincerely obey only *Allah's* Laws (without ascribing a share to any one else), regardless of how detestable it might be to the people who deny the truth.

15. These Laws are from the *Allah* Who is at the highest status. Neither has He attained that height progressively, nor did He evolve to that position. He is there by Himself; and He will also bestow a high position on those who obey His Laws. The central command and control of the entire universe is in His hands. He reveals His Laws for the guidance of the people through *Wahi*. And for this purpose, from amongst His subjects, He selects the person He likes and reveals to him his Laws through *Wahi*[1]. That *Rasool* conveys these Laws to other people thus making them aware of the fact that the consequences of every action of theirs is bound to confront them one day.

16. The accumulation of results starts as soon as the action takes place, but the results become apparent after a course of time. No action of any human being remains hidden from His Law of *Mukafat*. Every action produces its respective results.

On the Day when their actions manifest themselves, they will be questioned: With whom does the entity of power, authority and sovereignty rest today? (They will proclaim spontaneously that) All authority and power rest with *Allah* alone. He holds absolute control way over everything that exists. (It was due to our sheer ignorance that along with Him, we ascribed powers to others.)

---

1. The system of *Wahi* has ended after *Nabi Mohammed*. Now the only source of these laws is *Quran*, wherein they are preserved.

اليوم تجزى كل نفس بما كسبت ط لا ظلم اليوم ط ان الله سريع الحساب ١٧ وانذرهم يوم
الازفة اذ القلوب لدى الحناجر كظمين ۃ ما للظلمين من حميم ولا شفيع يطاع ١٨ يعلم خائنة
الاعين وما تخفي الصدور ١٩ والله يقضي بالحق ط والذين يدعون من دونه لا يقضون
٢ ع ١١ ٧ بشيء ط ان الله هو السميع البصير ٢٠ اولم يسيروا في الارض فينظروا كيف كان عاقبة الذين
كانوا من قبلهم ط كانوا هم اشد منهم قوة واثارا في الارض فاخذهم الله بذنوبهم ط وما كان
لهم من الله من واق ٢١

---

17. On that Day everyone will be fully requited for whatever one has done. No injustice will be done to any one and *Allah's* Law of *Mukafat* is very swift in evaluating (i.e. As has been said earlier, the consequences starts as soon as the action takes place.)

18. O *Rasool*! With this *Wahi*, continue warning these people about the Day of Judgment, which is not too far away. On that Day, with their hearts stuck in their throats, they will be shocked to see the results of their deeds. They will be anxious to get out; but at that time these '*Zalimeen*' will not find any friend or intercessor whose word can be heard.

19. On that Day the outcome of all deeds would manifest as per *Allah's* Law of *Mukafat*. According to these Laws (the visible actions apart), God knows even about the stealthiest of glances and about all that one conceals in onc's heart.

20. God decides all affairs justly. However the entities whose authority and supremacy these people acknowledge (besides that of *Allah*) have no power to decide any of their affairs. The ability and power to decide shows that the phenomenon of deciding every matter as per the Law of *Mukafat*, has been established by God. He is the only one whose Laws are prevalent in society; and *Allah* alone is all-hearing, all-seeing. Accordingly no action of anyone can remain outside the ambit of His Law.

21. (Historical evidence shows how God justly decides these affairs and how His Law of *Mukafat* manifests itself.) Haven't they travelled across the earth and seen the end of earlier nations? Those earlier nations were in fact much more powerful than these people; and were also able to achieve higher production and obtain more means of sustenance from earth (30:9). However when they went astray, *Allah's* Law of *Mukafat* punished them; and no one was able to save them.

ذٰلِكَ بِاَنَّهُمْ كَانَتْ تَّاْتِيْهِمْ رُسُلُهُمْ بِالْبَيِّنٰتِ فَكَفَرُوْا فَاَخَذَهُمُ اللّٰهُ ۭ اِنَّهٗ قَوِيٌّ شَدِيْدُ الْعِقَابِ ﴿٢٢﴾ وَلَقَدْ
اَرْسَلْنَا مُوْسٰى بِاٰيٰتِنَا وَسُلْطٰنٍ مُّبِيْنٍ ﴿٢٣﴾ اِلٰى فِرْعَوْنَ وَهَامٰنَ وَقَارُوْنَ فَقَالُوْا سٰحِرٌ كَذَّابٌ ﴿٢٤﴾
فَلَمَّا جَاۗءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوْٓا اَبْنَاۗءَ الَّذِيْنَ اٰمَنُوْا مَعَهٗ وَاسْتَحْيُوْا نِسَاۗءَهُمْ ۭ وَمَا كَيْدُ
الْكٰفِرِيْنَ اِلَّا فِيْ ضَلٰلٍ ﴿٢٥﴾ وَقَالَ فِرْعَوْنُ ذَرُوْنِيْٓ اَقْتُلْ مُوْسٰى وَلْيَدْعُ رَبَّهٗ ۚ اِنِّىْٓ اَخَافُ اَنْ يُّبَدِّلَ دِيْنَكُمْ
اَوْ اَنْ يُّظْهِرَ فِي الْاَرْضِ الْفَسَادَ ﴿٢٦﴾

22. This happened because they refused to accept the explicit Laws which their *Rusul* brought them. As a consequence *Allah's* Law of *Mukafat* got them; as that Law is extremely powerful and pursues criminals very severely.

23,24. (From historical evidence, consider the case of *Pharaoh's* nation as an example.) We had sent *Moses* to *Pharaoh* (the embodiment of oppression and dictatorship), Haman (the diehard leader of the priests) and Korah (the symbol of capitalism) with Our Laws and explicit evidence. (The Laws that *Moses* had brought directly effected all three of them.) Therefore they dubbed him an illusionist and a liar.

25. Although (as has been mentioned afore) He had brought the truth to them, they had no argument to appropriately rebut him. (Therefore they started using tactics which are normally used by people who are intoxicated with power.) They decided that the respectable people (from amongst those who believe in *Moses's* God and joined his group of companions, should be humiliated. On the other hand, those amongst the *Bani-Israel* who are meek and lack any quality of manliness, should be elevated to the corridors of power. And by using these tactics, they hoped to break the collective power of *Moses*' group ~ 2:49; 7:127.) None of their tactics worked (as the world ultimately saw).

26. (When Pharaoh realized that none of his tactics had worked, he finally told his courtiers) Now leave it to me; and I will slay *Moses*. Let him call his *Rabb*; and let us see how He saves him. I am afraid that *Moses* will replace your system of government with another one. (Failing which) He will, as a minimum, destroy the existing system and create chaos in the land.

٣ ع ٨ وَقَالَ مُوسَىٰ إِنِّي عُذْتُ بِرَبِّي وَرَبِّكُم مِّن كُلِّ مُتَكَبِّرٍ لَّا يُؤْمِنُ بِيَوْمِ الْحِسَابِ ﴿٢٧﴾ وَقَالَ رَجُلٌ مُّؤْمِنٌ
مِّنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَتَقْتُلُونَ رَجُلًا أَن يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُم بِالْبَيِّنَاتِ مِن رَّبِّكُمْ
وَإِن يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ وَإِن يَكُ صَادِقًا يُصِبْكُم بَعْضُ الَّذِي يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي
مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٢٨﴾ يَا قَوْمِ لَكُمُ الْمُلْكُ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ فَمَن يَنصُرُنَا مِن بَأْسِ
اللَّهِ إِن جَاءَنَا قَالَ فِرْعَوْنُ مَا أُرِيكُمْ إِلَّا مَا أَرَىٰ وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ الرَّشَادِ ﴿٢٩﴾ وَقَالَ
الَّذِي آمَنَ يَا قَوْمِ إِنِّي أَخَافُ عَلَيْكُم مِّثْلَ يَوْمِ الْأَحْزَابِ ﴿٣٠﴾

27. Upon this *Moses* said, "I seek refuge with the Almighty, Who is my *Rabb* as well as yours, from the oppression of all those who are arrogant and rebellious and who do not believe in the day of accountability (Law of *Mukafat*).

28. (When the situation took this turn) A *Momin* from amongst the people of Pharaoh, who had till then kept his *Eiman* to himself, stood up and said in the open court, "Would you slay a man simply because he says that his sustainer is *Allah*; and because he has brought explicit reasons from his *Rabb*? (He presents his claim with wisdom and insight and proves it with rational clarity; yet you want to deceitfully kill him.) The whole matter is very clear. If he is lying about his claim of *Risalat*, he will suffer the consequences. However, if he is telling the truth, then remember that the punishment and calamity about which he is cautioning is bound to befall you. You should keep in mind the principle that *Allah* does not reward success to anyone who makes false promises and transgresses God's Laws.

29. O my people. There is no doubt that today you are enjoying your rule on earth and control over everything here. However (tell me), who will save us from *Allah's* scourge should it befall us?
(Interrupting the conversation) Pharaoh said, "I have pointed out to you what I believe is right. It would would be better for you to follow what I said earlier (that is to kill *Moses*). Remember! I have always guided you to the path which is beneficial to you."

30. The *Momin* (ignoring Pharaoh's interruption continued and) said, "O my people! I am afraid that you might suffer the same fate as the other nations before you."

مِثْلَ دَأْبِ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِنْ بَعْدِهِمْ ۚ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعِبَادِ ﴿٣١﴾ وَيَا قَوْمِ
إِنِّي أَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ﴿٣٢﴾ يَوْمَ تُوَلُّونَ مُدْبِرِينَ مَا لَكُمْ مِنَ اللَّهِ مِنْ عَاصِمٍ ۗ وَمَنْ يُضْلِلِ اللَّهُ
فَمَا لَهُ مِنْ هَادٍ ﴿٣٣﴾ وَلَقَدْ جَاءَكُمْ يُوسُفُ مِنْ قَبْلُ بِالْبَيِّنَاتِ فَمَا زِلْتُمْ فِي شَكٍّ مِمَّا جَاءَكُمْ
بِهِ ۖ حَتَّىٰ إِذَا هَلَكَ قُلْتُمْ لَنْ يَبْعَثَ اللَّهُ مِنْ بَعْدِهِ رَسُولًا ۚ كَذَٰلِكَ يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ
مُرْتَابٌ ﴿٣٤﴾ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ ۖ كَبُرَ مَقْتًا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ آمَنُوا
كَذَٰلِكَ يَطْبَعُ اللَّهُ عَلَىٰ كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ ﴿٣٥﴾

---

31. Your condition might not be like that of the people of *Noah*, *Aad* and *Thamud* and other nations which came after them. (Their destruction was the consequence of their own misdeeds.) *Allah* is never unjust to His subjects.

32. (He further warned), "O my people. I am afraid of the time (when *Allah's* chastisement will surround you from all sides and such chaos will arise that) you will cry for each other's help (and yet no one would be able to do so).

33. You may turn your backs and run away to escape the doom. (But the doom will not stop chasing you.) You will not get refuge anywhere. (Then the reality will dawn on you, that) No one can show the path leading to success to the people who abandon the right course indicated by *Allah*.

34. And remember that earlier *Joseph* had also come to you with explicit laws from Almighty, but you continued to doubt the message. Therefore when he died you were happy that this episode was over. You believed that from now onward, *Allah* would not send any other *Rasool*. (And no one would thus question your ways). Remember those who violate the limits and are doubtful (about Divine Laws), will go astray as per the Divine Laws.

35. Even though human beings do not have the power to succeed by waging war against the Divine Laws, these people are always fighting against them (40:56). Such an attitude is loathsome. It is also unacceptable to those who believe in the truthfulness of these Laws. It is due to this loathsomeness that *Allah's* Law of *Mukafat* seals off the hearts (minds) of those who are arrogant and conceited. (Their ability to understand the truth is lost ~ 2:7.)

وَقَالَ فِرْعَوْنُ يٰهَامٰنُ ابْنِ لِيْ صَرْحًا لَّعَلِّيْٓ اَبْلُغُ الْاَسْبَابَ ﴿٣٦﴾ اَسْبَابَ السَّمٰوٰتِ فَاَطَّلِعَ اِلٰٓى اِلٰهِ
مُوْسٰى وَاِنِّيْ لَاَظُنُّهٗ كَاذِبًا ۭ وَكَذٰلِكَ زُيِّنَ لِفِرْعَوْنَ سُوْۗءُ عَمَلِهٖ وَصُدَّ عَنِ السَّبِيْلِ ۭ وَمَا كَيْدُ
فِرْعَوْنَ اِلَّا فِيْ تَبَابٍ ﴿٣٧﴾ وَقَالَ الَّذِيْٓ اٰمَنَ يٰقَوْمِ اتَّبِعُوْنِ اَهْدِكُمْ سَبِيْلَ الرَّشَادِ ﴿٣٨﴾ يٰقَوْمِ ٣ ع ١٠ ٩
اِنَّمَا هٰذِهِ الْحَيٰوةُ الدُّنْيَا مَتَاعٌ ۡ وَّاِنَّ الْاٰخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿٣٩﴾ مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزٰٓى اِلَّا مِثْلَهَا ۚ
وَمَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ اَوْ اُنْثٰى وَهُوَ مُؤْمِنٌ فَاُولٰۗىِٕكَ يَدْخُلُوْنَ الْجَنَّةَ يُرْزَقُوْنَ فِيْهَا بِغَيْرِ حِسَابٍ ﴿٤٠﴾
النصف وَيٰقَوْمِ مَا لِيْٓ اَدْعُوْكُمْ اِلَى النَّجٰوةِ وَتَدْعُوْنَنِيْٓ اِلَى النَّارِ ﴿٤١﴾

36/37. (In order to ridicule the *Momin's* warning) Pharaoh taunted, "O *Haman*! Build me a high tower from where I can reach the sky routes leading to *Moses's* God and then have a peep at Him. I consider this man (*Moses*) to be a liar."
This was the attitude that made every evil deed appear attractive to Pharaoh; it stopped him from leading the truthful path. (Pharaoh used many tactics against *Moses*, but these led to nothing but mental torment for him.)

38. (Ignoring Pharaoh's interruption) the *Momin* went on to say, "O my people! Do not pay any attention to what Pharaoh says. You should work according to what I say. I shall guide you to the right path (whereas he wants to take you to the path of destruction).

39. "O my people! Worldly gains are temporary and the benefits of the future are enduring and permanent." (There is no doubt that the wealth of this world is important. However one should understand the conflict between immediate gains and the life of future.) That is so because this world is ephemeral, while the ultimate abode of man is the life in the hereafter.

40. (These matters are not decided as per the laws of a wordily king, but according to the Divine Law of *Mukafat*.) Whoever does an evil deed will be treated accordingly. The abode of any man or woman who has faith in the truthfulness of these Laws and works righteously will be '*Jannat*', where there will be abundant provisions for sustenance. There will be no limit to the comforts and blessings.

41. "O my people! Is it not strange that while I invite you towards the path which would safeguard you from all calamities, you are calling me to the wrath of *Jahannum*."

تَدْعُونَنِي لِأَكْفُرَ بِاللَّهِ وَأُشْرِكَ بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى الْعَزِيزِ الْغَفَّارِ ﴿٤٢﴾ لَا جَرَمَ أَنَّمَا تَدْعُونَنِي
إِلَيْهِ لَيْسَ لَهُ دَعْوَةٌ فِي الدُّنْيَا وَلَا فِي الْآخِرَةِ وَأَنَّ مَرَدَّنَا إِلَى اللَّهِ وَأَنَّ الْمُسْرِفِينَ هُمْ أَصْحَابُ النَّارِ ﴿٤٣﴾
فَسَتَذْكُرُونَ مَا أَقُولُ لَكُمْ وَأُفَوِّضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ ﴿٤٤﴾ فَوَقَاهُ اللَّهُ سَيِّئَاتِ
مَا مَكَرُوا وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ ﴿٤٥﴾ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَيَوْمَ تَقُومُ
السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٤٦﴾

42. In other words, you are inviting me to reject the Divine Laws and to ascribe partners to *Allah*. I have no evidence or reason to believe that such partners have any authority or power. On the other hand, I am inviting you towards *Allah* who is all-powerful and He protects those who follow His Laws from all dangers.

43. There is no doubt that what you invite me, neither provides peace and tranquility in this world, nor does it have any worth in the hereafter. (This is not to say that every call which claims to assure happiness and comfort would actually do so.) All our affairs are decided according to *Allah's* Law of *Mukafat*. Therefore only that call which actually takes one to the path of comforts and happiness, is correct. The end result for whoever transgresses will be doom and destruction.

44. "O my people! I have said all that I wanted to. Soon a time will come when you will remember my words. (I know that most of you did not like what I have said. However, I do not care for the unhappiness which my truth may cause you.) Now I leave all my affairs in the care of *Allah*, Who is ever watchful of His subjects."

45. (Pharaoh and his people could not tolerate the frankness of this *Momin*. They associated him with the opponents and considered him to be a conspirator. They planned to cause him harm. But *Allah* Almighty saved him from all their conspirators; and dreadful sufferings befell Pharaoh's nation from all sides.)

46. They suffered everlasting chastisement and destruction in this world. Furthermore on the Day of Judgement, a command will be given that they should be severely punished (7:133; 28:42).

وَإِذْ يَتَحَاجُّونَ فِي النَّارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنْتُمْ مُغْنُونَ عَنَّا

نَصِيبًا مِنَ النَّارِ ۝٤٧ قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ ۝٤٨ وَقَالَ الَّذِينَ

فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِنَ الْعَذَابِ ۝٤٩ قَالُوا أَوَلَمْ تَكُ تَأْتِيكُمْ رُسُلُكُمْ

(٥ ع ١٣ ١٠) بِالْبَيِّنَاتِ قَالُوا بَلَىٰ قَالُوا فَادْعُوا وَمَا دُعَاءُ الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ۝٥٠ إِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِينَ

آمَنُوا فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ يَقُومُ الْأَشْهَادُ ۝٥١ يَوْمَ لَا يَنْفَعُ الظَّالِمِينَ مَعْذِرَتُهُمْ وَلَهُمُ

اللَّعْنَةُ وَلَهُمْ سُوءُ الدَّارِ ۝٥٢

---

47. In *Jahannum* they will argue with each other and the weaker ones (ordinary people) will say to the arrogant leaders, "Behold! You had kept us as your followers. Now, can't you ward off even a portion of this chastisement?" (14:21; 33:67; 34:32; 37:27-29; 38:60.)

48. The arrogant leaders will reply, "We are all in it and this is the Judgment of *Allah*, based on the deeds of the people. (No one has any authority to change it; our leadership has finished totally.)"

49. The inmates of *Jahannum* will beseech their keepers, "Ask your *Rabb* to lessen this suffering, for a short while (at least)."

50. They will reply, "Did your *Rusul* not come to you with explicit and convincing Divine Laws?". Their reply will be affirmative. Then the keepers will ask further, "(When you had deliberately defied the Divine Laws, how can we now make such a request to the Almighty?) It is better that you yourself make such a request". How can such wailings benefit the people who had been rebelling against the Divine Laws?

51. (O *Rasool*! Tell them that) "Our succour and help is always with our *Rusul* and with people who believe in the truthfulness of Our Laws. We will help them in their lives on earth, and on the Day when the resultant effects of all theirdeeds would be presented to them. 4:141;30:47

52. On that Day, the excuses of the people who had rebelled against our laws would be of no avail. They would be deprived of all the pleasantries and their abode would be woeful.

وَلَقَدْ آتَيْنَا مُوسَى الْهُدَىٰ وَأَوْرَثْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ ﴿٥٣﴾ هُدًى وَذِكْرَىٰ لِأُولِي
الْأَلْبَابِ ﴿٥٤﴾ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَاسْتَغْفِرْ لِذَنْبِكَ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِبْكَارِ ﴿٥٥﴾
إِنَّ الَّذِينَ يُجَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَاهُمْ ۙ إِنْ فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَا هُمْ بِبَالِغِيهِ ۚ
فَاسْتَعِذْ بِاللَّهِ ۖ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٥٦﴾

53. (This in brief was the story of the people of Pharaoh, to whom We had sent *Moses*.) We had also given *Moses* a Divine Code and the *Bani-Israel* were heirs to it.

54. In that Code there was guidance and a reminder for those who use their wisdom and rationale.

55. (*Moses* stood steadfast in this tussle. Like this O *Rasool*[1]) You should also remain firm and steadfast and continue in your mission. *Allah's* promise always comes true; whatever He says will definitely happen. Through the Divine Laws you should seek protection against whatever your opponents say or from those who cast aspersions on you. The way to achieve this is to continue establishing the *Nizam-e-Rabubiyyat*. On seeing its pleasant results, everyone will be appreciative and say that it really deserves entire praise and *Hamd* (47:19;48:2).

56. (Although human beings are not capable of succeeding in this fight against the Divine Laws ~ 40:35.) All your opponents who are disputing the Divine Laws without reason, are doing this in order to capture authority in the country. However they cannot acquire authority in this way. (It can only be achieved by following the Divine Laws. Their desire to become superior is making them do all this. This is not the way to become superior ~ 7:146.)
(O *Rasool*! Do not give any importance to what they say. In order to remain safe from the ill effects of their designs) You should take protection behind the shield of *Allah's* Laws. These Laws are of God, Who is All-hearing and All-seeing.

---

1. This could also mean minor errors which might occur during the implementation of the Divine Programme.

لَخَلْقُ السَّمٰوٰتِ وَالْاَرْضِ اَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ۝٥٧ وَمَا يَسْتَوِي
الْاَعْمٰى وَالْبَصِيْرُ ۙ وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَلَا الْمُسِيْٓءُ ۭ قَلِيْلًا مَّا تَتَذَكَّرُوْنَ ۝٥٨ اِنَّ
السَّاعَةَ لَاٰتِيَةٌ لَّا رَيْبَ فِيْهَا وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يُؤْمِنُوْنَ ۝٥٩ وَقَالَ رَبُّكُمُ ادْعُوْنِيْٓ اَسْتَجِبْ
(٦) ع (٤٠) (١١) لَكُمْ ۭ اِنَّ الَّذِيْنَ يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِيْ سَيَدْخُلُوْنَ جَهَنَّمَ دٰخِرِيْنَ ۝٦٠ اَللّٰهُ الَّذِيْ جَعَلَ
لَكُمُ الَّيْلَ لِتَسْكُنُوْا فِيْهِ وَالنَّهَارَ مُبْصِرًا ۭ اِنَّ اللّٰهَ لَذُوْ فَضْلٍ عَلَي النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا
يَشْكُرُوْنَ ۝٦١

57. (These people believe that the outer universe is run by the Divine Laws and that there is no sovereign over human beings. Accordingly they feel that they are free to do anything they like and that no one would question him. This notion is incorrect.) The fact is that creation of the universe is indeed a far greater phenomenon than the creation of man. (How could human beings remain outside the grip of His Law, when the whole universe follows the Divine Laws?) Nevertheless most people do not understand this reality (29:61).

58. (All affairs of mankind are judged according to the Divine Law.) A blind man cannot be equated with the one who can see. Under the same law, how can a man who believes in the permanent values of life and accordingly works to improve himself and the society, be equated to those who create chaos and disorder. How strange it is that you do not reflect on such a simple matter!

59. Remember that the revolution (at which time We have said that these two groups would not be treated equally) is bound to take place and certainly there is no doubt about it. But most people are not prepared to accept this fact.

60. For this (revolutionary) program you should call for the Divine Laws at every crossroad of life. The Law will surely answer your call and guide you. (Calling the Law means finding the one applicable to any particular situation. Remember) Those who disobey the Divine Laws will be humiliated and end up in being punished. 2:186;40:65;42:26

61. *Allah* the Almighty arranged that for the sake of your physical development, you should work in the light of the day and take rest during the night. (Thus you can recuperate all the energy that had been consumed during the day and provide rest to the nerves.) God has graciously provided mankind many facilities for human struggles, but most people are ungrateful and do not take full benefit.

ذٰلِكُمُ اللّٰهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ لَّا إِلٰهَ إِلَّا هُوَ فَأَنّٰى تُؤْفَكُونَ ﴿٦٢﴾ كَذٰلِكَ يُؤْفَكُ الَّذِينَ وقف لازم
كَانُوا بِآيٰتِ اللّٰهِ يَجْحَدُونَ ﴿٦٣﴾ اللّٰهُ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ قَرَارًا وَّالسَّمَآءَ بِنَآءً وَّصَوَّرَكُمْ
فَأَحْسَنَ صُوَرَكُمْ وَرَزَقَكُم مِّنَ الطَّيِّبٰتِ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ فَتَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِينَ ﴿٦٤﴾
هُوَ الْحَيُّ لَآ إِلٰهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِينَ ﴿٦٥﴾ قُلْ إِنِّي
نُهِيتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِن دُونِ اللّٰهِ لَمَّا جَآءَنِيَ الْبَيِّنٰتُ مِن رَّبِّي وَأُمِرْتُ أَنْ
أُسْلِمَ لِرَبِّ الْعٰلَمِينَ ﴿٦٦﴾

---

62. This is your *Allah* Who has made magnificent arrangements for your nourishment. He is the creator of all things. There is no one else, who besides Him, wields authority and power. And (surprisingly, instead of coming to Him) you turn away from Him! (29:61).

63. Just like you, they also turned away from the Divine Laws and raised unnecessary objections knowingly. (You are well aware of their end result. The same would apply to you.)

64. It is the wonder of His *Nizam-e-Rabubiyyat* that He (gradually) made the earth (which at one time was just nebula) suitable for you to live on. He enveloped it with an atmosphere that keeps you safe from falling meteors (21:32). Then He formed your life in a way that is very balanced and beautiful; and for your development He provided pleasant means of nourishment.
This then is your *Allah*, Who develops not only you but also the entire universe and all humanity. He is not the *Rabb* of one particular group or people or nation, but of all the worlds.
Just think how much of an embodiment of bounty and bliss is He, who has undertaken the responsibility of providing nourishment to the whole universe.

65. He is ever-living. Everyone else gets life from Him. No one else besides Him wields any authority or power. Therefore you should only obey His Laws. In this way the universal *Nizam-e-Rabubiyyat* would be established in your society. Whoever sees it would exclaim, "Certainly all '*Hamd*' is for *Allah*, whose laws produce such pleasant results!"

66. O *Rasool*! Tell these people that a clear and convincing code of *Rabubiat* has been revealed to you and that you have been ordered to bow and submit to the Divine Laws which undertakes the responsibility of universal *Rabubiyyat*. Furthermore, tell them that you have been forbidden to obey the other 'beings' whose power and authority they accept.

هو الذي خلقكم من تراب ثم من نطفة ثم من علقة ثم يخرجكم طفلا ثم لتبلغوا
اشدكم ثم لتكونوا شيوخا ۚ ومنكم من يتوفى من قبل ولتبلغوا اجلا مسمى ولعلكم
تعقلون ﴿٦٧﴾ هو الذي يحيي ويميت ۚ فاذا قضى امرا فانما يقول له كن فيكون ﴿٦٨﴾ الم تر الى ع ٨ ٧ ١٢ معانقة
الذين يجادلون في ايات الله ۚ انى يصرفون ﴿٦٩﴾ الذين كذبوا بالكتب وبما ارسلنا به رسلنا ۚ
فسوف يعلمون ﴿٧٠﴾

67. (The living proof of His *Nizam-e-Rabubiat* is your own self.) He initiated your creation out of inorganic matter. (Then He took you through various phases of evolution and brought you to the stage where life is created out of a sperm. In the uterus He converted the sperm into a leach form, the embryo, and then brought you into this world in the shape of a human child. Then you grow up and reach the age of maturity, following which you gradually become old. Some of you die in childhood while others reach the age when one is capable of using his wisdom and reason.)

68. Life is bestowed according to *Allah's* Laws. Death also occurs according to His Law. Such is the position of His all-encompassing powers that when He decides to do anything, its initial stage comes into existence instantly. (Then, according to His Law of *Rabubiyyat*, it reaches its destined goal having passed through various stags of evolution.)

69. (This is the Divine Law about which there is no doubt.) However, have you not seen the people who raise disputes and wrangle with regard to *Allah's* Laws? (Just ask them) What other path do they want to take, after turning away from *Allah's* road?

70. These are the people who belie the Divine Code (the *Quran*). (Since the *Quran* is the ultimate epitome of all the books sent to the previous *Rusul*, belying it amounts to rejecting all the previous teachings that had been sent from time to time, through the *Rusul*.)
However, they harm no one, except themselves. They will soon see for themselves the result of their denial.

إذ الأغلل في أعناقهم والسلسل يسحبون ﴿٧١﴾ في الحميم ثم في النار يسجرون ﴿٧٢﴾ ثم قيل
لهم أين ما كنتم تشركون ﴿٧٣﴾ من دون الله قالوا ضلوا عنا بل لم نكن ندعوا من قبل شيئا
كذلك يضل الله الكفرين ﴿٧٤﴾ ذلكم بما كنتم تفرحون في الأرض بغير الحق وبما كنتم
تمرحون ﴿٧٥﴾ ادخلوا أبواب جهنم خلدين فيها فبئس مثوى المتكبرين ﴿٧٦﴾ فاصبر إن وعد
الله حق فإما نرينك بعض الذي نعدهم أو نتوفينك فإلينا يرجعون ﴿٧٧﴾

71-74. With yokes around their necks and in chains, they will be dragged into the boiling fluid and then thrown in the fire. At that time they will be asked about where those to whom they ascribed a share of *Allah's* divinity and obeyed, were. (Now call them for help!) They shall reply, "They have disappeared and cannot be seen anywhere. The reality has now dawned upon us that the powers which we attributed to our lords, in actual fact had no real existence. The Divine Law of *Mukafat* destroys those who deny the truth.

75. (They shall be told that they were in this miserable condition because, "You were proud of yourself without doing anything constructive; and you were arrogantly intoxicated by the powers with which you wanted to attain greatness." ~ 40:56.)

76. Now, enter *Jahanum* from various gates and dwell therein. The abode of those who are unjustly proud is surely miserable.

77. (O *Rasool*! You should clearly explain all this to them. Thereafter) Remain steadfast in the implementation of your program. All promises of *Allah* are true; whatever is being told to you will happen exactly in that way. But it is possible that some things will manifest during your life; and some after your death. (But this does not make any difference. You should carry on with your mission. It is up to Us to decide when the results should manifest themselves ~ 43:42; 23:95; 13:40; 10:46) Our Law of *Mukafat* continues functioning all the time; and every step of these people brings them closer to it. They cannot go out of it.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُم مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُم مَّن لَّمْ نَقْصُصْ عَلَيْكَ
وَمَا كَانَ لِرَسُولٍ أَن يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ فَإِذَا جَاءَ أَمْرُ اللَّهِ قُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ
الْمُبْطِلُونَ ﴿٧٨﴾ اللَّهُ الَّذِي جَعَلَ لَكُمُ الْأَنْعَامَ لِتَرْكَبُوا مِنْهَا وَمِنْهَا تَأْكُلُونَ ﴿٧٩﴾ وَلَكُمْ فِيهَا مَنَافِعُ وَلِتَبْلُغُوا ٨ ع ١٠ ١٣
عَلَيْهَا حَاجَةً فِي صُدُورِكُمْ وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ ﴿٨٠﴾ وَيُرِيكُمْ آيَاتِهِ فَأَيَّ آيَاتِ اللَّهِ
تُنكِرُونَ ﴿٨١﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِن قَبْلِهِمْ كَانُوا
أَكْثَرَ مِنْهُمْ وَأَشَدَّ قُوَّةً وَآثَارًا فِي الْأَرْضِ فَمَا أَغْنَىٰ عَنْهُم مَّا كَانُوا يَكْسِبُونَ ﴿٨٢﴾

78. (We know that these people are in a hurry and ask you to definitively tell them the timing of the promised chastisement; and what the visible signs would be. This demand is not new.) Before you We had sent forth many a *Rusul* to various nations. We have narrated to you the affairs of some of them. There are others whose affairs have not been revealed to you. None of them had the authority to bring forth the destruction about which he was warning his opponents. All this happens according to the Law of *Mukafat* and respite. When the time is ripe for the manifestation of the results, everything will be decided with absolute justice. All the people who were involved in destructive efforts would perish. (Just as it has happened before, it will do so in the same way.)

79. (As regards their insistence on seeing some visible signs, there are thousands of *Allah's* signs moving around them. But what can be done about a person who does not want to take note of the signs. Tell them) It is *Allah* Who has created for you the cattle; some of them you use for travelling and others you eat.

80. And they have other benefits for you. You carry your goods on them and reach your destination. Besides these animals, you also travel on the boats.

81. All these are signs of *Allah*, which are visible around you. Which signs can you deny?

82. (If these people want to observe how erroneous deeds destroy nations, then tell them) You can travel around the earth and observe the ultimate end of the nations which lived before you. They were more in number and greater in power than these people. And they had better control over the means of sustenance derived from earth. However their wealth and hard work could not save them from the destructive results of their deeds. It was of no avail to them.

فَلَمَّا جَآءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ فَرِحُوْا بِمَا عِنْدَهُمْ مِّنَ الْعِلْمِ وَحَاقَ بِهِمْ مَّا كَانُوْا بِهٖ
يَسْتَهْزِءُوْنَ ﴿٨٣﴾ فَلَمَّا رَاَوْا بَاْسَنَا قَالُوْٓا اٰمَنَّا بِاللّٰهِ وَحْدَهٗ وَكَفَرْنَا بِمَا كُنَّا بِهٖ
مُشْرِكِيْنَ ﴿٨٤﴾ فَلَمْ يَكُ يَنْفَعُهُمْ اِيْمَانُهُمْ لَمَّا رَاَوْا بَاْسَنَا ؕ سُنَّتَ اللّٰهِ الَّتِیْ قَدْ خَلَتْ
٩ ع ١٤ فِیْ عِبَادِهٖ ۚ وَخَسِرَ هُنَالِكَ الْكٰفِرُوْنَ ﴿٨٥﴾

83. For whenever their *Rusul* came to them with clear arguments, they (belied those Laws) and were self-conceited about their own knowledge. The result was that they were overtaken by the chastisement which they had ridiculed. 45:23-24;46:26

84. When they saw the impending doom they cried out, "We now believe in One *Allah* and renounce all other beings to whom we ascribed a share in *Allah's* divinity."

85. But that proclamation of *Eiman* was of no use to them. (Only that *Eiman* is useful that is proclaimed before the manifestation of the consequences on one's deeds; because at that time by doing noble deeds, there is still the possibility of eradicating the ill effects of one's wrong deeds.) 21:11-15
This is the unalterable Law of *Allah* which has been in force since the beginning of man's life on earth. The gist of this law is that those who refuse to follow the Divine Law, undergo suffering and are ultimately destroyed. 17:77;33:62;35:43

سُوْرَةُ حٰمٓ السَّجْدَةِ (۴۱)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

حٰمٓ ۝١ تَنْزِيْلٌ مِّنَ الرَّحْمٰنِ الرَّحِيْمِ ۝٢ كِتٰبٌ فُصِّلَتْ
اٰيٰتُهٗ قُرْاٰنًا عَرَبِيًّا لِّقَوْمٍ يَّعْلَمُوْنَ ۝٣ بَشِيْرًا وَّنَذِيْرًا ۚ فَاَعْرَضَ اَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُوْنَ ۝٤
وَقَالُوْا قُلُوْبُنَا فِيْٓ اَكِنَّةٍ مِّمَّا تَدْعُوْنَآ اِلَيْهِ وَفِيْٓ اٰذَانِنَا وَقْرٌ وَّمِنْ بَيْنِنَا وَبَيْنِكَ حِجَابٌ فَاعْمَلْ
الثلثة اِنَّنَا عٰمِلُوْنَ ۝٥

SURA HA-MEEM-SAJDA : 41

1. *Allah*, Who is worthy of all *Hamd* and is Sublime, says that:

2. This Divine Code has been revealed by God. He provides the means of development for everything in the universe, without any reward or any effort on their part. (Also, as the development of human 'self' needed the guidance of *Wahi*, He revealed that guidance as well.)

3. Such a Book has been revealed. Its injunctions have been spelt out distinctly so that there is no doubt or ambiguity in it. Its language is also very explicit and clear, so that the people who want to understand it by using their knowledge and reason, may precisely understand its purport.

4. It will also tell how pleasant the consequences of living according to the Divine Laws are; and about the many calamities faced by those who oppose these Laws. However, O *Rasool*! Most of the (people before whom you present this *Quran*) are not ready to even listen to it. They just turn and walk away.

5. They say, "Our hearts are immune against whatever you call us to (and nothing can affect us). Furthermore there is deafness in our ears and there is a veil between us. (Between the two of us there is a wedge which cannot be removed. So why are you tiring yourself by advising us?). You had better do something else; we are not going to abandon what we are doing."

قُلْ إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَىَّ أَنَّمَآ إِلَٰهُكُمْ إِلَٰهٌ وَٰحِدٌ فَٱسْتَقِيمُوٓا۟ إِلَيْهِ وَٱسْتَغْفِرُوهُ ۗ وَوَيْلٌ
لِّلْمُشْرِكِينَ ۝٦ ٱلَّذِينَ لَا يُؤْتُونَ ٱلزَّكَوٰةَ وَهُم بِٱلْءَاخِرَةِ هُمْ كَٰفِرُونَ ۝٧ إِنَّ ٱلَّذِينَ ءَامَنُوا۟ وَعَمِلُوا۟ ٱلصَّٰلِحَٰتِ لَهُمْ
١ ع ٨ ١٥ أَجْرٌ غَيْرُ مَمْنُونٍ ۝٨ قُلْ أَئِنَّكُمْ لَتَكْفُرُونَ بِٱلَّذِى خَلَقَ ٱلْأَرْضَ فِى يَوْمَيْنِ وَتَجْعَلُونَ لَهُۥٓ أَندَادًا ۚ
ذَٰلِكَ رَبُّ ٱلْعَٰلَمِينَ ۝٩

6. Tell them "(Try to understand my stance. First of all I want to clarify that) I am a human being like you. (Therefore, my physical needs are not different from yours.) The only difference between you and me is that *Wahi* is being revealed to me (by *Allah*), that all authority and power rests with *Allah* Almighty; and there is no one besides Him, who should be obeyed. (Secondly it is incumbent on the person who receives the *Wahi* to convey it to others. This is precisely the reason in spite of your aversion and denial, that I convey it to you. I will continue doing so, irrespective of your reaction to it. My message is that) You should take the path that leads you to God and leave all other ways aside. That path is straight and balanced. It will also protect you from other erroneous and destructive ways. Also remember that people who ascribe partners to God's authority and power are destroyed. (Shirk is a means of humiliation for humanity. What can be a greater destruction than the denial of human respect?)

7. People who leave the life proposed by *Allah* and adopt other ways are not worried about the development of mankind (and they concentrate on collecting and amassing wealth for themselves). In fact they are not convinced about life in the future (hereafter). For them life ends with their death on earth. (Remember that only the person who believes that his own personality will develop and that he will become capable of traversing further in evolutionary stages of life, will spend for the welfare and development of others. No other incentive whatsoever would convince a person to make his own hard-earned money become freely available for others.)

8. On the contrary, the people who believe in the truthfulness of Our Laws and work on the constructive program suggested by Us, will receive a never ending reward for their work. They will not get this reward as a charity, but as a right. 13:35;14:25

9. Ask them, "Do you indeed deny God, the One Who has created earth in two aeons (to bring it to the present form), and ascribe equality to other entities besides Him?" (The first stage in the creation of earth was when it was like a fire ball which could not support life. The second stage was when it cooled down and supported life so that man could get means of sustenance from it.) He is the *Allah* Who has made arrangements for nurturing all human beings in the universe.

وَجَعَلَ فِيهَا رَوَاسِيَ مِن فَوْقِهَا وَبَارَكَ فِيهَا وَقَدَّرَ فِيهَا أَقْوَاتَهَا فِي أَرْبَعَةِ أَيَّامٍ سَوَاءً
لِّلسَّائِلِينَ ﴿١٠﴾ ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا وَلِلْأَرْضِ ائْتِيَا طَوْعًا أَوْ كَرْهًا
قَالَتَا أَتَيْنَا طَائِعِينَ ﴿١١﴾ فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا
وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَحِفْظًا ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٢﴾

10. For this purpose He has placed towering mountains on the surface of the earth (from where continuously water comes out) and ingrained means of growing various commodities in it. The rotation of the four seasons has determined the set timings for different crops, for the people to get their food. This produce from earth should remain open for every person according to his need; and its doors should not be closed on anyone (39:67; 56:63-73).

11. In this way the Almighty turned towards the celestial bodies. At that stage they were all in the form of gas (nebula). We told them, "You must obey Our Laws willingly or perforce." They replied, "Why perforce? We shall obey these Laws most willingly.[1]" (3:82; 13:15)

12. (As has been said above ~ in 41:9 ~ that in two stages the Almighty created celestial bodies in the form they were designed to be; and He imparted to them the physical law which they were bound to follow through *Wahi* (i.e. the Laws they had to follow were integrated within them). The visible space (the sky) has been adorned with scattered bodies that appear to you like shining lamps. He has made them safe and secure so that they neither clash with each other nor fall down on you. All this has been decided with measures set by that God, Who is all-powerful, all-knowing.

1. The words "willingly or perforce" have also occurred in 3:82 and 3:15. However there the word "*Man*" has been used. This might include human beings. In 3:82 the meaning has been explained this way and as such deserved to be seen once again. However here the words have been used for celestial bodies and earth only, i.e. of the physical world. Some philosophers interpret the use of word "willingly" to imply the possible presence of "will" in all matters. However, I think these words "willingly or perforce" have been used idiomatically. For example "*Ata Al Nakhal*" means that the dates have ripened and are ready to be picked. In other words they have reached their destiny as established by nature. In this context "willingly or perforce" here could mean that the earth and the celestial bodies have been created in a way that they follow the Laws of God intrinsically, and not according to their "will" or with their choice. In the case of the latter they could go against the Laws. The Holy Quran has mentioned that only human beings have been bestowed with "divine energy" (power to decide or will). It has also mentioned clearly that all physical universal forces do not go against the Divine Laws.

فَإِنْ أَعْرَضُوا فَقُلْ أَنذَرْتُكُمْ صَاعِقَةً مِّثْلَ صَاعِقَةِ عَادٍ وَثَمُودَ ﴿١٣﴾ إِذْ جَاءَتْهُمُ الرُّسُلُ
مِن بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ ۖ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنزَلَ مَلَائِكَةً
فَإِنَّا بِمَا أُرْسِلْتُم بِهِ كَافِرُونَ ﴿١٤﴾ فَأَمَّا عَادٌ فَاسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا مَنْ
أَشَدُّ مِنَّا قُوَّةً ۖ أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً ۖ وَكَانُوا بِآيَاتِنَا
يَجْحَدُونَ ﴿١٥﴾ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ نَّحِسَاتٍ لِّنُذِيقَهُمْ عَذَابَ الْخِزْيِ فِي
الْحَيَاةِ الدُّنْيَا ۖ وَلَعَذَابُ الْآخِرَةِ أَخْزَىٰ ۖ وَهُمْ لَا يُنصَرُونَ ﴿١٦﴾

---

13. (Similar to the manner in which God has determined various laws according to which different things have to function, He has prescribed Divine Laws for mankind and has conveyed these to them through *Wahi.*) If they ignore this Law then tell them that "I warn you about the consequent doom and destruction; like the one which fell upon the ancient tribes of *Aad* and *Thamud*"

14. When the *Rusul* came to them, one after the other from all sides, and told them not to obey anyone except *Allah*, they answered, "If our *Rabb* really wanted to send *Wahi* towards us, He would have sent angels from the sky (whom we could have seen with our own eyes; but you are a simple human being like us). Hence we are not ready to believe what you say.

15. The situation of the tribe of *Aad* was such that without reason they had adopted an arrogant and rebellious attitude. They had the false impression that no one was more powerful than them (and therefore no one could question them). They never thought that *Allah*, Who has created them, is much more powerful than them. It was due to their lack of pondering on this issue that they continued rejecting the Divine Laws.

16. So when the time of their destruction came, which obviously was extremely unfortunate, We unleashed a violent storm which reduced them to rubble (54:19). They received a humiliating punishment in this world; and the suffering in the hereafter will be much more humiliating. There will be no one to help or save them from this chastisement.

وَأَمَّا ثَمُودُ فَهَدَيْنَاهُمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ فَأَخَذَتْهُمْ صَاعِقَةُ الْعَذَابِ
الْهُونِ بِمَا كَانُوا يَكْسِبُونَ ﴿١٧﴾ وَنَجَّيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿١٨﴾ وَيَوْمَ يُحْشَرُ (٢ ع ١٠ ١٦)
أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ ﴿١٩﴾ حَتَّىٰ إِذَا مَا جَاءُوهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَأَبْصَارُهُمْ
وَجُلُودُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٠﴾ وَقَالُوا لِجُلُودِهِمْ لِمَ شَهِدْتُمْ عَلَيْنَا ۖ قَالُوا أَنْطَقَنَا
اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٢١﴾

17. As for the tribe of *Tahmud*, although We had sent Our guidance to them, instead of taking the right path with their eyes open, they preferred to blindly tread the wrong one. As a consequence of their misdeeds a severe reprimand in the form of an earthquake humiliated them.

18. (Their *Rasool* had forewarned them about the earthquake, but since they used to ridicule whatever he had told them, they ignored this warning as well; and were thus destroyed. However, those who believed the *Rasool* and wanted to remain safe and secure from these dangers, had earlier left from that place and in this way they were saved from the destruction.)

19. (Whatever happened to these nations of yesteryears will happen to your opponents.) On that Day these enemies of the Divine System will be gathered together for punishment, but they will be stopped from proceeding any further.

20. When they are there, no witness from outside would be called to testify about what they had been doing; their own ears, eyes and in fact their whole body will testify on their deeds. Their own 'self' would be a record of what they had done.

21. They will ask their own body parts/organs, "Why did you testify against us?" And the reply would be, "As he has done for others, *Allah* has also given us the power to speak. Therefore we have given the true evidence." (A person is a judge of his own deeds and is the evidence for his own self~ 17:13; 75:14.)

(They will say that, "These results of your deeds have been compiled by the very Law of *Mukafat* of *Allah*, Who had created you for the first time. None of your deeds can remain outside the jurisdiction of that Law.)

وَمَا كُنتُمْ تَسْتَتِرُونَ أَن يَشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَلَآ أَبْصَارُكُمْ وَلَا جُلُودُكُمْ
وَلَٰكِن ظَنَنتُمْ أَنَّ ٱللَّهَ لَا يَعْلَمُ كَثِيرًا مِّمَّا تَعْمَلُونَ ﴿٢٢﴾ وَذَٰلِكُمْ ظَنُّكُمُ ٱلَّذِى ظَنَنتُم بِرَبِّكُمْ
أَرْدَىٰكُمْ فَأَصْبَحْتُم مِّنَ ٱلْخَٰسِرِينَ ﴿٢٣﴾ فَإِن يَصْبِرُوا۟ فَٱلنَّارُ مَثْوًى لَّهُمْ ۖ وَإِن يَسْتَعْتِبُوا۟ فَمَا
هُم مِّنَ ٱلْمُعْتَبِينَ ﴿٢٤﴾ وَقَيَّضْنَا لَهُمْ قُرَنَآءَ فَزَيَّنُوا۟ لَهُم مَّا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَ
حَقَّ عَلَيْهِمُ ٱلْقَوْلُ فِىٓ أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم مِّنَ ٱلْجِنِّ وَٱلْإِنسِ ۖ إِنَّهُمْ كَانُوا۟
خَٰسِرِينَ ﴿٢٥﴾ وَقَالَ ٱلَّذِينَ كَفَرُوا۟ لَا تَسْمَعُوا۟ لِهَٰذَا ٱلْقُرْءَانِ وَٱلْغَوْا۟ فِيهِ لَعَلَّكُمْ تَغْلِبُونَ ﴿٢٦﴾

٣ ع ١٧

22. (The guilty ones will be told that, while doing wrong things they used to hide themselves from the eyes of the people. However) You did not consider it necessary to hide from your own ears, eyes and other organs. You could never ever have imagined that these too would testify against you." (By hiding your deeds from society, you were convinced that no one would find out about them.) You thought that even *Allah* would not know about what you were doing.

23. That wrong notion (about your *Rabb*) has brought you to this predicament; and you have suffered so much loss.

24. Even if these people endure this suffering quietly, the punishment will prevail. If they try to make amends and work to efface the deeds for which they had suffered so that they can earn *Allah's* favour, this would just not be possible (for when the time of respite is over, there is no come back). This chastisement will nevertheless stay with them; and there will not be any escape (16:84).

25. (One reason for their rebellion and belligerence is that) Some of their close companions used to eulogize their past and present deeds (but they were greatly mistaken ~ 43:36).
In this way the sentence of Almighty was confirmed on them, just like the way previous generations had been punished. Whether they were civilized city dwellers or gypsies, all of them were at a loss.

26. People who rebel against and deny the Divine Law, continue warning their people, "Beware! Do not ever listen to Quran (as it will spoil your beliefs). Rather, if you see someone presenting the Quran make a lot of noise so that nobody could hear them. By doing so you may overpower them." (Otherwise people who listen to the Quran would surely be influenced.)

فَلَنُذِيقَنَّ الَّذِينَ كَفَرُوا عَذَابًا شَدِيدًا وَلَنَجْزِيَنَّهُمْ أَسْوَأَ الَّذِي كَانُوا يَعْمَلُونَ ﴿٢٧﴾
ذَٰلِكَ جَزَاءُ أَعْدَاءِ اللَّهِ النَّارُ لَهُمْ فِيهَا دَارُ الْخُلْدِ جَزَاءً بِمَا كَانُوا بِآيَاتِنَا
يَجْحَدُونَ ﴿٢٨﴾ وَقَالَ الَّذِينَ كَفَرُوا رَبَّنَا أَرِنَا اللَّذَيْنِ أَضَلَّانَا مِنَ الْجِنِّ وَالْإِنْسِ
نَجْعَلْهُمَا تَحْتَ أَقْدَامِنَا لِيَكُونَا مِنَ الْأَسْفَلِينَ ﴿٢٩﴾ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ
اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنْتُمْ
تُوعَدُونَ ﴿٣٠﴾

---

27. (They continue using such tactics against the Quran. However this does not make any difference as the Quranic revolution is bound to overcome them.) We will make these people suffer a very severe chastisement, which would be the consequence of their misdeeds.

28. (This fact is not particular to these people.) The outcome of whoever opposes the enforcement of Divine System will be the doom and destruction of *Jahanum*, wherein they will live forever. This is the natural consequence of denying and rebelling against the Divine Laws (just as the natural consequence of eating poison is death).

29. At that time the people who had denied Our Laws will exclaim, "O Our *Rabb*! Show us the people from amongst us or the outsiders who led us astray, so that we can trample them under our feet. Thus they were humiliated.

30. (This was about those who denied the truth. On the contrary) People who proclaim that *Allah* alone is their *Rabb* and remain firm and steadfast in their commitment so much so that no power on earth can influence them otherwise, then the *Malaika* (the heavenly forces) will descend upon them (and strengthen them further ~ 33:43). The *Malaika* will say, "Have no fear, apprehension or grief; but rejoice and receive the happy news of the blissful life of heavenly society that has been promised to you." (3:124-125; 8:10-12; 46:13)

نَحْنُ اَوْلِيٰٓؤُكُمْ فِي الْحَيٰوةِ الدُّنْيَا وَفِي الْاٰخِرَةِ ۚ وَلَكُمْ فِيْهَا مَا تَشْتَهِيْٓ اَنْفُسُكُمْ
وَلَكُمْ فِيْهَا مَا تَدَّعُوْنَ ۝٣١ نُزُلًا مِّنْ غَفُوْرٍ رَّحِيْمٍ ۝٣٢ وَمَنْ اَحْسَنُ قَوْلًا مِّمَّنْ (ع ٣ ٧ ١٨)
دَعَآ اِلَى اللّٰهِ وَعَمِلَ صَالِحًا وَّقَالَ اِنَّنِيْ مِنَ الْمُسْلِمِيْنَ ۝٣٣ وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا
السَّيِّئَةُ ۚ اِدْفَعْ بِالَّتِيْ هِيَ اَحْسَنُ فَاِذَا الَّذِيْ بَيْنَكَ وَبَيْنَهٗ عَدَاوَةٌ كَاَنَّهٗ وَلِيٌّ
حَمِيْمٌ ۝٣٤ وَمَا يُلَقّٰىهَآ اِلَّا الَّذِيْنَ صَبَرُوْا ۚ وَمَا يُلَقّٰىهَآ اِلَّا ذُوْ حَظٍّ عَظِيْمٍ ۝٣٥

31. "We are your close friends in this life; and we will be close friends in the hereafter. (You will therefore enjoy this blissful life in this world as well as in the life to come.) In this blissful happy life you will get whatever you desire or ask for." (Whatever you desire will happen and whatever you want will be provided. This will be the result of your unshakable faith and continuous work!)

32. All this will be provided with due grace and dignity, like the way a host caters to his guests. This will include provisions from Almighty which will protect them from all dangers; and also contain means of nurturing development.

33. Now say, whose speech can be more attractive and beautiful then the one who calls you towards the Divine Laws and works on the constructive programme suggested by God. (And proves from his own life that) He is one of those who obey the Divine Laws.

34. Remember! Deeds which create balance and harmony in society and in one's own self, cannot be like the actions which create chaos. If disorder and chaos has affected society, the best way to get rid of these would be to do more constructive work. (This would offset the ill effects of their misdeeds and stop further deterioration. It would have one more advantage that) The severe enmity or hatred that has developed between yourself and the one who was responsible for creating disorder, would turn into close friendship.

35. (This is the way to stop evil with goodness, but it can only be useful for those who have the possibility or desire for reform. For those who have reached the limit of opposition, much harsher ways would be required.) However this is a very difficult task and only the person who is steadfast can achieve it. The man who is endowed with this attribute will certainly be a man of great fortune and success.

وَإِمَّا يَنزَغَنَّكَ مِنَ الشَّيْطَٰنِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۖ إِنَّهُۥ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٦﴾ وَمِنْ
ءَايَٰتِهِ الَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ۚ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِى
خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٣٧﴾ فَإِنِ اسْتَكْبَرُوا فَالَّذِينَ عِندَ رَبِّكَ
يُسَبِّحُونَ لَهُۥ بِالَّيْلِ وَالنَّهَارِ وَهُمْ لَا يَسْـَٔمُونَ ۩ ﴿٣٨﴾ وَمِنْ ءَايَٰتِهِۦٓ أَنَّكَ تَرَى الْأَرْضَ السجدة
خَٰشِعَةً فَإِذَآ أَنزَلْنَا عَلَيْهَا الْمَآءَ اهْتَزَّتْ وَرَبَتْ ۚ إِنَّ الَّذِىٓ أَحْيَاهَا لَمُحْىِ الْمَوْتَىٰٓ ۚ
إِنَّهُۥ عَلَىٰ كُلِّ شَىْءٍ قَدِيرٌ ﴿٣٩﴾

36. This is a difficult task because the rebellious forces and your own selfish desires will try to create difficulties for you. In such situations the best thing to do is to start following the Divine Laws more enthusiastically. You will thus get refuge from the chaos caused by destructive forces. Remember! *Allah* is all-hearing, all knowing.

37. If you want to understand the way the life is blessed and balanced by obeying the Divine Laws, just have a look at the cosmic bodies. See and ponder how night and day appear one after the other according to an unalterable law; and how the sun and the moon revolve according to a fixed law. (You will observe that there is no disorder in the universal system. This is the result of obeying the Divine Law.)
This example also makes it clear that the moon and the sun do not have any intrinsic power. There is no basis for human beings to start considering them to be deities and start bowing to them. (This will simply be a superstition.) Both the sun and the moon have been created by Almighty and they obey only His Laws. You also should obey only God's Laws.

38. It does not make any difference to the Divine System if these people rebel against the Divine Laws. All the forces in the universe are active at all times fulfilling His program; and they never become slack in discharging their duties.

39. If you want to see the constructive results produced by being in harmony with the Divine Laws, just look at the earth. It is barren and desolate and yet when We send down rain, it becomes fresh and green and becomes alive again.
Surely, if with His laws of nature God brings back life to dead earth, then he can also revive dead nations through His Law of *Rabubiyyat.* His Law contains measures for life and death and He has absolute power and control over all of them.

إن الذين يلحدون في آياتنا لا يخفون علينا أفمن يلقى في النار خير أم من يأتي
آمنا يوم القيامة اعملوا ما شئتم إنه بما تعملون بصير ﴿٤٠﴾ إن الذين
كفروا بالذكر لما جاءهم وإنه لكتاب عزيز ﴿٤١﴾ لا يأتيه الباطل من
بين يديه ولا من خلفه تنزيل من حكيم حميد ﴿٤٢﴾ ما يقال لك إلا ما قد
قيل للرسل من قبلك إن ربك لذو مغفرة وذو عقاب أليم ﴿٤٣﴾

---

40. (We present to you the example of the system of the universe so that you can learn a lesson from it and then form your society as per Our Laws. However) If someone or any nation researches the system of the physical universe only, to the extent that the higher and ultimate objective of humanity is totally forgotten, this will never produce the right results. (The correct approach is not to indulge in abundance, but to practise moderation. By observing and reflecting over the physical life systems, one should conquer and control the forces of nature so that earnings obtained can be spent in accordance with the Divine Laws. This is the moderate way! The way of hoarding and improper distribution is not hidden from Our Law of *Mukafat*. Its outcome is the destruction of humanity.)

Ask them, "Is the one who is cast into the burning chastisement better than the one who shall remain secure and safe from all calamities on the Day of Judgment?" Keeping this point in mind, do whatever you like. (You can select any path you like as there is no compulsion on you; but understand that) *Allah's* Law of *Mukafat* is ever-seeing and watches over everything you do. The result would be compiled according to the path of life you choose. To distinguish between the right and wrong paths is Our job; and it is up to you to select one of these paths for yourself. The results of whatever path you choose will be compiled according to our Law of *Mukafat*. You do not have any control over this. 76:29-30;81:27-29

41. Those who reject this *Quran* when it is presented before them (and refuse to adopt the right path), should know that their refusal has no effect on the Laws of *Quran*. This is the way of life which will ultimately reign.

42. The disruptive and furtive forces may come from any side; from the front or the back (or they may have a head-on clash). They may even plan conspiracies. However, they cannot do any harm to the truth. The falsehood cannot succeed by attacking the truth. This is so because it has been revealed by *God*, Who is the Best planner and worthy of all *Hamd* (1:1).

43. Whatever they say to you regarding Our *Wahi*, is not new. Similar things were said to the *Rusul* who came before you. Your *Rabb* will certainly protect you from their wicked opposition; and also severely punish them for their denial and rebellion.

قرء حفص بتسهيل الهمزة الثانية ١٢

وَلَوْ جَعَلْنَٰهُ قُرْءَانًا أَعْجَمِيًّا لَّقَالُوا لَوْلَا فُصِّلَتْ ءَايَٰتُهُ ۖ ءَاَعْجَمِيٌّ وَعَرَبِيٌّ ۗ قُلْ هُوَ لِلَّذِينَ
ءَامَنُوا هُدًى وَشِفَاءٌ ۖ وَالَّذِينَ لَا يُؤْمِنُونَ فِي ءَاذَانِهِمْ وَقْرٌ وَهُوَ عَلَيْهِمْ عَمًى ۚ
أُولَٰٓئِكَ يُنَادَوْنَ مِن مَّكَانٍ بَعِيدٍ ﴿٤٤﴾ وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَٰبَ فَاخْتُلِفَ فِيهِ ۗ وَ (١٠) (ع ١٢) (١)
لَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ لَقُضِيَ بَيْنَهُمْ ۚ وَإِنَّهُمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ ﴿٤٥﴾ مَّنْ
عَمِلَ صَٰلِحًا فَلِنَفْسِهِۦ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۗ وَمَا رَبُّكَ بِظَلَّٰمٍ لِّلْعَبِيدِ ﴿٤٦﴾

---

44. (We have revealed the *Quran* in their own language, so that they may understand each and everything clearly. But they object to this. They say that if the *Quran* is not the work of a human being and is from the Almighty, then it should be in a vague language of riddles, which is the way their priests speak. If the *Quran* was revealed in an ambiguous language, they would have objected about why it was not in a simple and unambiguous language? (In actual fact if one has bad intentions, then many excuses can be raised.) The question is not that of the language of the *Quran*. (Since their intention is dishonest, they see a hundred and one defects in it.)

Tell them that for the people who believe that *Quran* is from *Allah*, it gives guidance towards the right path and is a panacea for all social ills. However, prejudice blocks the ears and eyes of the blind people who do not believe in its fundamental truthfulness. The words of the *Quran* (which are explicit and in their own language) appear ambiguous and vague to them; as if they are listening to a distant voice and no one can make out whatever is being said.

45. We had also given a similar Book to *Moses* before this (which was in the language of *Bani-Israel*). They had believed it; but subsequently they started raising disputes about it (not because they did not understand the language, but because their intentions were not honest). Similarly, the opposition from the Arabs is also due to their dishonest intentions. Their attitude is such that they should have faced the consequences straight away. But *God* has laid down the law of a period of respite, before declaring the results. And this is the very cause of their disquieting suspicion and doubt!

46. In any case, tell them that the person who works constructively shall reap the benefits, while the one who creates chaos will himself suffer its consequences. Your *Rabb* neither lessens any one's rewards, nor does He commit any '*Zulm*' on people. (What would He gain by being excessive with his subjects?)

اِلَیْهِ یُرَدُّ (۲۵)

اِلَیْهِ یُرَدُّ عِلْمُ السَّاعَةِ ۚ وَمَا تَخْرُجُ مِنْ ثَمَرٰتٍ ۲۵ الجزء
مِّنْ اَکْمَامِهَا وَمَا تَحْمِلُ مِنْ اُنْثٰی وَلَا تَضَعُ اِلَّا بِعِلْمِهٖ ۚ وَیَوْمَ یُنَادِیْهِمْ اَیْنَ شُرَکَآءِیْ ۙ قَالُوْٓا
اٰذَنّٰکَ ۙ مَا مِنَّا مِنْ شَهِیْدٍ ﴿۴۷﴾ وَضَلَّ عَنْهُمْ مَّا کَانُوْا یَدْعُوْنَ مِنْ قَبْلُ وَظَنُّوْا مَا لَهُمْ مِّنْ مَّحِیْصٍ ﴿۴۸﴾
لَا یَسْئَمُ الْاِنْسَانُ مِنْ دُعَآءِ الْخَیْرِ ۫ وَاِنْ مَّسَّهُ الشَّرُّ فَیَئُوْسٌ قَنُوْطٌ ﴿۴۹﴾

PARA : 25

47. God is the only one who knows when the Revolution will occur; when it will be time for manifestation of results; and for respite. All affairs are decided according to His Law of *Mukafat*. This is the Law which organizes and manifests results according to which fruits ripen in their skins; and conception as well birth occurs. (Just as there is a time span in these matters, there is a time lag between when human actions are done and the manifestation of their effects.)

Thus, this Revolution will also take place when its time is due. At that time they will be questioned about the powers to whom they had ascribed a share with the Almighty. They will reply, "We submit our confession that none of us can see them. No one knows where have they all disappeared."

48. When the revolution comes, all those on whom they used to call (for help) would have disappeared. They will then realize that no one can escape the Divine Law of *Mukafat*.

49. The plight of man is such that he never tires of asking for material wealth for himself (100:8; 102:1-2); However, as soon as he loses even a little, he is disheartened and feels dejected.

وَلَئِنْ أَذَقْنَاهُ رَحْمَةً مِّنَّا مِن بَعْدِ ضَرَّاءَ مَسَّتْهُ لَيَقُولَنَّ هَٰذَا لِي وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً
وَلَئِن رُّجِعْتُ إِلَىٰ رَبِّي إِنَّ لِي عِندَهُ لَلْحُسْنَىٰ ۚ فَلَنُنَبِّئَنَّ الَّذِينَ كَفَرُوا بِمَا عَمِلُوا
وَلَنُذِيقَنَّهُم مِّنْ عَذَابٍ غَلِيظٍ ٥٠ وَإِذَا أَنْعَمْنَا عَلَى الْإِنسَانِ أَعْرَضَ وَنَأَىٰ بِجَانِبِهِ وَإِذَا مَسَّهُ
الشَّرُّ فَذُو دُعَاءٍ عَرِيضٍ ٥١ قُلْ أَرَأَيْتُمْ إِن كَانَ مِنْ عِندِ اللَّهِ ثُمَّ كَفَرْتُم بِهِ مَنْ أَضَلُّ مِمَّنْ
هُوَ فِي شِقَاقٍ بَعِيدٍ ٥٢

---

50. If after the loss We again bestow abundant wealth on him (for which he had given up all hope), then he re-starts claiming that all this was due to his knowledge, skill and planning. He claims that he alone has the sole right to it; and no one else has any share in it. (So why should he keep it open for the nourishment of others? He thus does not accept the Law of *Mukafat* and proclaims) "I do not think any such Revolution will ever come. And even if it does occur and I have to face my *Rabb*, there shall still be all the pleasures of life for me. This is so because had I been disliked by God, why then were all the good things bestowed on me in this world?" ~ 18:36.)
(Tell all those who reject Our Law of *Mukafat* that it does not become in-operative because of their rejection. It continues to function. Therefore) We will certainly bring forth the results of whatever they have done; and give them a taste of severe suffering.

51. (Undoubtedly, when a person does not live as per the guidance of *Wahi* and) If he lives comfortably, he tends to turn away from the right path and goes astray. But when he is in trouble, he starts praying a great deal (17:83).

52. Anyhow O *Rasool*! Ask the people who deny the truthfulness of the *Quran*, which cautions them about the Law of *Mukafat*, "Have you ever considered, if you go too far in rejecting this Book from *Allah* (which in reality it is), that there will be no one more lost and miserable than you?

سَنُرِيهِمْ آيَاتِنَا فِي الْآفَاقِ وَفِي أَنفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ ۗ أَوَلَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ
شَيْءٍ شَهِيدٌ ﴿٥٣﴾ أَلَا إِنَّهُمْ فِي مِرْيَةٍ مِّن لِّقَاءِ رَبِّهِمْ ۗ أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ ﴿٥٤﴾ ع

53. (If these people are now denying the truthfulness of the *Quran*, then let them do so.) We will continue creating circumstances in which they themselves and some of their own people will see the signs and visible impact of these Divine Laws. Thereafter (one day when this system crosses the boundaries of Arabia and reaches the farthest regions of the earth), it will become clear to them that whatever the *Quran* had told them was based on truth. It did happen like that.

(And this claim was not confined to the Arabs of that era. As human knowledge and research progresses many more realities related to our world, as well as the outer universe, will unveil themselves. Consequently all claims made by the *Quran* will be vindicated. Gradually the whole world will see that whatever *Quran* says is based on absolute truth.)

This is because the Book is from the *Rabb* who oversees everything in the universe. He knows fully well what is going to happen here. His all encompassing knowledge is sufficient guarantee that whatever He has said is based on absolute truth.

54. In spite of this, consider the plight of those who are (still) in doubt that they would ever confront *Allah's* Law of *Mukafat*, which encompasses everything in this universe. No one can escape its ambit. (How far these people are from reality!)

سُوْرَةُ الشُّوْرٰى (۴۲)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

حٰمٓ ۝۱ عٓسٓقٓ ۝۲ كَذٰلِكَ يُوْحِيْٓ اِلَيْكَ وَاِلَى الَّذِيْنَ مِنْ
قَبْلِكَ ۙ اللّٰهُ الْعَزِيْزُ الْحَكِيْمُ ۝۳ لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۭ وَهُوَ الْعَلِيُّ الْعَظِيْمُ ۝۴ تَكَادُ السَّمٰوٰتُ
يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَالْمَلٰۗئِكَةُ يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُوْنَ لِمَنْ فِي الْاَرْضِ ۭ اَلَآ اِنَّ اللّٰهَ
هُوَ الْغَفُوْرُ الرَّحِيْمُ ۝۵

SURA AS-SHURA : 42

1,2. *Allah*, Who deserves all *Hamd* and glory and who is All-knowing, All-hearing and the Supreme law maker, says:

3. This Book is being revealed to you through *Wahi*. *Wahi* was also revealed to others (*Anbia*) who preceded you. It is being sent by God, Who has all wisdom and power. He has authority and control over everything, but this is based entirely on wisdom. (His control is not irrational.)

4. Everything in the heavens and on earth (in all corners of the universe) is working according to the program determined by Him. He is worthy of all grandeur and greatness.

5. (On the contrary, by enacting and enforcing their self created laws, human beings have created so much chaos in their society, that it is infested with disorder and bloodshed. So much so that) It is not long before they are completely destroyed (19:90). (However, man can only create such distraction in his own world. The outer universe is beyond his reach and authority; and that is why it is safe. Therein all heavenly forces are continually making His *Nizam-e-Rabubiyyat* worthy of all *Hamd*; and people living on earth are provided with every safety measure. Furthermore, according to His very program, mankind is safe from all sorts of calamities and continues to receive the means of development.)

والذين اتخذوا من دونه أولياء الله حفيظ عليهم وما أنت عليهم بوكيل ⑥ وكذلك أوحينا
إليك قرآنا عربيا لتنذر أم القرى ومن حولها وتنذر يوم الجمع لا ريب فيه فريق في الجنة
وفريق في السعير ⑦ ولو شاء الله لجعلهم أمة واحدة ولكن يدخل من يشاء في رحمته
والظالمون ما لهم من ولي ولا نصير ⑧ أم اتخذوا من دونه أولياء فالله هو الولي وهو يحيي
١ ع ٩ ٢ الموتى وهو على كل شيء قدير ⑨

6. (This happens because control and authority in the universe rests with *Allah.*) Those who have taken others as their protectors are being watched by Him; and His Law of *Mukafat* will take care of them. (O *Rasool!*) Their affairs have not been assigned to you.

7. This clear and explicit Code of Laws has been revealed to you so that to begin with you can caution your own family members (26:214) and then people living in and around the metropolis (*Makkah*) about the destructive results of their erroneous way of life. Then warn them that (if they do not abandon this way of life, then for the final decision on this tussle) all groups will be gathered on an open field. One group will enter heavenly society (as victors); while the other will fall in the ditch of *Jahannum* (as losers). Tell them that this is undoubtedly bound to happen (in this world as well as in the hereafter).

8. It is true that if *Allah* had so willed, He could surely have made all human beings tread only one path (like the animals). (In this way they would have had no discretion to differ from one another; nor would there be this struggle between good and evil. However His will was different. He has given human beings the faculty of discretion and left the choice to them.) Whoever so desires can choose the right path and thus make himself worthy of all the blessings of God. (But it should be clearly understood that) Whoever so wishes can rebel, but their end result would be doom. There will be no one to protect or succour them from this doom.

9. (Ask them) Why have they chosen others as their protectors, leaving God aside. (What is the reason and logic behind it?) Only *Allah* can be the protector. He alone can bring the dead to life. He has set measures for everything and has full control over them.

وَمَا اخْتَلَفْتُمْ فِيهِ مِن شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ ذَٰلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿١٠﴾ فَاطِرُ
السَّمَاوَاتِ وَالْأَرْضِ جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَاجًا وَمِنَ الْأَنْعَامِ أَزْوَاجًا يَذْرَؤُكُمْ فِيهِ لَيْسَ كَمِثْلِهِ
شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١١﴾ لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَ
يَقْدِرُ إِنَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٢﴾ شَرَعَ لَكُم مِّنَ الدِّينِ مَا وَصَّىٰ بِهِ نُوحًا وَالَّذِي أَوْحَيْنَا إِلَيْكَ
وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا فِيهِ كَبُرَ عَلَى الْمُشْرِكِينَ
مَا تَدْعُوهُمْ إِلَيْهِ اللَّهُ يَجْتَبِي إِلَيْهِ مَن يَشَاءُ وَيَهْدِي إِلَيْهِ مَن يُنِيبُ ﴿١٣﴾

---

10. It is possible that you may disagree with one another due to various reasons, attitudes or differences in personalities. The proper way to settle differences is to decide all matters in accordance with *Allah's* Law (which is the final authority for everyone ~ 4:59). This is the *Allah*, Who is my *Rabb*. I place my trust in Him and I shall always refer to His Laws.

11. He created the universe. He has also made, from your kind, mates for you. They become your companions. Likewise, He has made pairs of cattle. He has thus arranged for the increase in your progeny. There cannot be any one else like Him who can do all this. There is nothing like Him. He is All-hearing, All-seeing.

12. All power and authority in the universe (heavens and earth) belong to Him; and He holds the keys to all the treasures. All affairs are decided according to Laws set by Him. (As per these Laws) Whosoever abides by the Laws and wants abundance in his provisions, he gets that; and whoever disobeys His Laws, will receive in restricted measure. *Allah* has full knowledge about everything (concerning a person's struggle and how much he should get).

13. (Like His Laws which operate in the outer universe, He has devised Laws for mankind. Since the beginning these Laws have been conveyed through *Anbia* by *Wahi*. Therefore) The way of life devised for you is the same that was revealed to *Noah*, *Abraham*, *Moses* and *Jesus* (and the other *Anbia*). All of them were told to establish the system proposed by God; and not to create sects in it (because the main objective of the Divine System is that humanity should become one universal entity by the removal all differences ~ 3:32; 3:104; 6:160; 45:17-18). You call for the removal of sectarian differences for the sake of the unity, is not acceptable to those who consider other powers as their helpers; and to those who intermix man-made rules with Divine Laws. (Therefore how can they come to the right path. As regards their objection to your selection as *Rasool*, tell them) *Allah* Almighty selects the one He considers suitable for this important task. The selection is not according to your standards, but according to His *Mashiyyhat*. Your task is to seek guidance from the *Wahi* revealed to *Nabi*. The guidance is available to anyone who seeks it willingly. It cannot benefit those who do not seek guidance.

وَمَا تَفَرَّقُوٓا إِلَّا مِنۢ بَعْدِ مَا جَآءَهُمُ ٱلْعِلْمُ بَغْيًۢا بَيْنَهُمْ ۚ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِن رَّبِّكَ إِلَىٰٓ أَجَلٍ مُّسَمًّى
لَّقُضِىَ بَيْنَهُمْ ۚ وَإِنَّ ٱلَّذِينَ أُورِثُوا۟ ٱلْكِتَٰبَ مِنۢ بَعْدِهِمْ لَفِى شَكٍّ مِّنْهُ مُرِيبٍ ﴿١٤﴾ فَلِذَٰلِكَ فَٱدْعُ ۖ وَ
ٱسْتَقِمْ كَمَآ أُمِرْتَ ۖ وَلَا تَتَّبِعْ أَهْوَآءَهُمْ ۖ وَقُلْ ءَامَنتُ بِمَآ أَنزَلَ ٱللَّهُ مِن كِتَٰبٍ ۖ وَأُمِرْتُ لِأَعْدِلَ بَيْنَكُمُ ۖ
ٱللَّهُ رَبُّنَا وَرَبُّكُمْ ۖ لَنَآ أَعْمَٰلُنَا وَلَكُمْ أَعْمَٰلُكُمْ ۖ لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمُ ۖ ٱللَّهُ يَجْمَعُ بَيْنَنَا ۖ وَإِلَيْهِ
ٱلْمَصِيرُ ﴿١٥﴾

14. (Now the question arises that if *Deen* was same since the very beginning, then why did different religions come into existence; and why have so many differences arisen amongst people? It is not that the Almighty had given different religions to different people; nor was the *Wahi* revealed by Him such that it created these differences. This was not the case. In fact is) When a *Nabi* departed after removing differences in the light of *Wahi*, his followers again divided themselves into various factions due to personal pride, stubbornness, mutual rivalries and jealousies. This is how followers of one *Deen* split-up into various factions.

Had God so willed, their differences could have been decided upon immediately, but from the very beginning He had laid down the law that there would be a time-lag between actions and their consequences. Accordingly, all this will be settled at the appropriate time. (This Book has been revealed to efface all differences. Had they thought about it with an unprejudiced mind, they would have easily united themselves into one entity by removing all differences. However their stubbornness prejudices, and personal interests are blocking their way. As such) The people to whom this Book has been revealed are doubtful about it; and these doubts are disturbing them a great deal.

15. (You need not worry or be sad about their attitude. Your job is to) Keep inviting them towards *Deen*; reach out to every one and do this with steadfastness, as you have been commanded. In this regard do not follow their whims and wishes. Tell them clearly, "I have full faith in the truthfulness of the Divine Code which has been revealed to me. I have been commanded that (in spite of your opposition) I should ensure justice amongst you. (You may believe in whatever you like, but my own faith is that) *Allah* is my *Rabb* as well as yours. (My mission is to establish His *Nizam-e-Rabubiyyat*, without any distinction between people. If you oppose and rebel against it, then) You will have to face the consequences of your actions, while we shall be responsible for ours (109:6). Let there be no contention between us. (The issue is explicitly clear; you continue doing your own work and we will carry on with ours.) In spite of this, should you take up arms against us, then we too will be forced to come out against you. Eventually everything will be decided according to the Divine Laws.

وَالَّذِينَ يُحَاجُّونَ فِي اللَّهِ مِن بَعْدِ مَا اسْتُجِيبَ لَهُ حُجَّتُهُمْ دَاحِضَةٌ عِندَ رَبِّهِمْ وَعَلَيْهِمْ غَضَبٌ وَلَهُمْ
عَذَابٌ شَدِيدٌ ⑯ اللَّهُ الَّذِي أَنزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ ۗ وَمَا يُدْرِيكَ لَعَلَّ السَّاعَةَ
قَرِيبٌ ⑰ يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا ۖ وَالَّذِينَ آمَنُوا مُشْفِقُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا الْحَقُّ ۗ أَلَا
إِنَّ الَّذِينَ يُمَارُونَ فِي السَّاعَةِ لَفِي ضَلَالٍ بَعِيدٍ ⑱ اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَن يَشَاءُ ۖ وَهُوَ
الْقَوِيُّ الْعَزِيزُ ⑲

16. Although many have rationally accepted it, there are people (like those who face consequences in the battlefield) who will continue arguing about the Divine System. (Everything has been made so abundantly clear that there should not be any scope for doubt). According to the Divine Law, their dispute will be absolutely baseless; and therefore all their negative efforts will completely fail. They will have to face severe chastisement.

17. *Allah* has revealed this Code of Laws, setting forth the scales of truth and equity (the practical system), whereby every action will be appropriately assessed and its consequences will appear forthwith. (The opponents shall see for themselves the consequences of their opposition.) Who knows! The time for the appearance of these results may well be very near!

18. People who do not believe in the Law of *Mukafat* make a lot of noise and say "Why does the 'revolution' (the time when the consequences shall confront us) not occur soon?" But those who believe in its truthfulness know that its occurrence is an absolute reality. And they also realize that they will have to pass through difficult stages, each demanding steadfastness. Accordingly they are watchful of it.

Remember that those who have the slightest doubt about its occurrence have indeed gone far astray. (The ability to follow the right path depends on whether one believes in the Law of *Mukafat*.)

19. (Some people wonder that if these opponents are wrong, then why do they have abundant wealth and means of sustenance. The reason is that as far as sustenance is concerned) *Allah* is most gracious to His subjects. (He has devised means for obtaining sustenance.) Those who work hard in accordance with these set Laws will be rewarded for their labour. His Laws are so strong and powerful that one's emotions or feelings cannot affect them.

مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ ۖ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي
الْآخِرَةِ مِنْ نَصِيبٍ ﴿٢٠﴾ أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ مَا لَمْ يَأْذَنْ بِهِ اللَّهُ ۚ وَلَوْلَا كَلِمَةُ
الْفَصْلِ لَقُضِيَ بَيْنَهُمْ ۗ وَإِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢١﴾ تَرَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا وَهُوَ
وَاقِعٌ بِهِمْ ۗ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي رَوْضَاتِ الْجَنَّاتِ ۖ لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ۚ ذَٰلِكَ
هُوَ الْفَضْلُ الْكَبِيرُ ﴿٢٢﴾

---

20. Amongst the seekers of sustenance there are two groups of people. One desires the pleasures of life, both in this world and in the hereafter. For them We continue adding to the fruits of their efforts. Both their present and future are bright. The other group seeks only the material gains in the present worldly life. We do give them ample reward for their effort in this world, but they have no share in the pleasures of the future. (17:19-21)

21. The path that these people have adopted for themselves has not been ordained by the Almighty. They have made other entities (their religious leaders) partners of God. These devise different ways ('*Shariat*') for them. The *Deen* (the way of life) which these entities promote has not been sanctioned by the Divine Law. (God's Law tells you one thing, while the '*Shariat*' of these religious leaders tell you something else. This is great *Shirk*.)
Had there not been the Law of Respite, the consequences of their erroneous ways would have appeared before them immediately, and everything would indeed have been decided upon quickly. However, results are manifested only after the period of respite is over. At that time, these *Zalimeen* will face grievous retribution.

22. When they face the consequences of their deeds, you will see the *Zalimeen* tremble. (Alas! If only they had realized and believed that) Such a thing was bound to happen (then they would have retreated from the wrong path).

On the contrary, those who believe in the Divine Law of *Mukafat* and work according to His constructive program, will be living in blissful grandeur of *Jannah* (30:15). Their Sustainer will provide them whatever they would wish for. This indeed is a great favour (that man gets whatever he desires). Can there be a greater blessing from God?

ذٰلِكَ الَّذِيْ يُبَشِّرُ اللّٰهُ عِبَادَهُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ؕ قُلْ لَّآ اَسْئَلُكُمْ عَلَيْهِ اَجْرًا اِلَّا
الْمَوَدَّةَ فِي الْقُرْبٰى ؕ وَمَنْ يَّقْتَرِفْ حَسَنَةً نَّزِدْ لَهٗ فِيْهَا حُسْنًا ؕ اِنَّ اللّٰهَ غَفُوْرٌ شَكُوْرٌ ﴿٢٣﴾ اَمْ يَقُوْلُوْنَ
افْتَرٰى عَلَى اللّٰهِ كَذِبًا ۚ فَاِنْ يَّشَاِ اللّٰهُ يَخْتِمْ عَلٰى قَلْبِكَ ؕ وَيَمْحُ اللّٰهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمٰتِهٖ ؕ اِنَّهٗ عَلِيْمٌۢ
بِذَاتِ الصُّدُوْرِ ﴿٢٤﴾ وَهُوَ الَّذِيْ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهٖ وَيَعْفُوْا عَنِ السَّيِّاٰتِ وَيَعْلَمُ مَا تَفْعَلُوْنَ ﴿٢٥﴾

23. These are the bounties and blessings about which *Allah* gives glad tidings to those who believe in the truthfulness of the Divine Laws and do righteous deeds. In this regard, O *Rasool*! Tell them, "I do not ask for any reward from you for saving you from destruction and bringing you towards God. But, you should give due regard to human relationships. Do not take your opposition to such extremes that you even forget the love and affection of your near and dear ones[1]. (9:8; 25:57; 34:47)

According to Our Law we will add to the prosperity of those who lead a righteous life. If you do so, you will see how *Allah* keeps you safe from dangers and how your efforts produce overwhelming results!

24. As regards to this Divine Code (wherein there is not an iota of self-interest), these people say that it has been fabricated by yourself and then falsely attributed to *Allah*.

25. (You should tell these people that since the reasons have been explained to them clearly) If they leave the wrong path and adopt the right one, *Allah's* Law of *Mukafat* would efface the ill effects of their erroneous ways. *Allah* knows about everything that they have done till then; what they are doing at present; as well as the results and their consequences.

1. This could also mean that all I want is that, at least, you should not ignore the family and other compassionate relationships. At present, for the sake of your personal gains, you do not care about your family relations. You should not do that (2:36; 3:102).

وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُم مِّن فَضْلِهِ ۚ وَالْكَافِرُونَ لَهُمْ عَذَابٌ
شَدِيدٌ ﴿٢٦﴾ وَلَوْ بَسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبَغَوْا فِي الْأَرْضِ وَلَٰكِن يُنَزِّلُ بِقَدَرٍ مَّا يَشَاءُ ۚ إِنَّهُ بِعِبَادِهِ
خَبِيرٌ بَصِيرٌ ﴿٢٧﴾ وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِن بَعْدِ مَا قَنَطُوا وَيَنشُرُ رَحْمَتَهُ ۚ وَهُوَ الْوَلِيُّ
الْحَمِيدُ ﴿٢٨﴾

26. (As per His Law) Whenever they (the people who go astray) accept belief in the truthfulness of His Laws and work righteously as laid down by Him, then as a reward for their efforts He bestows plentiful bounties and much more on them. However, those who continue rejecting His Laws and have no desire to leave their erroneous ways will have to face severe and terrible punishment.

27. (It is also a Divine Arrangement that while the human beings can violate ethical values, they cannot go against *Allah's* physical laws. If this was possible, imagine what they could have done! For example) His Law, means of sustenance can be extracted from earth according to set measures. If this was not the case, sustenance from earth would have come out continuously, without any set standard or measure. It is thus possible that those who could have acquired possession of this abundant sustenance, may have created havoc in the world. But *Allah* is fully aware of everything about His people and keeps full watch over them! (That is why he has even set limits to man's choices.)15:21

28. By the same law, people become disappointed when rainfall fails; and they lose all hope. Then with the onset of rain, His benevolence is spread everywhere. It is in this manner that *Allah's* attribute of taking care of His creation, which is worthy of all *Hamd*, is manifested.

---

1. This could also mean that all I want is that, at least, you should not ignore the family and other compassionate relationships. At present, for the sake of your personal gains, you do not care about your family relations. You should not do that (2:36; 3:102).

If the *Quran* had not been revealed according to God's *Mashiyat*, *Allah* would have sealed your heart, so that you would never have thought about it. However, the proof (that this revelation is in fact from *Allah* and no one else) is that false ideologies and the systems based on them, never endure. They are eventually effaced; but the system based on truth remains (13:17; 13:39). As such, ensuing results will prove whether the system to which I invite you is based on truth or not. And *Allah's* Law of *Mukafat* has full knowledge of what is in their hearts. Neither can anyone defraud it, nor does it make errors in the compilation of results.

وَمِنْ اٰيٰتِهٖ خَلْقُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَثَّ فِيْهِمَا مِنْ دَآبَّةٍ ۚ وَهُوَ عَلٰى جَمْعِهِمْ اِذَا يَشَآءُ

قَدِيْرٌ ﴿٢٩﴾ وَمَآ اَصَابَكُمْ مِّنْ مُّصِيْبَةٍ فَبِمَا كَسَبَتْ اَيْدِيْكُمْ وَيَعْفُوْا عَنْ كَثِيْرٍ ﴿٣٠﴾ وَمَآ اَنْتُمْ بِمُعْجِزِيْنَ (٣) ع١٠ (٤) ركوع

فِى الْاَرْضِ ۚ وَمَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ﴿٣١﴾ وَمِنْ اٰيٰتِهِ الْجَوَارِ فِى الْبَحْرِ كَالْاَعْلَامِ ﴿٣٢﴾ اِنْ

يَّشَاْ يُسْكِنِ الرِّيْحَ فَيَظْلَلْنَ رَوَاكِدَ عَلٰى ظَهْرِهٖ ۚ اِنَّ فِىْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ﴿٣٣﴾

29. (His Laws of nature are not confined to earth. They encompass the whole universe. That is why) Among His signs are the very creation of earth and other celestial bodies, as well as other living creatures which He has spread over them. At present these habitations are separated from one another but when He so wishes, *Allah* The Almighty has the power to bring them together. (It is possible that creatures living on different planets can establish contact and meet with each other ~ 16:49 It appers from this verse that there is life on somthe planets: Man buy now started estabbiling commenication, it appears possible that we estabilish contact with sum papolation are this all the habitatias get togather[1].

30. (This is *Allah's* system of *Rabubiyyat*, which is spread all over the universe. Its objective is to develop and nourish every living being.) Any calamity that befalls you is the outcome of your misdoings; whether these are committed by an individual or collectively because of an improper social system (4:79). (*Allah* does not inflict calamities without any reason. On the contrary) His Law is that if one corrects his mistake, it saves him from most of the damage (caused by these mistakes).

31. However, you cannot continue violating the Divine Laws and also escape the consequences of your bad deeds. You cannot elude the Divine Law of *Mukafat*. Remember! No one except the Divine Law can help or protect you.

32. Amongst the signs of His system of *Rabubiyyat* are ships that sail (with the force of winds), looking like mountains moving across seas.

33. If He had so willed, He could have stopped the winds from blowing and making the boats sail. These boats would then have been stranded on the surface of water.
(What do you conclude from all this? Do you not appreciate that the One Who created you has also made excellent arrangements for your nourishment? However, in the human world, only those who remain steadfast in adversities and put everything to its proper use can derive benefit (from *Allah's* system of *Rabubiyyat*).

---

1. It appears from this verse that there is life on some of the planets. Man has started establishing communication. It appears possible that we establish contacts with some population and thus all the population get together.

أَوْ يُوبِقْهُنَّ بِمَا كَسَبُوا وَيَعْفُ عَن كَثِيرٍ ﴿٣٤﴾ وَيَعْلَمَ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُم مِّن
مَّحِيصٍ ﴿٣٥﴾ فَمَا أُوتِيتُم مِّن شَيْءٍ فَمَتَاعُ الْحَيَاةِ الدُّنْيَا ۖ وَمَا عِندَ اللَّهِ خَيْرٌ وَأَبْقَىٰ لِلَّذِينَ آمَنُوا
وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٣٦﴾ وَالَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الْإِثْمِ وَالْفَوَاحِشَ وَإِذَا مَا غَضِبُوا هُمْ
يَغْفِرُونَ ﴿٣٧﴾ وَالَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ وَأَقَامُوا الصَّلَاةَ وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ وَمِمَّا رَزَقْنَاهُمْ
يُنفِقُونَ ﴿٣٨﴾

34. And people who do not behave like this face destruction because of their erroneous doings. This is despite the fact that their minor mistakes are overlooked, so that they may correct themselves and adopt the right path.

35. In this way those who dispute the truthfulness of Our Laws and rebel against them, will find that ultimately there is no escape for them. No one can go outside the limits of the Divine Law of *Mukafat*.

36. All this is for Our *Nizam-e-Rabubiyyat*, which pertains to the physical life of this world. Likewise the Divine System nurtures and develops 'human life' (and this System is given through *Wahi*). The development of physical life ends with death, but human life (the 'self' of a person which is far superior than physical life) continues developing and goes further. It does not change. However only those who have implicit faith and trust in the permanent values given by their *Rabb*, can benefit from it.

37. Such people abstain from heinous crimes which weaken the human 'self' as well as from acts which tend to incite universal abomination and selfishness. (But if some minor slip does mistakenly take place and they are ashamed about it, then it is another matter ~ 4:31; 53:32.) In a situation when someone says something unintentionally and bring about an angry reaction, they do not retaliate but readily forgive.

38. These are the people who respond to the call and come forward to establish the *Nizam-e-Rabubiyyat*. They obey His Laws and remain within the bounds of *Nizam-us-Salat*, which teaches them to decide their affairs through mutual consultations and according to Divine Laws. Furthermore they keep open for the nourishment of other (needy) human beings, most of whatever means of sustenance which they have been provided with. (In effect, they retain for themselves only what is necessary for their own survival.)

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَنتَصِرُونَ ﴿٣٩﴾ وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۖ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ
عَلَى اللَّهِ ۚ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤٠﴾ وَلَمَنِ انتَصَرَ بَعْدَ ظُلْمِهِ فَأُولَٰئِكَ مَا عَلَيْهِم مِّن سَبِيلٍ ﴿٤١﴾ إِنَّمَا
السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ۚ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٢﴾
(٣) (ع ١٢) (٥) وَلَمَن صَبَرَ وَغَفَرَ إِنَّ ذَٰلِكَ لَمِنْ عَزْمِ الْأُمُورِ ﴿٤٣﴾ وَمَن يُضْلِلِ اللَّهُ فَمَا لَهُ مِن وَلِيٍّ مِّن
بَعْدِهِ ۗ وَتَرَى الظَّالِمِينَ لَمَّا رَأَوُا الْعَذَابَ يَقُولُونَ هَلْ إِلَىٰ مَرَدٍّ مِّن سَبِيلٍ ﴿٤٤﴾ ع

39. They spend their lives as members of one community. Whenever tyranny or oppression afflicts them from anywhere, all of them collectively help each other and defend themselves; and take revenge on the transgressor.

40. While doing so, however, they respect the principle that punishment should be commensurate with the offence committed and that in no way should it be excessive. 10:26-27 If on the other hand they feel that the aggressor is resentful about what he has done, and believe that by forgiving him there is a possibility of him rehabilitating and reforming, then they will forgive him. It is due to this very attitude that the Divine Law produces better and positive results.

Because they obey the Divine Laws they do not under any circumstances commit *Zulm* on any one. In the eyes of this Law, *Zulm* and aggression are most unworthy. 6:161;16:126

41. (As has been mentioned above) They do avenge themselves against any aggression committed on them and according to the Law of Justice this is obviously not a crime. (Rather it discourages the crime.)

42. Actually, the offenders are those who commit aggression and *Zulm* against others. They unjustly create chaos in the country (due to being intoxicated by power). These people deserve grievous punishment.

43. On the other hand, people who (inspite of acquiring authority and power) remain steadfast on the path of fairness and safeguard the interests of the weak, show that such conduct requires considerable courage and will. This reflects the superiority and greatness of their character.

44. No one can help or protect those who leave the Divine Laws and go astray. It is the plight of such rebellious people that when they face the chastisement, they will cry out "Is there any way of it turning back?"

وَتَرٰىهُمْ يُعْرَضُونَ عَلَيْهَا خٰشِعِينَ مِنَ الذُّلِّ يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ ۗ وَقَالَ الَّذِينَ اٰمَنُوٓا
اِنَّ الْخٰسِرِينَ الَّذِينَ خَسِرُوٓا اَنْفُسَهُمْ وَاَهْلِيهِمْ يَوْمَ الْقِيٰمَةِ ۗ اَلَآ اِنَّ الظّٰلِمِينَ فِي عَذَابٍ مُّقِيمٍ ﴿٤٥﴾
وَمَا كَانَ لَهُمْ مِّنْ اَوْلِيَآءَ يَنْصُرُونَهُمْ مِّنْ دُونِ اللّٰهِ ۗ وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ سَبِيلٍ ﴿٤٦﴾ اِسْتَجِيبُوْا
لِرَبِّكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَ يَوْمٌ لَّا مَرَدَّ لَهٗ مِنَ اللّٰهِ ۗ مَا لَكُمْ مِّنْ مَّلْجَاٍ يَّوْمَئِذٍ وَّمَا لَكُمْ مِّنْ نَّكِيرٍ ﴿٤٧﴾
فَاِنْ اَعْرَضُوا فَمَآ اَرْسَلْنٰكَ عَلَيْهِمْ حَفِيظًا ۗ اِنْ عَلَيْكَ اِلَّا الْبَلٰغُ ۗ وَاِنَّآ اِذَآ اَذَقْنَا الْاِنْسَانَ مِنَّا رَحْمَةً
فَرِحَ بِهَا ۚ وَاِنْ تُصِبْهُمْ سَيِّئَةٌ بِمَا قَدَّمَتْ اَيْدِيهِمْ فَاِنَّ الْاِنْسَانَ كَفُورٌ ﴿٤٨﴾

---

45. When they are brought to face the chastisement, their arrogance and haughtiness will disappear. They shall be extremely humble and will stealthily look around to see if anyone can take pity on them.

And the people who had professed *Eiman* will say to them, "You have seen for yourselves that ultimately only those who had opted for immediate gains and ignored the future life were losers. They themselves were destroyed, and they also took their close associates along with them. All of them will abide in lasting chastisement.

46. At that time there will not be any protector who can help them. The only protector could have been the Divine Law which they had abandoned. The fact is that whoever leaves aside Divine Guidance and adopts an erroneous way of life, he or she can never find a way that leads to peace and prosperity.

47. (Therefore O *Rasool*! Tell these people to) Respond to the call of their *Rabb* and obey His directives and Laws; and to do so before the Day which cannot be averted arrives. "At that time you will neither get refuge anywhere; nor will you be able to escape by denying the crimes you had committed."

48. If after all this explanation they still turn away from this invitation, then (O *Rasool*!) you will not be held responsible. We have not appointed you a guard over them (so that you can bring them to the right path by any means). Your duty is only to convey the Divine Code to them. (They are in a defiant mood because at present they have abundant means of sustenance.) Also, human attitude is such that when one has the comforts and luxuries of life, one begins to exalt; but when one gets into any difficulty and feels aggrieved, *Allah* is held responsible even if the misfortune is a consequence of one's own doings. The fact is that man is extremely ungrateful.

لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۭ يَخْلُقُ مَا يَشَاۗءُ ۭ يَهَبُ لِمَنْ يَّشَاۗءُ اِنَاثًا وَّيَهَبُ لِمَنْ يَّشَاۗءُ الذُّكُوْرَ ۝۴۹
اَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَّاِنَاثًا ۚ وَيَجْعَلُ مَنْ يَّشَاۗءُ عَقِيْمًا ۭ اِنَّهٗ عَلِيْمٌ قَدِيْرٌ ۝۵۰ وَمَا كَانَ لِبَشَرٍ اَنْ
يُّكَلِّمَهُ اللّٰهُ اِلَّا وَحْيًا اَوْ مِنْ وَّرَاۗئِ حِجَابٍ اَوْ يُرْسِلَ رَسُوْلًا فَيُوْحِيَ بِاِذْنِهٖ مَا يَشَاۗءُ ۭ اِنَّهٗ عَلِيٌّ
حَكِيْمٌ ۝۵۱

49. (Their attitude does not make any difference to *Allah*.) To *Allah* Almighty belongs sovereignty and command over whatever exists in the heavens and on earth. Everything in the universe functions according to His Laws; and even the physical life of human beings is not outside the ambit of His Law. The wonderful phenomenon of creation also works according to His Laws. This process includes human pro-creation, according to which some are bestowed with female and others with male offspring.

50. Some get both male and female offspring, while some remain issueless. All this happens according to set laws which are based on His knowledge.

51. The Law of Nature which is in force in the universe is conveyed to human society through *Wahi*, which is revealed to *Anbia* and not to every individual. *Allah* communicates in three ways. Two of these are reserved for *Anbia* and the third for ordinary human beings. He communicates with *Anbia* either by instilling the contents of His *Wahi* in their hearts (2:97); or at times by conveying it to their ears, from behind the veil (as happened with *Moses* ~ 2:253; 4:164). Both these ways are confined to *Anbia*[1]. As far as other ordinary human beings are concerned, a *Rasool* is sent to them. The *Rasool* conveys to them the Divine Revelation bestowed by *Allah's* command. (No man other than a *Nabi* can be in communication with *Allah* directly.) This arrangement is made by the verily highly exalted *Allah*, Who takes all decisions rationally.

---

1. One who is not a-*Nabi* can not know the reality and nature of the phenomenon of *Wahi*. Therefore we cannot say how was it instilled in *Nabi's* heart. How did Gabriel deliver it or what was the nature of talking (as was the case with *Moses*). As far as ordinary people are concerned, *Wahi* reaches them through *Anbia*. People cannot communicate with God directly. After the end of *Nabuwat*, the only way to communicate with God is through the *Holy Quran*; i.e. when we read *Quran*, God communicates with us. This is because *Quran* is the word of God. Other than through this way no one can communicate with God. Anyone who claims to do so is actually proclaiming *Nabuwat*.

وَكَذٰلِكَ اَوْحَيْنَآ اِلَيْكَ رُوْحًا مِّنْ اَمْرِنَا ؕ مَا كُنْتَ تَدْرِىْ مَا الْكِتٰبُ وَلَا الْاِيْمَانُ وَلٰكِنْ جَعَلْنٰهُ
نُوْرًا نَّهْدِىْ بِهٖ مَنْ نَّشَآءُ مِنْ عِبَادِنَا ؕ وَاِنَّكَ لَتَهْدِىْۤ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۙ﴿۵۲﴾ صِرَاطِ اللّٰهِ الَّذِىْ
٥ ع ١٠ ٢ لَهٗ مَا فِى السَّمٰوٰتِ وَمَا فِى الْاَرْضِ ؕ اَلَاۤ اِلَى اللّٰهِ تَصِيْرُ الْاُمُوْرُ ﴿۵۳﴾

52. Likewise O *Rasool*, We have revealed this *Quran* to you. It has been revealed to you from our creative command which carries a lot of energy. (You have not acquired it by virtue of your efforts, skill or knowledge. All these qualities apart) Before now you did not even know what a Divine Book looks like and what was meant by *Eiman*. We made the *Quran* a shining light by which We guide Our subjects to the right path of life, according to Our Law of *Mashiyyat*. The Law is that anyone, using intellect and reason turns towards the *Quran*, can derive guidance from it. O *Rasool*! This is the way you should guide people towards the straight and right path.

53. This is the path that leads to *Allah* the Almighty. Everything in the heavens and on earth is busy accomplishing the program designated by him. Verily all affairs are decided according to His Law.

سُوْرَةُ الزُّخْرُفِ (۴۳)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

حٰمٓ ۝١ وَالْكِتٰبِ الْمُبِيْنِ ۝٢ اِنَّا جَعَلْنٰهُ قُرْءٰنًا عَرَبِيًّا لَّعَلَّكُمْ
تَعْقِلُوْنَ ۝٣ وَاِنَّهٗ فِيْٓ اُمِّ الْكِتٰبِ لَدَيْنَا لَعَلِيٌّ حَكِيْمٌ ۝٤ اَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا اَنْ كُنْتُمْ
قَوْمًا مُّسْرِفِيْنَ ۝٥ وَكَمْ اَرْسَلْنَا مِنْ نَّبِيٍّ فِي الْاَوَّلِيْنَ ۝٦ وَمَا يَاْتِيْهِمْ مِّنْ نَّبِيٍّ اِلَّا كَانُوْا بِهٖ
يَسْتَهْزِءُوْنَ ۝٧

SURA -AZ-ZUKHRUF : 43

1. *Allah*, the Almighty, who deserves all *Hamd* and glory says:

2-3. The doctrines and laws of this lucid Divine Book stand witness to the fact that We have made The *Quran* unambiguous and clear , so that in its light you may use your intellect.

4. Its origin and source is Our knowledge, which is the basis and dispenser of all Laws. It is indeed sublime and full of wisdom.

5. (Ask these opponents) "Do you expect that because you are rebellious and have crossed all limits, that We will be afraid of you and withhold the Quranic Laws? Or change historical episodes (so that what happened with the previous nations would not happen to you)?"

6. (These historical episodes are why) We had sent so many *Anbia* to the nations before you.

7. And there never was a *Nabi* whose people did not ridicule him.

فَأَهْلَكْنَا أَشَدَّ مِنْهُم بَطْشًا وَمَضَىٰ مَثَلُ الْأَوَّلِينَ ﴿٨﴾ وَلَئِن سَأَلْتَهُم مَّنْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ
لَيَقُولُنَّ خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ﴿٩﴾ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَّعَلَّكُمْ
تَهْتَدُونَ ﴿١٠﴾ وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنشَرْنَا بِهِ بَلْدَةً مَّيْتًا ۚ كَذَٰلِكَ تُخْرَجُونَ ﴿١١﴾
وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُم مِّنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ﴿١٢﴾

8. So Our Law of *Mukafat* destroyed those nations, even though the grip of people was far stronger than that of your opponents. So whatever happened to them will also happen to these people.

9. If you ask them about the creator of the heavens and earth, they will surely say that it is. He who wields full control and authority; and that He is all-knowing. (They admit who to the authority of the Almighty Who has created the universe; but are not willing to accept that human society should also be established according to His Laws ~ 29:61.)

10. (It is true that the universe has been created by Him) *God* has made the earth a resting place for you; and He has made various paths in it so that you may reach your destinations.

11. And it is He Who sends down rain from the clouds in due measure, thus giving life to dead land.

Likewise, *Allah* has made arrangements to give you new life through the guidance in this *Quran*.

12. He has created things of different kinds; and also made for you boats and animals for you to ride on (so that you can reach your destination).

لِتَسْتَوٗا عَلٰی ظُهُوْرِهٖ ثُمَّ تَذْكُرُوْا نِعْمَةَ رَبِّكُمْ اِذَا اسْتَوَیْتُمْ عَلَیْهِ وَتَقُوْلُوْا سُبْحٰنَ الَّذِیْ سَخَّرَ لَنَا هٰذَا
وَمَا كُنَّا لَهٗ مُقْرِنِیْنَ ۝١٣ وَاِنَّاۤ اِلٰی رَبِّنَا لَمُنْقَلِبُوْنَ ۝١٤ وَجَعَلُوْا لَهٗ مِنْ عِبَادِهٖ جُزْءًا ؕ اِنَّ الْاِنْسَانَ
(١) ع ١٥ (٧) لَكَفُوْرٌ مُّبِیْنٌ ۝١٥ اَمِ اتَّخَذَ مِمَّا یَخْلُقُ بَنٰتٍ وَّاَصْفٰىكُمْ بِالْبَنِیْنَ ۝١٦ وَاِذَا بُشِّرَ اَحَدُهُمْ بِمَا ضَرَبَ
لِلرَّحْمٰنِ مَثَلًا ظَلَّ وَجْهُهٗ مُسْوَدًّا وَّهُوَ كَظِیْمٌ ۝١٧

13. And when you sit firm and square on them, recall the bounties and blessings of your *Rabb* and exclaim, "*Allah* the Almighty is most certainly free of all shortcomings! He is the One who has made all these subservient for our use as (had He not done so) it would not have been possible for us to harness them.

14. "Hence it should always be your conduct that every step you take should lead you to the path guided by Him."

15. Through their ignorance, on the one hand they accept that the universe was created by *God*; but at the same time they have the conviction that *Allah* also has offspring. One fundamental objection to this is the fact that whenever birth occurs through the process of pro-creation, some part of the father is transferred to the offspring. This makes the father that much deficient. *Allah* The Almighty, however, is far above this concept of becoming deficient[1].

See how human beings try to conceal and deny such evident realities.

16. They also believe that deities and angels are daughters of the Almighty. (Firstly, the very belief that *Allah* Almighty has off-spring is wrong. Moreover it is not acceptable to assign to Him off-spring which they themselves do not desire, and to say that He has chosen daughters for Himself and favoured them with sons ~ 16:58.)

17. (They believe that having daughters is very degrading and depressing.) When any one of them hears news of the birth of a daughter, his face darkens with shame and he becomes sad. This then is their feeling about daughters, whom they assign as Almighty's offspring!

1. That is why God's way of producing things is creation and not pro-creation. The same objection could be raised on the belief that human soul is part of God's soul; that the latter has been separated and is stuck in this world, and that its destiny is for it to merge again with its origin. (*Allah* is beyond that.) *Human* 'self' is not part of *God's* self, it has been created by it. The self (the personality) of each individual is an indivisible whole. It cannot be divided.

أَوَمَن يُنَشَّأُ فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِينٍ ۝١٨ وَجَعَلُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَٰنِ إِنَاثًا ۚ
أَشَهِدُوا خَلْقَهُمْ ۚ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْأَلُونَ ۝١٩ وَقَالُوا لَوْ شَاءَ الرَّحْمَٰنُ مَا عَبَدْنَاهُم ۗ مَّا لَهُم بِذَٰلِكَ مِنْ
عِلْمٍ ۖ إِنْ هُمْ إِلَّا يَخْرُصُونَ ۝٢٠ أَمْ آتَيْنَاهُمْ كِتَابًا مِّن قَبْلِهِ فَهُم بِهِ مُسْتَمْسِكُونَ ۝٢١ بَلْ قَالُوا
إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ أُمَّةٍ وَإِنَّا عَلَىٰ آثَارِهِم مُّهْتَدُونَ ۝٢٢

18. They assign *Allah's* own creation as His progeny. Furthermore, this progeny is brought up among ornaments; and she is always deeply involved in beautifying herself and making an outward show. So much so that due to sheer emotions and ignorance, she cannot even express herself in plain and unambiguous words[1].

19. And they also believe that *Malaika*, who are all obedient creations of *Ar-Rahman*, are females (deities). Ask them, were they present when We created the *Malaika*, to see that they belong to female gender?

Their testimony shall be recorded in their personal scroll; and they will be asked to prove their claim.

20. When they are asked about their reasons for worshipping these 'beings', they justify it by attributing it to their fate. They say, "(Everything happens as willed by *Ar-Rahmaan*; and a human being is helpless.) If *Ar-Rahmaan* had so willed, we would have never worshipped them.

In actual fact, they do not know what '*Taqdeer*' is; and what *Allah's Mashiyyat* means. They are just indulging in guess work. (Had they known the facts they would not have said that all this happens due to God's will; and that they had no choice. In reality the human being has been endowed with the ability to choose his actions. He is thus always responsible for his deeds ~ 6:149; 36:47).

21. (They do not have any rational proof based on knowledge. And) We had not sent any 'book' to them, wherein were written such beliefs to which they now hold steadfastly. (Therefore the concept of '*Taqdeer*' is contradictory to Divine Guidance, as well as human knowledge and intellect.)

22. The only evidence and argument they put forward is, "We found our ancestors following this way; and we are being guided by their footsteps (Their assertion that they have inherited it from their forefathers is very weak, unsound and false.)

---

1. The *Holy Quran* makes these statements about untrained and uneducated women of the ignorant era, before the *Quran*. It does not consider that women are born that way. The women of heavenly society who receive education and training are completely different (see 56:35-37).

وكذلك ما ارسلنا من قبلك في قرية من نذير الا قال مترفوها انا وجدنا اباءنا على امة
وانا على اثرهم مقتدون ﴿٢٣﴾ قل اولو جئتكم باهدى مما وجدتم عليه اباءكم قالوا انا بما
٢ ع ١٠ ٨ ارسلتم به كفرون ﴿٢٤﴾ فانتقمنا منهم فانظر كيف كان عاقبة المكذبين ﴿٢٥﴾ واذ قال ابرهيم
لابيه وقومه انني براء مما تعبدون ﴿٢٦﴾ الا الذي فطرني فانه سيهدين ﴿٢٧﴾

23. But this is not the first time that such an argument is being presented. Even before your time, whenever We sent a *Rasool* who warned them about the catastrophic results of their erroneous deeds, the people who were used to easy and luxurious way of life always opposed him. These people (who shunned doing any research or in-depth study and did not work for their living) were happy living off other people's labour and earnings. They would say, "We found our forefathers on a path; and verily we are going to follow their footsteps. We will not leave at any cost." (The success of their 'priesthood' was based on people following them blindly, without stopping to think.)

24. In response, each *Rasool* said, "If I bring to you better guidance than your ancestors which would put you on the straight path, would you still prefer your own way?"
They would reply, "We are not prepared to listen to anything. We reject whatever you say. (We neither want to listen to anything against the creed of our ancestors, nor are we ready to leave it)."

25. As this attitude of theirs was against knowledge, logic and Divine Revelation, Our Law of *Mukafat* seized them. You can refer to the pages of history to see what happened to those who belied the truth?

26. (One of the important historical episodes is the story of *Abraham* and his people. They are fully aware of this, because they are from amongst his progeny. Ask them whether *Abraham* had also adopted this attitude and followed the ways of his ancestors?)

(On the contrary) He openly told his father and people, "I detest and am sick of whatever it is that you worship or follow. I have nothing to do with them!"

27. I only accept the Almighty who brought me into being. Only He can guide me to the path which can take me to the destined goal."

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾ بَلْ مَتَّعْتُ هَٰؤُلَاءِ وَآبَاءَهُمْ حَتَّىٰ جَاءَهُمُ الْحَقُّ
وَرَسُولٌ مُّبِينٌ ﴿٢٩﴾ وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَٰذَا سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ ﴿٣٠﴾ وَقَالُوا لَوْلَا نُزِّلَ هَٰذَا الْقُرْآنُ عَلَىٰ
رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيمٍ ﴿٣١﴾ أَهُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ ۚ نَحْنُ قَسَمْنَا بَيْنَهُم مَّعِيشَتَهُمْ فِي الْحَيَاةِ
الدُّنْيَا ۚ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُم بَعْضًا سُخْرِيًّا ۗ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٣٢﴾

28. (He himself abandoned the path of his ancestors and followed Divine Guidance; and thereafter) He left this legacy for his progeny, so that they may turn towards the truth and leave aside their erroneous ways.

29. (This was the guidance that *Abraham* gave them and) We gave abundant sustenance to these people and their ancestors. (However they ignored the true and right teachings of *Abraham.*) Our *Rasool* has now come to them with clear facts.

30. When the truth was explained to them they said, "All these are lies and we are not prepared to accept them."

31. (Now consider the objection they raise against him. They say that) Why was the *Quran* not revealed to some leading man from either of the two cities (*Makkah* or *Taif*)? (How can we accept that a poor orphan has been selected to become a *Rasool*, leaving aside all our leaders and rich people? How can we obey such a person?)

32. (In other words) These people want that even *Nabuwwah*, which is *Allah's* exclusive *Rahmat* and gift, should be distributed according to their criteria! In fact, let alone *Nabuwwah*, even wordly sustenance is not distributed according to their criteria. The basic capability to acquire sustenance differs from person to person. Therefore there is a difference in how much everyone earns. The difference in capabilities exists because society needs different tasks to be carried out; and for this different abilities are needed. In human society the collective social system functions like that (16:53; 16:71). But this does not affect the dignity and respect of man.
Accordingly, if even the ability to earn is not self-created by individuals but bestowed by *Allah* the Almighty, how can *Nabuwwah* which is *Allah's* gift of the highest order, be granted according to the standards of these people? The bestowal of *Nabuwwah* is an exclusive discretionary favour from *Allah* the Almighty; and He grants it to a specially selected and suitable person according to His program.

وَلَوْلَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَّجَعَلْنَا لِمَن يَكْفُرُ بِالرَّحْمَٰنِ لِبُيُوتِهِمْ سُقُفًا مِّن فِضَّةٍ وَمَعَارِجَ
عَلَيْهَا يَظْهَرُونَ ﴿٣٣﴾ وَلِبُيُوتِهِمْ أَبْوَابًا وَسُرُرًا عَلَيْهَا يَتَّكِئُونَ ﴿٣٤﴾ وَزُخْرُفًا ۚ وَإِن كُلُّ ذَٰلِكَ لَمَّا مَتَاعُ الْحَيَاةِ
(٣) ع ١٠ (٩) الدُّنْيَا ۚ وَالْآخِرَةُ عِندَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٥﴾ وَمَن يَعْشُ عَن ذِكْرِ الرَّحْمَٰنِ نُقَيِّضْ لَهُ شَيْطَانًا فَهُوَ لَهُ
قَرِينٌ ﴿٣٦﴾ وَإِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُم مُّهْتَدُونَ ﴿٣٧﴾ حَتَّىٰ إِذَا جَاءَنَا قَالَ يَا لَيْتَ
بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ ﴿٣٨﴾

33. If it was not in Our program that all humanity should eventually become one universal community (2:213; 10:19), then We would have left alone the people who deny Our *Nizam-e-Rabubiyyat*. These people want to collect colossal material wealth for themselves and amass such riches that they would like to make even the roofs and stairs of their houses in silver.

34-35. And they would also like the doors of their houses and the couches over which they recline, to be made of gold. (However, this gross difference between various sections of society would not have allowed humans to become one brotherhood. It is for this reason that We continue sending such messages and create parties which raise their voices against unjust distribution of wealth. They also proclaim that) The objective should not be comfort and luxury in this worldly life only, but should also be the happiness and success in the future world. (This future objective can only be achieved if the human social system is subservient to Divine Law and guidance. In this way, despite the fact that different people will have varying capabilities of earning, the whole of humanity can become one brotherhood.)

36. (However most people turn away from this basic reality of life and) As soon as one person turns away from the concept of *Nizam-e-Rabubiyyat*, people with a similarly rebellious attitude join him and become his intimate associates. (41:25).

37. These companions obstruct such people from coming to the right path. (They throw such a snare of deception around them, that they do not realize that they have gone astray.) And they however believe that they are on the right path;

38. And they do so until the time that the results of their erroneous deeds manifest before them. Then they realize their error and say in utter disappointment. "Alas! How we wish there was a great distance between us and our companions. What evil companions they were! Besides their own selves, they also ruined us."

وَلَن يَنفَعَكُمُ الْيَوْمَ إِذ ظَّلَمْتُمْ أَنَّكُمْ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٩﴾ أَفَأَنتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْيَ
وَمَن كَانَ فِي ضَلَالٍ مُّبِينٍ ﴿٤٠﴾ فَإِمَّا نَذْهَبَنَّ بِكَ فَإِنَّا مِنْهُم مُّنتَقِمُونَ ﴿٤١﴾ أَوْ نُرِيَنَّكَ الَّذِي
وَعَدْنَاهُمْ فَإِنَّا عَلَيْهِم مُّقْتَدِرُونَ ﴿٤٢﴾ فَاسْتَمْسِكْ بِالَّذِي أُوحِيَ إِلَيْكَ ۖ إِنَّكَ عَلَىٰ صِرَاطٍ
مُّسْتَقِيمٍ ﴿٤٣﴾ وَإِنَّهُ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ۖ وَسَوْفَ تُسْأَلُونَ ﴿٤٤﴾

---

39. They will be told, "Nothing can benefit you on this Day. Since all of you committed *Zulm* collectively, all of you will suffer the chastisement together."

40. (This then is the plight of these people! Firstly, they consider such gains to be the sole objective of this worldly life; and then they get companions who further incite them towards selfish ends. Therefore O *Rasool*!) Can you make such deaf people hear; and show such blind men the right path? Who can guide the person who wants to keep himself in explicit error, to the right path?

41. (These people wish that you would depart from this world as soon as possible, so that they may remain in peace. But they are under a wrong impression. The doom and destruction about which you are warning them will be the result of their own doing. It has nothing to do with your life or death.) Therefore, even if you go away from this world, Our Retribution is bound to face them.

42. And even if it occurs right in front of you (it will still be the result of their own doings). It will certainly happen according to Our Law of *Mukafat*, which possesses power and strength to manifest its results (10:46; 13:40; 23:95; 40:78).

43. Therefore, ignore what they say and follow whatever has been revealed to you. You are truly on the right path (and you are bound to reach the destination).

44. And the Quran which has been guiding you and which you follow, has become a source of great eminence and dignity for you and your nation of followers (21:10; 21:24). (You can tell your opponents) "You will soon be questioned (about the reasons why you opposed such a dignified code of life.?" Their lack of eminence and dignity will itself become a question for them.) 7:175-6

وَسْـَٔلْ مَنْ أَرْسَلْنَا مِن قَبْلِكَ مِن رُّسُلِنَآ أَجَعَلْنَا مِن دُونِ ٱلرَّحْمَٰنِ ءَالِهَةً يُعْبَدُونَ ۝٤٥ وَلَقَدْ (٣) ع ١٠ (١٠)
أَرْسَلْنَا مُوسَىٰ بِـَٔايَٰتِنَآ إِلَىٰ فِرْعَوْنَ وَمَلَإِي۟هِۦ فَقَالَ إِنِّى رَسُولُ رَبِّ ٱلْعَٰلَمِينَ ۝٤٦ فَلَمَّا جَآءَهُم بِـَٔايَٰتِنَآ إِذَا
هُم مِّنْهَا يَضْحَكُونَ ۝٤٧ وَمَا نُرِيهِم مِّنْ ءَايَةٍ إِلَّا هِىَ أَكْبَرُ مِنْ أُخْتِهَا ۖ وَأَخَذْنَٰهُم بِٱلْعَذَابِ لَعَلَّهُمْ
يَرْجِعُونَ ۝٤٨ وَقَالُوا۟ يَٰٓأَيُّهَ ٱلسَّاحِرُ ٱدْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِندَكَ إِنَّنَا لَمُهْتَدُونَ ۝٤٩ فَلَمَّا كَشَفْنَا
عَنْهُمُ ٱلْعَذَابَ إِذَا هُمْ يَنكُثُونَ ۝٥٠ وَنَادَىٰ فِرْعَوْنُ فِى قَوْمِهِۦ قَالَ يَٰقَوْمِ أَلَيْسَ لِى مُلْكُ مِصْرَ وَهَٰذِهِ ٱلْأَنْهَٰرُ
تَجْرِى مِن تَحْتِىٓ ۖ أَفَلَا تُبْصِرُونَ ۝٥١

45. The fact that these people have taken various beings, other than *Ar-Rahman*, as their *Ilaha* was not taught to them by any of the previous *Rusul*. The claim by these *Ahl-ul-kitab* that they were taught such practices by their *Rusul* is wrong. Is it possible that any of *Allah's Rusul* taught them Shirk? *Rusul* were always sent to give the pure message of *Tauheed*.

46. (For instance) We sent *Moses* to the Pharaoh and his chiefs with Our Divine Code. He told them that he has been sent to them by the *Rabb* of all the worlds;

47. And when he presented the Divine Code to them, they started ridiculing it.

48. They get involved into various chastisements because of their own erroneous ways. If they had learnt a lesson from this caution and come on the right path, leaving the erroneous way of life -but they did not take any lesson from this chastisement (7:133). These punishments successively appeared in different forms, with each new one more severe than the pervious one.

49. And whenever such chastisement confronted them they would tell *Moses*, "We consider you to be a great religious leader. Therefore, on the basis of your covenant with your *Rabb* ~ that if we follow the right path the sufferings will be averted ~ pray to Him to do so. If this suffering is averted, we shall certainly follow the right course."

50. And when We averted the sufferings, they again broke their pledge.

51. (As the Pharaoh was very afraid of the popularity of this revolutionary movement) He would often announce, "O my people! Am I not the owner of this country of Egypt? Aren't the canals which flow under my management and on which your sustenance depends, mine? Don't you ponder over these matters? (79:24)

أَمْ أَنَا خَيْرٌ مِّنْ هَٰذَا الَّذِي هُوَ مَهِينٌ وَلَا يَكَادُ يُبِينُ ۝٥٢ فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّن ذَهَبٍ أَوْ جَاءَ
مَعَهُ الْمَلَائِكَةُ مُقْتَرِنِينَ ۝٥٣ فَاسْتَخَفَّ قَوْمَهُ فَأَطَاعُوهُ ۚ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ۝٥٤ فَلَمَّا آسَفُونَا
٥ ع ١١ ١١ انتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ۝٥٥ فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ ۝٥٦ وَلَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ
مِنْهُ يَصِدُّونَ ۝٥٧ وَقَالُوا أَآلِهَتُنَا خَيْرٌ أَمْ هُوَ ۚ مَا ضَرَبُوهُ لَكَ إِلَّا جَدَلًا ۚ بَلْ هُمْ قَوْمٌ خَصِمُونَ ۝٥٨
إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَجَعَلْنَاهُ مَثَلًا لِّبَنِي إِسْرَائِيلَ ۝٥٩

52. "Don't you understand that I am very superior to this man. He is a very weak and ordinary lower class person from amongst our subservient people. Moreover he is such an unpolished and ignorant person that he cannot even clearly explain a simple matter. 23:47

53. "(If his *God* wanted to make him a sovereign ruler then) Why was he not given bracelets of gold and why do the angels not accompany him in a procession?"

54. Thus with such propaganda he kept his people in deception so that they would not think and ponder, but rather continue following him blindly. In fact these people themselves wanted to tread the wrong path (for people who want to take the right course cannot be influenced by such propaganda).

55. Thus when their rebellion reached extreme limits and the time came for their destruction, We drowned them all.

56. And instead of a living nation We made them a thing of the past. They became an example of an awful episode, which is being narrated for posterity.

57. And whenever Jesus son of Mary is mentioned by you with respect, your people (O *Rasool*) raise an outcry;

58. And say "It is strange that you condemn '*Shirk*', preach '*Tauheed*' and strongly oppose our deities; but at the same time you praise the deities of Christians. Do you mean that he is better than our deities?" Their objection, however, is for the sake of creating a dispute only; and not for clearly understanding the point. In fact these people are contentious by nature. (They know very well that you condemn the *Shirk* of Christians as much as theirs; and that you respect God's *Rasool* Jesus, who propagated "*Tauheed*".)

59. Jesus was our subject. We had graced him with the blessings of *Wahi* and for the *Bani-Israel*, We made him an exemplary embodiment of virtue.

وَلَوْ نَشَاءُ لَجَعَلْنَا مِنكُم مَّلَائِكَةً فِي الْأَرْضِ يَخْلُفُونَ ﴿٦٠﴾ وَإِنَّهُ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُونِ
هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٦١﴾ وَلَا يَصُدَّنَّكُمُ الشَّيْطَانُ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٦٢﴾ وَلَمَّا جَاءَ عِيسَىٰ بِالْبَيِّنَاتِ قَالَ
قَدْ جِئْتُكُم بِالْحِكْمَةِ وَلِأُبَيِّنَ لَكُم بَعْضَ الَّذِي تَخْتَلِفُونَ فِيهِ فَاتَّقُوا اللَّهَ وَأَطِيعُونِ ﴿٦٣﴾ إِنَّ اللَّهَ هُوَ
رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَٰذَا صِرَاطٌ مُّسْتَقِيمٌ ﴿٦٤﴾ فَاخْتَلَفَ الْأَحْزَابُ مِن بَيْنِهِمْ فَوَيْلٌ لِّلَّذِينَ ظَلَمُوا مِنْ
عَذَابِ يَوْمٍ أَلِيمٍ ﴿٦٥﴾ هَلْ يَنظُرُونَ إِلَّا السَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٦٦﴾

60. (Irrespective of the objections of the *Mushrikeen* of *Arabia*, the Christians themselves have their objectionable beliefs. They believe that only the person who is pious like angels will enter 'paradise'. They also believe that this is possible only if one believes in the atonement of Jesus and not necessarily by virtue of good deeds. This belief cleanses man of all sins and he becomes pious like an ange. Tell them that if the intent was to make angels out of human beings) We could have inhabited this earth with angels, in place of you.

61. As has been mentioned afore, Jesus was a messenger of the Almighty and a sign of revolutionary change. (Henceforth the continuity of *Nabuwwah* would be transferred from the progeny of *Israel* to that of *Ishmael*, to whom the last *Nabi* of *Allah* would come with the final message. That decisive moment has come and therefore you can tell the *Bani-Israel*) "Now you should have no doubt about this. You should follow me because this is the only straight and balanced path.

62. "And beware. Let not your erroneous selfish desires and the clergy bar you from the right path, for all of them are your open enemies."

63. And when Jesus came he brought with him the Divine Code. He told them (*Bani Israel*) that, "I have brought to you the Divine Code which is based on absolute wisdom and knowledge. Its purpose is to clarify some of the matters on which you differ with each other. You should be conscious of the Divine Laws, guard them and follow me (for I also obey these law and you should also do likewise);

64. "And remember, *Allah* is my *Rabb* as well as yours. Obey only Him, for this is surely the straight and balanced path."

65. (In brief, this was the message of '*Tauheed*' which Jesus presented to the *Bani-Israel*. But after him) Various factions amongst his followers differed with each other (and attributed different beliefs to Jesus, thus committing *Shirk*). A grievous chastisement awaited those who committed such excesses.

الْأَخِلَّاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴿٦٧﴾ يٰعِبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ
تَحْزَنُونَ ﴿٦٨﴾ الَّذِينَ آمَنُوا بِآيٰتِنَا وَكَانُوا مُسْلِمِينَ ﴿٦٩﴾ اُدْخُلُوا الْجَنَّةَ أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ ﴿٧٠﴾ يُطَافُ
عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَّأَكْوَابٍ وَفِيهَا مَا تَشْتَهِيهِ الْأَنْفُسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خٰلِدُونَ ﴿٧١﴾
وَتِلْكَ الْجَنَّةُ الَّتِيٓ أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٧٢﴾ لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِّنْهَا تَأْكُلُونَ ﴿٧٣﴾ إِنَّ
الْمُجْرِمِينَ فِي عَذَابِ جَهَنَّمَ خٰلِدُونَ ﴿٧٤﴾

66. (Their main objection was that their deities were being condemned, whereas Jesus was not; but these people just did not listen to reason) They are waiting for that time (of the impending Revolution) which will come upon them so suddenly, that they will be completely taken by surprise.

67. At that time all bonds of relationship will end and friends will become each other's enemies. However, relationships of the *Muttaqeen*, which are based on common ideology will remain intact; because in reality this is the basis on which genuine bonds are formed.(9:24)

68. They (the *Muttaqeen*) will be told that they need not be apprehensive about the Revolution. They have nothing to fear or be anxious about.

69. They are the people who believed in the truthfulness of Our Laws and obeyed them completely.

70. They will be told, "Enter *Jannah* where, alongwith your companions, you will enjoy a wonderful life and rejoice with songs (30:15).

71. Golden platters and goblets will be passed around containing all kinds of eatables. They will get everything that their hearts desire; and all that which pleases their eyes will be available. They will be told, "Henceforth you will abide here.

72. "This is the *Jannah* which you have earned as a result of your (good) deeds. Accordingly, there is no question of your losing it.

73. "And here you shall have plenty of fruit to eat."50:33

74. On the contrary, the guilty will be confined to the chastisement of *Jahannum*.

لَا يُفَتَّرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ﴿٧٥﴾ وَمَا ظَلَمْنَاهُمْ وَلَٰكِن كَانُوا هُمُ الظَّالِمِينَ ﴿٧٦﴾ وَنَادَوْا يَا مَالِكُ لِيَقْضِ
عَلَيْنَا رَبُّكَ ۖ قَالَ إِنَّكُم مَّاكِثُونَ ﴿٧٧﴾ لَقَدْ جِئْنَاكُم بِالْحَقِّ وَلَٰكِنَّ أَكْثَرَكُمْ لِلْحَقِّ كَارِهُونَ ﴿٧٨﴾ أَمْ أَبْرَمُوا أَمْرًا
فَإِنَّا مُبْرِمُونَ ﴿٧٩﴾ أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُم ۚ بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾ قُلْ إِن كَانَ
لِلرَّحْمَٰنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ ﴿٨١﴾ سُبْحَانَ رَبِّ السَّمَاوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٨٢﴾

75. There shall be no relaxation in the severity of their suffering and they will be in utter despair. (It will be the worst kind of punishment.)

76. (And remember) This shall not be any excess on them. In fact it will be the result of the *Zulm* they had committed on themselves.

77. The punishment will be so severe that they will cry out and ask the custodian of *Jahannum* (*Malik*) "Beseech your *Rabb* to finish us once and for all, so that we rid ourselves of this chastisement." However, they will be told that death does not occur there; and that they will have to stay there and suffer forever"

78. (*Allah* will tell them) "We sent towards you a Divine Code which was based on absolute truth; but most of you were averse to the truth (and opposed it)." (This chastisement is the natural consequence of that opposition.)

79. (O *Rasool*) These people have strengthened their plans to forcefully oppose you; but to counter this, We too have firmly established our strategy.

80. They think that We are totally unaware of their secret plans and cannot hear their secrets and stealthy consultations. This impression is wrong. In fact Our messengers stay with them all the time and keep recording everything (10:21).

81. Tell them that if (as they believe) *Ar-Rahmaan* can have sons (or daughters) (can they take such a being as their god) but I would be the first one to show aversion to it.

82. The entity Whom I consider my God is far above these false notions. He is the *Rabb* of the universe and provides sustenance to all; and He retains the central command and control in His own hands.

فَذَرْهُمْ يَخُوضُوا وَيَلْعَبُوا حَتّٰى يُلٰقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ ۝٨٣ وَهُوَ الَّذِي فِي السَّمَآءِ اِلٰهٌ وَّفِي الْاَرْضِ اِلٰهٌ ط
وَهُوَ الْحَكِيْمُ الْعَلِيْمُ ۝٨٤ وَتَبٰرَكَ الَّذِي لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا ۚ وَعِنْدَهٗ عِلْمُ السَّاعَةِ ۚ وَاِلَيْهِ
تُرْجَعُوْنَ ۝٨٥ وَلَا يَمْلِكُ الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِهِ الشَّفَاعَةَ اِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُوْنَ ۝٨٦ وَلَئِنْ
سَاَلْتَهُمْ مَّنْ خَلَقَهُمْ لَيَقُوْلُنَّ اللّٰهُ فَاَنّٰى يُؤْفَكُوْنَ ۝٨٧ وَقِيْلِهٖ يٰرَبِّ اِنَّ هٰٓؤُلَآءِ قَوْمٌ لَّا يُؤْمِنُوْنَ ۝٨٨
فَاصْفَحْ عَنْهُمْ وَقُلْ سَلٰمٌ ۚ فَسَوْفَ يَعْلَمُوْنَ ۝٨٩

ع ٧ ٣٢ ١٣ وقف لازم

83. (Nevertheless, everything has been explained to these people in no uncertain terms. If they still do not abandon the wrong path then) Leave them to indulge in meaningless efforts, until the arrival of the Day of Decisions about which they are being warned.

84. This warning is from the Almighty, Whose Law is in force in the outer universe as well as in the human world. All control and authority in the universe is with Him; and the entire system works on absolute wisdom and knowledge.

85. Absolute authority and control over everything in the heavens and on earth and whatever is in between, rests with one God. Everything in the universe is busy fulfilling His *Nizam-e-Rabubiyyat*. Only God knows when that great Revolutionary era (when this universal Divine Law shall also be applied to the human world) will come. Verily, however, your every step goes in that direction.

86. Those whom they invoke for help and consider as having control and authority, do not have any power to intercede. In the divine court of justice, no one can stand witness for another, except the one who has knowledge and wants to testify the truth; and has God's permission (2:255).

87. (Furthermore) If you ask them about their creator, and that of the universe, they confess that this has been done by *Allah* (43:9). Ask them then where they are heading to; and why not towards His Laws?

88. (The Almighty Who knows that these people will perish in the coming Revolution, also understands the grief with which) The *Rasool* cries out, "O my *Rabb*, why do these people not save themselves from doom and destruction by believing in the truthfulness of the Divine Laws?" (18:6; 25:38; 26:3)

89. (There is no use, however, of taking pity on the person who is bent upon destroying himself. Therefore (O *Rasool*) just leave them alone and tell them, "Whatever I say or do is entirely for your safety and peace."
If even after this they do not take the right path, they will soon come to know the outcome of their erroneous ways.

سُوْرَةُ الدُّخَانِ (٤٤)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

١٢ مع حٰمٓ ۚ ١ وَالْكِتٰبِ الْمُبِيْنِ ۙ ٢ اِنَّآ اَنْزَلْنٰهُ فِيْ لَيْلَةٍ مُّبٰرَكَةٍ اِنَّا
كُنَّا مُنْذِرِيْنَ ٣ فِيْهَا يُفْرَقُ كُلُّ اَمْرٍ حَكِيْمٍ ۙ ٤ اَمْرًا مِّنْ عِنْدِنَا ۭ اِنَّا كُنَّا مُرْسِلِيْنَ ۚ ٥ رَحْمَةً مِّنْ رَّبِّكَ ۭ
اِنَّهٗ هُوَ السَّمِيْعُ الْعَلِيْمُ ۙ ٦

SURA AD-DUKHAN : 44

1. *Allah* the Almighty Who is Sublime and deserves all the *Hamd*, declares that:

2. This perspicuous Book; this Divine Writ which is unambiguous in itself and clearly shows the Divine Code, testifies to its own truth.

3. The revelation of this Book started during a night (in the month of Ramadan); and at that time mankind received the standards to measure right and wrong ~ 2:185; 97:1). That night became a supreme blessing for the entire world.

The revelation came down according to the same program about which We have been warning mankind from the very beginning (and this Book is the last link of that chain).

4. Therein, all matters based on heavenly wisdom were distinctly separated (from the wrong ones).

5. This Book has been revealed by us through *Wahi*, and from the beginning We have always been sending Our messengers with similar revelations.

6. It is *Rahmat* from your *Rabb* (that He undertook the process of such revelation for the guidance of mankind). He is All-hearing, All-knowing (about mankind's need for such guidance).

رَبِّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا ۘ اِنْ كُنْتُمْ مُّوْقِنِيْنَ ﴿۷﴾ لَآ اِلٰهَ اِلَّا هُوَ يُحْيٖ وَيُمِيْتُ ؕ رَبُّكُمْ وَرَبُّ اٰبَآئِكُمُ وقف لازم
الْاَوَّلِيْنَ ﴿۸﴾ بَلْ هُمْ فِيْ شَكٍّ يَّلْعَبُوْنَ ﴿۹﴾ فَارْتَقِبْ يَوْمَ تَاْتِي السَّمَآءُ بِدُخَانٍ مُّبِيْنٍ ﴿۱۰﴾ يَّغْشَى النَّاسَ ؕ هٰذَا
عَذَابٌ اَلِيْمٌ ﴿۱۱﴾ رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ اِنَّا مُؤْمِنُوْنَ ﴿۱۲﴾ اَنّٰى لَهُمُ الذِّكْرٰى وَقَدْ جَآءَهُمْ رَسُوْلٌ مُّبِيْنٌ ﴿۱۳﴾

7. This is an important link in Almighty's *Nizam-e-Rabubiyyat*, Who provides the nourishment to everything in the universe. (He knows that human development requires guidance from *Wahi*, in addition to physical nourishment. Without it human self cannot develop.) If you use your mind and ponder, you will certainly realize it (that man does need the guidance of *Wahi*).

8. This is because development always takes place according to a set law; and in the universe it is only *Allah's* law that is operative. So much so that beside human beings and everything, even the rise and fall of nations takes place according to His Laws.
This then is the *Rabb* Who is responsible for your development; just as He was for the development of your forefathers. He has bestowed on you the *Wahi* for your guidance, just as He had sent to your forefathers.

9. And yet they are lost in doubt about such a great reality; and consider life to be mere fun and play.

10. (Inspite of such obvious and convincing evidence these people do not accept the truth and continue opposing this mission, and as such there is nothing left to discuss.) You should wait for the coming Revolution, when the sky will be engulfed with dust. This will be the day when misfortune and miseries will spread all around and nothing will be visible.
11. Miseries and painful torments shall surround people from all around; and that chastisement will be extremely grievous.

12. At that time they shall cry out, "O Our *Rabb*, relieve us from suffering. We now believe in Your Laws!"

13. But how can this realisation benefit them at that time. Earlier, Our Messenger had come to them with clear reasons expounding the truth.

ثم تولوا عنه وقالوا معلم مجنون ﴿١٤﴾ إنا كاشفوا العذاب قليلا إنكم عائدون ﴿١٥﴾ يوم نبطش البطشة وقف لازم وقف لازم
الكبرى إنا منتقمون ﴿١٦﴾ ولقد فتنا قبلهم قوم فرعون وجاءهم رسول كريم ﴿١٧﴾ أن أدوا إلي عباد الله إني
لكم رسول أمين ﴿١٨﴾ وأن لا تعلوا على الله إني آتيكم بسلطان مبين ﴿١٩﴾ وإني عذت بربي وربكم أن
ترجمون ﴿٢٠﴾ وإن لم تؤمنوا لي فاعتزلون ﴿٢١﴾

---

14. But they turned their backs on him. Some said that someone else had tutored the Messenger, and that he was presenting it to them as Divine Revelation. Others said that he is a mad man; and they should not listen to what he says.

15. So how can this punishment be removed. Even if We do remove it for a while, they will revert to their old ways.

16. Therefore, at that time, Our seizure shall be extremely firm and Our Law of *Mukafat* is bound to extract retribution.

17. The same had happened earlier with Pharaoh's nation. (On account of their rebellious attitude they had suffered minor abominations. Whereupon they claimed that if this suffering was taken away from them, they would believe in God and His message; but they reverted to the same deeds soon after the punishment was removed. This happened when) A highly respected *Rasool* came to them;

18. And told them, "Hand over these subjects of *Allah* (the *Bani-Israel*) to me (so that I can take them out to freedom). This message which I am conveying to you is from the Almighty. I have been appointed a trustee for these people; so have full trust in me and hand them over. In this way every one will live in peace.

19. "And do not rebel against the Divine Laws, as I have come to you with manifest authority (rationale based on *Wahi*) from the Almighty.

20. "You are threatening me that you will stone me to death. For this I will seek protection from the Almighty, Who is your *Rabb* as well as mine.

21. (Had you believed these Laws of *Allah*, it would have been in your interest. But if you do not do so it is up to you. In any case, I want to take the *Bani-Israel* from here, so) "Do not obstruct my way!"

فَدَعَا رَبَّهُ أَنَّ هَٰؤُلَاءِ قَوْمٌ مُّجْرِمُونَ ﴿٢٢﴾ فَأَسْرِ بِعِبَادِي لَيْلًا إِنَّكُم مُّتَّبَعُونَ ﴿٢٣﴾ وَاتْرُكِ الْبَحْرَ رَهْوًا ۖ إِنَّهُمْ جُندٌ الثلثة
مُّغْرَقُونَ ﴿٢٤﴾ كَمْ تَرَكُوا مِن جَنَّاتٍ وَعُيُونٍ ﴿٢٥﴾ وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ﴿٢٦﴾ وَنَعْمَةٍ كَانُوا فِيهَا فَاكِهِينَ ﴿٢٧﴾ كَذَٰلِكَ ۖ
وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ﴿٢٨﴾ فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ ﴿٢٩﴾ وَلَقَدْ نَجَّيْنَا بَنِي إِسْرَائِيلَ ع ١ ٢٩ ١٣
مِنَ الْعَذَابِ الْمُهِينِ ﴿٣٠﴾

22. (But they neither believed Divine *Wahi*, nor did they agree to let the *Bani-Israel* go.) Thereupon (*Moses*) called out to his *Rabb* and said, "These people are keen to commit aggression." (How do I deal with such criminals? And how can I take the *Bani-Israel* out of their hold?)

23. We told him, "Take the *Bani-Israel* out from here during the night. These people are sure to chase you (but there is nothing to worry about).

24. "And when you reach the edge of the sea (or river), you will find that the water has receded. You should therefore cross where it is dry. The Pharaoh's army will be drowned." (20:77; 26:63)

25. (This is exactly what happened.) Just see how many gardens and fountains the companions of Pharaoh left behind;

26. And farms and lofty mansions;

27. And all kinds of luxury goods which had enabled them lead a comfortable and affluent life.

28. Thus they were destroyed; and they left behind all their belongings which We made other people inherit.

29. Neither the heavens nor earth shed a tear over their destruction, nor were they granted any respite (because no respite is given when deserved consequences manifest themselves).

30. Thus We saved *Bani-Israel* from the disgraceful suffering.

مِنْ فِرْعَوْنَ ۚ إِنَّهُ كَانَ عَالِيًا مِّنَ الْمُسْرِفِينَ ﴿٣١﴾ وَلَقَدِ اخْتَرْنٰهُمْ عَلٰى عِلْمٍ عَلَى الْعٰلَمِينَ ﴿٣٢﴾ وَاٰتَيْنٰهُمْ مِّنَ الْاٰيٰتِ
مَا فِيهِ بَلٰٓؤٌا مُّبِينٌ ﴿٣٣﴾ إِنَّ هٰٓؤُلَآءِ لَيَقُولُونَ ﴿٣٤﴾ إِنْ هِيَ إِلَّا مَوْتَتُنَا الْأُولٰى وَمَا نَحْنُ بِمُنْشَرِينَ ﴿٣٥﴾ فَأْتُوا
بِاٰبَآئِنَآ إِنْ كُنْتُمْ صٰدِقِينَ ﴿٣٦﴾ أَهُمْ خَيْرٌ أَمْ قَوْمُ تُبَّعٍ وَّالَّذِينَ مِنْ قَبْلِهِمْ ۚ أَهْلَكْنٰهُمْ ۖ إِنَّهُمْ كَانُوا مُجْرِمِينَ ﴿٣٧﴾
وَمَا خَلَقْنَا السَّمٰوٰتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لٰعِبِينَ ﴿٣٨﴾ مَا خَلَقْنٰهُمَآ إِلَّا بِالْحَقِّ وَلٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٩﴾

31. Pharaoh was an unreasonable tyrant who had crossed all limits (and this was what destroyed him).

32. When they followed our *Wahi* (knowledge), We indeed exalted them (*Bani-Israel*) over all other contemporary nations.

33. And we bestowed on them a code of Laws which, if followed, would make them worthy of Divine Blessings. (The most important gift was their escape from Pharaoh's grip.)

34-35. Now behold the way Pharaoh, intoxicated in power, used to boast that the Law of *Mukafat* does not mean anything! These people (the pagan Arabs) also say that real life is only this worldly one, which comes to an end with death. Who, then will rise again and suffer the consequences of his deeds?

36. (They say that if the dead can come to life again then) "Bring our ancestors back. Only then will we say that your claim is true."

37. Ask them, "Are you better and more powerful than the people of *Tubba* who were close to you; or the pervious nations who lived before you? Our Law of *Mukafat* destroyed them all because they had broken the Laws." (When such strong and powerful nations could not escape the Law of *Mukafat*, then how can you?)

38. And We have not created the heavens and earth and all that is between them for mere play. Everything in this universe functions as destined, to ensure that everyone's deeds do produce their due results (21:16; 45:22).

39. We created them with a definite purpose. This is an absolute truth, but most people are not aware of it (and think that life is just a game which comes to an end with death).

إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجْمَعِينَ ۝٤٠ يَوْمَ لَا يُغْنِي مَوْلًى عَن مَّوْلًى شَيْئًا وَلَا هُمْ يُنصَرُونَ ۝٤١ إِلَّا مَن رَّحِمَ
اللَّهُ ۚ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ۝٤٢ إِنَّ شَجَرَتَ الزَّقُّومِ ۝٤٣ طَعَامُ الْأَثِيمِ ۝٤٤ كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ۝٤٥ (٢) ع ١٣ (١٥) ١٣ معانقة
كَغَلْيِ الْحَمِيمِ ۝٤٦ خُذُوهُ فَاعْتِلُوهُ إِلَىٰ سَوَاءِ الْجَحِيمِ ۝٤٧ ثُمَّ صُبُّوا فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ ۝٤٨
ذُقْ إِنَّكَ أَنتَ الْعَزِيزُ الْكَرِيمُ ۝٤٩ إِنَّ هَٰذَا مَا كُنتُم بِهِ تَمْتَرُونَ ۝٥٠

40. But they should know that life is not mere play. It has been created with a definite purpose. Every human action produces results which will manifest themselves at the appointed time.

41. At that time no friend will be of any help, nor will any other kind of help reach them.

42. Those whose development has taken place as per Divine Laws will have no fear on that Day. The Divine Law of *Rabubiyyat* is exalted in power and might (21:103; 27:89).

43-44. Those who in their struggle for life got tired and lagged behind and in this process of evolution became unable to cross over (Aseem) (because they are leading a life in contravention of the Laws of *Rabubiyyat*), whatever they usurp and eat will only weaken their personality (17:60; 37:62-65).

45. (In other words) Instead of providing them nourishment, their food feels like molten brass, continuously boiling in their stomach;

46. And whatever they drink is like boiling water, which instead of quenching the thirst increases it.
(Those who consider short term worldly gains to be the ultimate aim of life, keep on desiring more and more wealth and collect as much as they can.)

47. This insatiable thirst drags such a person into the depths of *Jahannum* (104:1-9).

48. There, over his head (with which he walked so arrogantly) will be poured boiling water, at this will melt away his arrogance.

49. And he would be told, "Now taste the result of your deeds, O you who considered yourself to be so mighty, powerful and noble." (56:52)

50. This is the outcome of the *Law* of *Mukafat* which you doubted and raised disputes about.

إن المتقين في مقام أمين ﴿٥١﴾ في جنت وعيون ﴿٥٢﴾ يلبسون من سندس وإستبرق متقبلين ﴿٥٣﴾
كذلك وزوجنهم بحور عين ﴿٥٤﴾ يدعون فيها بكل فاكهة امنين ﴿٥٥﴾ لا يذوقون فيها الموت
إلا الموتة الأولى ووقهم عذاب الجحيم ﴿٥٦﴾ فضلا من ربك ذلك هو الفوز العظيم ﴿٥٧﴾
فإنما يسرنه بلسانك لعلهم يتذكرون ﴿٥٨﴾ فارتقب إنهم مرتقبون ﴿٥٩﴾ ٣ ع ١٧ ١٦

51. On the other hand, people who lead their lives according to the Divine Laws will find themselves in a place of peace and security;

52. Amidst lush green gardens and springs (of cold, sweet and delicious water).

53. In that heavenly life each and every item of luxury and comfort will be available. They will wear garments of silk and sit happily facing one another (like brothers).

54. So it would be. They will be paired with companions who are the embodiment of such virtue, intellect and purity that they shall have no inclination to carry out any kind of deceit;

55. They shall enjoy a completely calm and extremely peaceful life, with joyful subsistence in abundance.

56. There they will not die like the death which their physical bodies had earlier encountered at the end of their earthly existence. They will enjoy eternal life, safe from the elements which hinder development and nourishment of human 'self' (2:28; 40:11).

57. All this will happen with the grace of *Allah's Nizam-e-Rabubiyyat*, wherein they obtain all means of nourishment. This certainly is a great achievement.

58. And We have explained this phenomena in your language (using similies) so that people can easily understand and remember.

59. However, the question remains as to when the results of one's deeds shall face him? (For this) You have to wait and let them wait as well. (Very soon everything will be evident.)

سُوْرَةُ الْجَاثِيَةِ (٤٥)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

حٰمٓ ۝١ تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ۝٢ اِنَّ فِي السَّمٰوٰتِ وَ
الْاَرْضِ لَاٰيٰتٍ لِّلْمُؤْمِنِيْنَ ۝٣ وَفِيْ خَلْقِكُمْ وَمَا يَبُثُّ مِنْ دَآبَّةٍ اٰيٰتٌ لِّقَوْمٍ يُّوْقِنُوْنَ ۝٤ وَاخْتِلَافِ الَّيْلِ وَالنَّهَارِ
وَمَآ اَنْزَلَ اللّٰهُ مِنَ السَّمَآءِ مِنْ رِّزْقٍ فَاَحْيَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا وَتَصْرِيْفِ الرِّيٰحِ اٰيٰتٌ لِّقَوْمٍ يَّعْقِلُوْنَ ۝٥

SURA AL-JATHIA : 45

1. *Allah* the Almighty, Who deserves all *Hamd* and is sublime, says:

2. This Divine Code is being revealed from *Allah*, Who besides being all-wise, holds supreme power and authority.

3. The signs of His power and wisdom are spread out in the heavens and on earth, but only people who have conviction in the truthfulness of His Laws can perceive them.

4. His signs are (not only in the outer universe but also) in your own creation as well as that of other living beings who are distributed everywhere. But these signs are only for those who believe in the truthfulness of His Laws;

5. And in the rotation of night and day; in rain that comes down from the clouds and gives new life to dead land; and winds that change direction as per fixed timings. In all these there are signs showing truthfulness of the Divine Laws; but only for those who use their intellect and reason.

تلك آيات الله نتلوها عليك بالحق فبأي حديث بعد الله وآياته يؤمنون (٦) ويل لكل أفاك أثيم (٧)
يسمع آيات الله تتلى عليه ثم يصر مستكبرا كأن لم يسمعها فبشره بعذاب أليم (٨) وإذا علم من آياتنا
شيئا اتخذها هزوا أولئك لهم عذاب مهين (٩) من ورائهم جهنم ولا يغني عنهم ما كسبوا شيئا
ولا ما اتخذوا من دون الله أولياء ولهم عذاب عظيم (١٠) هذا هدى والذين كفروا بآيات ربهم لهم
عذاب من رجز أليم (١١)

6. The Almighty, Whose Laws successfully function in outer universe, has also revealed for human society the Divine Code which is based on absolute truth.

If they do not have *Eiman* in the Divine Laws revealed to you, even after pondering over His signs which are distributed throughout the universe, then O *Rasool*, ask them what other lore will they believe in?

7. (Abiding by this Code, will bring success and happiness. On the contrary) There will be doom for the one who rejects it when he realises that he has to struggle for such a life; because his selfish and comfortable life has made him dull and inactive. This in fact is the real reason for his denial but he conceals it under cover of falsehood and deceit (26:222).

8. So inspite of listening when the Divine Code is presented to him, he turns away with sheer arrogance as if he has not heard it. The result of his denial and rebellion will be no less than grievous chastisement.

9. It is due to his arrogance that he makes fun of Our Laws. Hence just like the way they ridicule and make fun of the Divine Laws, they will be given humiliating punishment.

10. The flames of the fire of *Jahannum* are blazing around them (Alas, if they only could see them now! ~ 29:24; 79:36; 82:16.) At that time neither will all that they have gained (in the world) be of any avail to them, nor shall any of the gods which they had regarded as their protectors instead of Allah, be able to help them. An awful chastisement awaits them!

11. This Quran guides everyone to a wonderfully pleasant life. Therefore for people who deny such Divine Laws, what else can be in store for them except grievous and dreadful suffering.

اَللّٰهُ الَّذِیْ سَخَّرَ لَکُمُ الْبَحْرَ لِتَجْرِیَ الْفُلْکُ فِیْهِ بِاَمْرِهٖ وَلِتَبْتَغُوْا مِنْ فَضْلِهٖ وَلَعَلَّکُمْ تَشْکُرُوْنَ ﴿١٢﴾ وَسَخَّرَ لَکُمْ
مَّا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ جَمِیْعًا مِّنْهُ ؕ اِنَّ فِیْ ذٰلِکَ لَاٰیٰتٍ لِّقَوْمٍ یَّتَفَکَّرُوْنَ ﴿١٣﴾ قُلْ لِّلَّذِیْنَ اٰمَنُوْا یَغْفِرُوْا
لِلَّذِیْنَ لَا یَرْجُوْنَ اَیَّامَ اللّٰهِ لِیَجْزِیَ قَوْمًۢا بِمَا کَانُوْا یَکْسِبُوْنَ ﴿١٤﴾ مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهٖ ۚ وَمَنْ اَسَآءَ
فَعَلَیْهَا ۫ ثُمَّ اِلٰی رَبِّکُمْ تُرْجَعُوْنَ ﴿١٥﴾ وَلَقَدْ اٰتَیْنَا بَنِیْۤ اِسْرَآءِیْلَ الْکِتٰبَ وَالْحُکْمَ وَالنُّبُوَّةَ وَرَزَقْنٰهُمْ مِّنَ
الطَّیِّبٰتِ وَفَضَّلْنٰهُمْ عَلَی الْعٰلَمِیْنَ ﴿١٦﴾

12. How the Divine Laws bring forth the comforts and pleasures of life can be understood by pondering and reflecting on the laws of nature. (For example) It is *Allah* who has subjugated the mighty ocean so that boats might sail on it according to His Laws, enabling you to move around and seek subsistence. Thus your efforts produce fruitful results.

13. It is not only the ocean. He has subdued everything in the heavens and on earth for you, within the bounds of His Law. And herein are signs for those who think and reflect (about the fact that whoever acquires knowledge of the Laws which govern all actitivties in the universe, will be able to control these forces and beneficially utilize them).

14. O *Jamaat-ul-Momineen*, always do your utmost so that people who are ignoring the Divine Revolution, are somehow protected from the inevitable destruction which will requite everyone for their deeds.

15. Your duty is to continue making efforts, but you cannot change the result of their deeds. According to Our Law of *Mukafat* whoever works positively will benefit himself; and whoever goes astray will himself suffer the consequence thereof. You cannot be outside the remit of the Law. Your every step goes towards it. (Past historical episodes bear testimony to this fact.)

16. And We granted *Bani-Israel* the Divine Code (the government) and sent many Messengers towards them (3:78; 6:90). We provided them with pleasant subsistence and they were given a distinguished status among the comity of contemporary nations.

وَآتَيْنَاهُم بَيِّنَاتٍ مِّنَ الْأَمْرِ ۖ فَمَا اخْتَلَفُوا إِلَّا مِن بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ ۚ إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ
يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٧﴾ ثُمَّ جَعَلْنَاكَ عَلَىٰ شَرِيعَةٍ مِّنَ الْأَمْرِ فَاتَّبِعْهَا وَلَا تَتَّبِعْ أَهْوَاءَ
الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾ إِنَّهُمْ لَن يُغْنُوا عَنكَ مِنَ اللَّهِ شَيْئًا ۚ وَإِنَّ الظَّالِمِينَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۖ وَاللَّهُ وَلِيُّ
الْمُتَّقِينَ ﴿١٩﴾ هَٰذَا بَصَائِرُ لِلنَّاسِ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُوقِنُونَ ﴿٢٠﴾ أَمْ حَسِبَ الَّذِينَ اجْتَرَحُوا السَّيِّئَاتِ أَن نَّجْعَلَهُمْ
كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مَّحْيَاهُمْ وَمَمَاتُهُمْ ۚ سَاءَ مَا يَحْكُمُونَ ﴿٢١﴾ وَخَلَقَ اللَّهُ السَّمَاوَاتِ وَالْأَرْضَ بِالْحَقِّ
وَلِتُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٢﴾

17. The Divine Code which was given to them was very clear. However, they created factions and fell into schisms due to differences arising out of jealousy and stubbornness, even after receiving the knowledge (of Wahi). (i.e. The reason for their differences and sectarianism was not due to ambiguity in the teachings of *Wahi*. The teachings were very clear. Differences had developed due to stubbornness and their desire to surpass each other.) Verily your *Rabb* will decide between them on the Day of Judgment, considering all matters on which they used to differ.

18. Thereafter (O *Rasool*!), We sent you on the clear and right path indicated by *Wahi* (42:13). You should keep following it; and ignore the whims and wishes of people who do not know the truth.

19. They (the people who are grouping against you) will be of no avail to you because transgressors of Divine Laws always become close friends in opposing the Laws. (You need not be afraid of them because) *Allah* becomes the protector and guardian of people who are righteous and guard the Divine Laws.

20. This Divine Code contains precepts of wisdom for whole of humanity. It guides those who believe in their truthfulness to the correct destination; and is a source of nourishment and development for all.

21. Do people who are on the wrong path and create confusion, think that We would equate them to those who believe in the truthfulness of Our Laws and work on the constructive programme established by us? Would We make the life and death of both groups the same? What an erroneous thought they have in their mind?

22. They do not know that *Allah* has created the universe for a purpose (and not as a useless and destructive thing. The purpose is that) Every human being is fully recompensed for what he has done; and no harm is done to anyone.

أَفَرَءَيْتَ مَنِ ٱتَّخَذَ إِلَٰهَهُۥ هَوَىٰهُ وَأَضَلَّهُ ٱللَّهُ عَلَىٰ عِلْمٍ وَخَتَمَ عَلَىٰ سَمْعِهِۦ وَقَلْبِهِۦ وَجَعَلَ عَلَىٰ بَصَرِهِۦ غِشَٰوَةً فَمَن يَهْدِيهِ
مِنۢ بَعْدِ ٱللَّهِ ۚ أَفَلَا تَذَكَّرُونَ ﴿٢٣﴾ وَقَالُوا۟ مَا هِىَ إِلَّا حَيَاتُنَا ٱلدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا يُهْلِكُنَآ إِلَّا ٱلدَّهْرُ ۚ وَمَا لَهُم بِذَٰلِكَ
مِنْ عِلْمٍ ۖ إِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٢٤﴾ وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ مَّا كَانَ حُجَّتَهُمْ إِلَّآ أَن قَالُوا۟ ٱئْتُوا۟ بِـَٔابَآئِنَآ إِن كُنتُمْ
صَٰدِقِينَ ﴿٢٥﴾

23. (People ask why human beings need guidance of *Wahi* when they have been given intellect and ability to reason.) But have you not come across a person who takes his own feelings and emotions as his '*Ilaha*' and then does whatever his desires dictate? Have you not seen how, inspite of possessing knowledge and intellect, he treads the wrong path? His emotions overpower him, as if his hearing and heart have been sealed and his eyes covered with a veil. He can neither hear nor see anything and he does not comprehend anything (46:26).

When a person is so overwhelmed by his emotions who else can provide him guidance, except Divine Revelation? (The most valuable faculty a human being has is his intellect. When intellect is blinded by emotions it becomes enslaved and consequently finds ways to serve desires and coin arguments to justify them. Under such circumstances only a power that is higher than human intellect and emotions can provide guidance. And this power can be none other than Divine Guidance, the *Wahi.*) Can you not ponder over this reality?

24. People (who deny *Wahi* and take their own emotions as *Ilaha*) believe that life is only this worldly existence. In this world people die and new ones are born and this cycle of life continues. (A child is born, lives a physical life, his body becomes weaker and he dies. Life ends. Man has no life other than this physical life.)

People who have no knowledge of the reality of man speculate on the basis of superficial knowledge. (A human being does not consist only of his physical body which ends when life ends. This is the animal level of life ~ 47:12. Man also has something else and that is his "self". The 'self' does not get destroyed with physical death. It continues to live. Just as bodily nourishment and growth need physical laws; human self also needs laws based on *Wahi* for its development and growth. This is why *Wahi* is needed.)

25. Whenever clear Laws based on Our *Wahi* are conveyed to them (those who confine life to this world only) they have no proper reason to oppose it. They are just being stubborn, and say, "If the dead can really be brought to life, then bring our ancestors back. Only then will we believe that your claim is true!"

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ وَلَٰكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٢٦﴾ وَلِلَّهِ مُلْكُ
السَّمَاوَاتِ وَالْأَرْضِ ۚ وَيَوْمَ تَقُومُ السَّاعَةُ يَوْمَئِذٍ يَخْسَرُ الْمُبْطِلُونَ ﴿٢٧﴾ وَتَرَىٰ كُلَّ أُمَّةٍ جَاثِيَةً ۚ كُلُّ أُمَّةٍ تُدْعَىٰ إِلَىٰ
كِتَابِهَا الْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ ﴿٢٨﴾ هَٰذَا كِتَابُنَا يَنطِقُ عَلَيْكُم بِالْحَقِّ ۚ إِنَّا كُنَّا نَسْتَنسِخُ مَا كُنتُمْ تَعْمَلُونَ ﴿٢٩﴾
فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ فِي رَحْمَتِهِ ۚ ذَٰلِكَ هُوَ الْفَوْزُ الْمُبِينُ ﴿٣٠﴾ وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ
تَكُنْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنتُمْ قَوْمًا مُّجْرِمِينَ ﴿٣١﴾ وَإِذَا قِيلَ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَالسَّاعَةُ لَا رَيْبَ
فِيهَا قُلْتُم مَّا نَدْرِي مَا السَّاعَةُ إِن نَّظُنُّ إِلَّا ظَنًّا وَمَا نَحْنُ بِمُسْتَيْقِنِينَ ﴿٣٢﴾

26. Tell them that life and death follow Divine Laws according to which human beings cannot come back to worldly life after death. They get another life in the hereafter. This is an absolute reality and although there is no doubt about it, most people do not understand it.

27. All this happens according to Law of the Almighty, Who controls the universe. When that great Revolution occurs people treading the wrong path will suffer a great loss.

28. At that time you will see that erring nations would have lost their strength and would be kneeling down in humility. Each nation will be summoned to examine the account of their deeds. The result will appear before them and they shall be requited for all that they have done (19:68).

29. (They will be told) Whatever you did was promptly recorded in this register. This record speaks the absolute truth, nothing more and nothing less.

30. (Every person will be retributed according to the record of his or her deeds.) Those who believe in the truthfulness of Our Laws and work on its constructive program, their *Rabb* will admit them to His *Rahmat*. This will obviously be a great achievement!

31. And those who rejected the truth will be told, "Whenever you were presented with My Laws, you behaved very arrogantly and committed all sorts of crimes."

32. And you were told, "*Allah*'s promise always comes true (whatever is being told to you will certainly happen). This Revolution is bound to come. There is no doubt about it." You used to say, "We do not know what this Revolution is? We think it is just a vague idea and therefore we are not at all convinced!"

وَبَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَحَاقَ بِهِم مَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٣﴾ وَقِيلَ الْيَوْمَ نَنسَاكُمْ كَمَا نَسِيتُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا
وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّن نَّاصِرِينَ ﴿٣٤﴾ ذَٰلِكُم بِأَنَّكُمُ اتَّخَذْتُمْ آيَاتِ اللَّهِ هُزُوًا وَغَرَّتْكُمُ الْحَيَاةُ الدُّنْيَا ۚ فَالْيَوْمَ لَا يُخْرَجُونَ
مِنْهَا وَلَا هُمْ يُسْتَعْتَبُونَ ﴿٣٥﴾ فَلِلَّهِ الْحَمْدُ رَبِّ السَّمَاوَاتِ وَرَبِّ الْأَرْضِ رَبِّ الْعَالَمِينَ ﴿٣٦﴾ وَلَهُ الْكِبْرِيَاءُ فِي
السَّمَاوَاتِ وَالْأَرْضِ ۖ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣٧﴾

33. At that time their evil deeds will manifest themselves and they will be encircled by the very things they used to ridicule.

34. They will be told, "Just like you ignored and became oblivious to this Day, today We will not care about you. (Just as you had ignored the fact that one day you will be answerable to your deeds, in the same way you will be deprived of the pleasures of life.) Your end is doom and destruction (of *Jahannum*) and no one can help you to get rid of this chastisement."

35. This is because you ridiculed *Allah's* Laws; and worldly gains kept you in deception. Therefore neither can you escape this punishment, nor will your wailings make Our favours revert to you (because Our favours can only be obtained through your own deeds ~ 30:57).

36. At that time *Allah's* attribute of *Rabubiyyat*, which is spread all over the universe, will also become operative in the human world and beget spontaneous *Hamd* from each and every one (1:1; 83:6).

37. And everyone will admit that ultimate sovereignty in the universe belongs to Him. He is Almighty and His might is rational.

حمٓ (٢٦)

سُورَةُ الْأَحْقَافِ (٤٦)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

حمٓ ﴿١﴾ تَنزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿٢﴾ مَا الجزء
خَلَقْنَا السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ۚ وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا
مُعْرِضُونَ ﴿٣﴾

PARA : 26 SURAH AL-AHQAF : 46

1. *Allah* the Almighty, Who deserves all *Hamd* and glory says.

2. This Divine Code has been revealed by *Allah*, Who has power over everything in the universe. His power is not based on ruthlessness, but on rationale and wisdom.

3. He says that We have created the heavens and earth and all that is in between (the universe) as a reality for a limited period (the main purpose being that every action should produce appropriate results ~ 45:22). However, people who refuse this reality turn away when they are told that their wrong attitude will bring destruction on themselves.

قُلْ أَرَءَيْتُم مَّا تَدْعُونَ مِن دُونِ ٱللَّهِ أَرُونِى مَاذَا خَلَقُوا۟ مِنَ ٱلْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِى ٱلسَّمَٰوَٰتِ
ٱئْتُونِى بِكِتَٰبٍ مِّن قَبْلِ هَٰذَآ أَوْ أَثَٰرَةٍ مِّنْ عِلْمٍ إِن كُنتُمْ صَٰدِقِينَ ﴿٤﴾ وَمَنْ أَضَلُّ مِمَّن يَدْعُوا۟ مِن
دُونِ ٱللَّهِ مَن لَّا يَسْتَجِيبُ لَهُۥٓ إِلَىٰ يَوْمِ ٱلْقِيَٰمَةِ وَهُمْ عَن دُعَآئِهِمْ غَٰفِلُونَ ﴿٥﴾ وَإِذَا حُشِرَ ٱلنَّاسُ
كَانُوا۟ لَهُمْ أَعْدَآءً وَكَانُوا۟ بِعِبَادَتِهِمْ كَٰفِرِينَ ﴿٦﴾ وَإِذَا تُتْلَىٰ عَلَيْهِمْ ءَايَٰتُنَا بَيِّنَٰتٍ قَالَ ٱلَّذِينَ كَفَرُوا۟ لِلْحَقِّ
لَمَّا جَآءَهُمْ هَٰذَا سِحْرٌ مُّبِينٌ ﴿٧﴾ أَمْ يَقُولُونَ ٱفْتَرَىٰهُ قُلْ إِنِ ٱفْتَرَيْتُهُۥ فَلَا تَمْلِكُونَ لِى مِنَ ٱللَّهِ
شَيْـًٔا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَىٰ بِهِۦ شَهِيدًۢا بَيْنِى وَبَيْنَكُمْ وَهُوَ ٱلْغَفُورُ ٱلرَّحِيمُ ﴿٨﴾

4. Ask them, " Have you ever seriously thought about those whom you invoke, instead of *Allah*? Have you ever given serious thought to this matter? Can you show me anything they have created out of this earth; or if they have any say in the affairs of the universe? If you can, justify your claim and in its support produce either a reference from any previous Divine Book or an argument based on knowledge.

5. (Tell them) Who else could be more misled than the one who leaves *Allah* aside and instead invokes deities which cannot answer his calls till the day of Resurrection; and these deities are even unaware that they have been invoked.

6. On the day when the results are manifested, they (the deities) will face them as (not friends but) enemies and will clearly tell them that they never asked to be worshipped.

7. Whenever Our clear revelations are read out to the denier of truth they say, "This is a manifest lie!"

8. They go to the extent of saying that all this has been fabricated by him (the *Rasool*); and that he attributes it to *Allah* as His *Wahi*. Tell them, "If I do so, then no power can save me from the calamity that *Allah* will inflict on me. (In fact it is because you want to pursue selfish ends that) You indulge in such frivolous talk. He is fully aware of this reality. He is witness to my claim of *Nabuwwah* as well as to your opposition and denial. Only He provides means of protection and nourishment."

قُلْ مَا كُنتُ بِدْعًا مِّنَ الرُّسُلِ وَمَا أَدْرِي مَا يُفْعَلُ بِي وَلَا بِكُمْ إِنْ أَتَّبِعُ إِلَّا مَا يُوحَىٰ إِلَيَّ وَمَا أَنَا إِلَّا
نَذِيرٌ مُّبِينٌ ﴿٩﴾ قُلْ أَرَأَيْتُمْ إِن كَانَ مِنْ عِندِ اللَّهِ وَكَفَرْتُم بِهِ وَشَهِدَ شَاهِدٌ مِّن بَنِي إِسْرَائِيلَ
(ع ١٠) عَلَىٰ مِثْلِهِ فَآمَنَ وَاسْتَكْبَرْتُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٠﴾ وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ
آمَنُوا لَوْ كَانَ خَيْرًا مَّا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَهْتَدُوا بِهِ فَسَيَقُولُونَ هَٰذَا إِفْكٌ قَدِيمٌ ﴿١١﴾

---

9. Tell them, "I am not first one among the *Rusul*. Neither have I started the process of *Resalat* nor am I telling you something new. (The institution of *Risalat* started from the very beginning and messengers have been sent to every nation. I am also one of them and am bringing the same message that was brought by earlier messengers. I am sure the just system I am presenting will ultimately overcome falsehood.) However because of the confrontation taking place between you and me, I can neither be certain about my or your end result, nor is it my concern. My duty is to follow the *Wahi* being revealed to me and to warn you about the consequences of your erroneous ways." (The result of my efforts will appear before you at the proper time, according to the Divine Law of *Mukafat*.)

10. Tell those who oppose you (particularly the Jews), "Have you ever seriously pondered over the consequences of your denial, if what I present is really from *Allah* the Almighty? It is really amazing that you are denying this (although all *Anbia* from *Bani-Israel* were giving similar messages). And about one of them, *Moses*, you know very well that his revolutionary message was similar to the one being given now. He had also testified to the advent of one like him[1] (73:15). Now do you consider yourself greater than your messenger who believed in this reality, so much so that you spurn it and take pride in your arrogance? Just think! How can people who tread the wrong path get guidance towards the right course of life?"

11. Those (Jews) who deny the truthfulness of this *Quran* say that if there was any good in this message, how was it possible that they could not believe it while the Ummi Arabs did. (They claimed that there is no field in which these people are ahead of us. Therefore it is obvious that *Quran* does not offer anything that is intellectually high enough for us to believe. However the fact is) Out of sheer jealousy and stubbornness these people failed to get guidance from *Quran*. Just to save face they now say that it offered the same old lies which people have been concocting since long (54:2).

---

1. Torah (Deuteronomy XVIII, Verses 15 and 18) has evidence of *Moses*. In it God had told him, "I will send a *Nabi* like you from amongst their brothers."

وَمِن قَبْلِهِ كِتَابُ مُوسَىٰ إِمَامًا وَرَحْمَةً ۚ وَهَٰذَا كِتَابٌ مُّصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّيُنذِرَ الَّذِينَ
ظَلَمُوا وَبُشْرَىٰ لِلْمُحْسِنِينَ ﴿١٢﴾ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا
هُمْ يَحْزَنُونَ ﴿١٣﴾ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٤﴾

12. (As has been mentioned afore) The book revealed earlier to Moses was a code of correct guidance and a source of nourishment for human beings. (However it did not stay in its original form.) Now this Book has been sent to practically prove the claims mentioned in that earlier book. This Book has been revealed in an explicit language (Arabic), so that you can warn those who have left the right course and have adopted aggressive and unjust ways. Also you can give glad tidings to those who lead balanced and righteous lives;

13. That is to those who believe in the reality and stand firm on their conviction that *Allah* alone is their *Rabb*. These shall have no fear or worry whatsoever (41:30).

14. They are destined to live a life of *Jannat*, where they shall abide as a consequence of all that they had been doing.

وَوَصَّيْنَا الْإِنسَانَ بِوَالِدَيْهِ إِحْسَانًا ۖ حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۖ وَحَمْلُهُ وَفِصَالُهُ ثَلَاثُونَ
شَهْرًا ۚ حَتَّىٰ إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ
وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي فِي ذُرِّيَّتِي ۖ إِنِّي تُبْتُ إِلَيْكَ وَإِنِّي مِنَ
الْمُسْلِمِينَ ﴿١٥﴾ أُولَٰئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَن سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ ۖ
وَعْدَ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ ﴿١٦﴾

15. (This blissful society would also be established in this world, where every member of the household would be an embodiment of virtue and lead a superior human life, rising above that of animals. Even in the animal world off-spring are looked after by parents; but when they grow up they cease recognizing their parents. It was therefore emphasized upon human beings to rise above the animal life be good and kind towards parents, irrespective of their age and we enjoined upon man to display the best of behaviour with his parents. His mother did carry him in her womb with hardship and gave birth to him in pain (and took care of him round the clock, forgetting her own rest and sleep. This was not for a day or so but) The period of bearing and weaning him takes (about) thirty month and when the child (of such a heavenly family) attains maturity and reaches the age of forty years, when he has matured further with experience, he says, "O my *Rabb*, grant me the strength and inspiration to keep myself disciplined and under control, so that I can make proper use of the blessings and bounties with which you have favoured my parents and me. Thus I can work righteously as commanded by your programme; and properly bring up my off-spring so that they too can work honestly. I turn towards you in every matter and submit before every command conveyed from Thee."(2:233; 31:14)[1].

16. We accept the honest efforts of members of such families and if they make a mistake, We protect them from its ill effects. These are the people of heavenly life. Their life of comfort is a fulfillment of the promise made to them in the *Quran*. This consequence of their deeds is in accordance with the Law of *Mukafat*.

---

1. For legal purposes the *Holy Quran* has fixed a period of 2 years for lactation (2:233: 31:14). This does not mean that the baby must be weaned at the age of 2 years: and not earlier. As regards pregnancy, the period is usually nine months long, although it could be more or less. During the first two to three months the pregnancy is light. It becomes heavy and more difficult after that (7:189). Accordingly, the six months of heavy pregnancy and two years of lactation make up the thirty month period.

وَالَّذِي قَالَ لِوَالِدَيْهِ أُفٍّ لَّكُمَا أَتَعِدَانِنِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِن قَبْلِي وَهُمَا يَسْتَغِيثَانِ اللَّهَ
وَيْلَكَ آمِنْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَٰذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿١٧﴾ أُولَٰئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ
الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِن قَبْلِهِم مِّنَ الْجِنِّ وَالْإِنسِ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿١٨﴾ وَلِكُلٍّ دَرَجَاتٌ مِّمَّا
عَمِلُوا وَلِيُوَفِّيَهُمْ أَعْمَالَهُمْ وَهُمْ لَا يُظْلَمُونَ ﴿١٩﴾ وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَذْهَبْتُمْ طَيِّبَاتِكُمْ
فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُم بِهَا فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ
(٢ ع ١٠ ٢) بِغَيْرِ الْحَقِّ وَبِمَا كُنتُمْ تَفْسُقُونَ ﴿٢٠﴾

17. (That was the reference to righteous off-spring. On the other hand there are) Others who tell their parents "Fie upon both of you for trying to imbibe me with faith that I could come back to life after death; although I see that many generations have passed away before me (and none of them has ever come back to life)." At times parents implore *Allah's* help and pray to Him (to grant vision to their off-spring so that they may come to the right path). Sometimes they warn their children, "Alas! Why are you out to destroy yourself? Have faith in the Law of *Mukafat* and life after death. Remember that everything Almighty has promised is true, word by word." In reply they say, (we know for certain that) All these are fables concocted by previous generations (which have successively reached you). (No one regains life after death.)

18. *Allah's* chastisement will actually manifest on such disobedients, just as it did upon generations which have passed away. There was no distinction between the civilized or uncivilized communities. Even civilized and powerful communities which erred by denying life after death got perished.

19. Remember the absolute reality that according to the Law of *Mukafat* everyone will get full reward for their deeds; nothing less, nothing more. Every one of them will be assigned a position in accordance with his deeds. None will be shown any favour and no one will be wronged. This is *Allah's* Law of *Mukafat*.

20. When people (who deny Our Law of *Mukafat*) confront the destruction of *Jahannum*, they will be told, "You made enjoyment of worldly comforts and luxuries your sole aim of life. You exhausted yourself with these; and they all ended with your physical death. On the basis of this (wealth and status) and in your arrogance you glorified yourself on earth. You wanted greatness and rewards without doing any righteous deeds. That is why you chose other means and left the right path ordained by Us. Hence today you shall be requited with humiliating suffering.

وَاذْكُرْ أَخَا عَادٍ إِذْ أَنذَرَ قَوْمَهُ بِالْأَحْقَافِ وَقَدْ خَلَتِ النُّذُرُ مِن بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ
إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ٢١ قَالُوا أَجِئْتَنَا لِتَأْفِكَنَا عَنْ آلِهَتِنَا فَأْتِنَا بِمَا تَعِدُنَا إِن كُنتَ
مِنَ الصَّادِقِينَ ٢٢ قَالَ إِنَّمَا الْعِلْمُ عِندَ اللَّهِ وَأُبَلِّغُكُم مَّا أُرْسِلْتُ بِهِ وَلَٰكِنِّي أَرَاكُمْ قَوْمًا تَجْهَلُونَ ٢٣
فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَتِهِمْ قَالُوا هَٰذَا عَارِضٌ مُّمْطِرُنَا بَلْ هُوَ مَا اسْتَعْجَلْتُم بِهِ رِيحٌ
فِيهَا عَذَابٌ أَلِيمٌ ٢٤

---

21. (O *Rasool*! You should) Tell them the story of the tribe of *Aad* which was one amongst the nations that adopted such an attitude and way of life. We sent their brother (*Hud*) to them as a *Rasool*. He was not a new messenger. Earlier many messengers had gone to various other nations and many more came after him. (He is being mentioned at this time because in many ways your opponents are similar to that nation. Nevertheless) He had come to warn people living in the area of *Ahqaf* about the destructive results of their erroneous deeds. He told his nation, "Do not obey anyone except *Allah* the Almighty. I am afraid that because of the ways you have adopted the suffering of an awesome day will befall you."

22. They replied, "Have you been sent to us to turn us away from our gods? (Better) Bring the chastisement upon us (right now) if you are a man of truth! Why are you delaying it?"

23. He said, "The knowledge about the timing and type of punishment rests with *Allah* alone. My duty and mission is to convey to you the message I have been entrusted with. However I see that you are extremely ignorant and foolish. (So much so that you do not ponder over what I say, but insist upon hurrying up the chastisement about which I warn you.)

24. (Owing to a long draught at that time they were in dire need of rain.) Thus when they saw a dense cloud approaching their valleys they exclaimed, "This cloud will bring (welcome) rain to us which will water our lands!" But that was not a rain cloud. It was a furious storm that was on its way to destroy them. This was the destruction which (so contemptuously) they had sought to hasten.

تُدَمِّرُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَىٰ إِلَّا مَسَاكِنُهُمْ ۚ كَذَٰلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿٢٥﴾
وَلَقَدْ مَكَّنَّاهُمْ فِيمَا إِنْ مَكَّنَّاكُمْ فِيهِ وَجَعَلْنَا لَهُمْ سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَا أَبْصَارُهُمْ
٣ ع ٣ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ بِآيَاتِ اللَّهِ وَحَاقَ بِهِمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٢٦﴾ وَلَقَدْ أَهْلَكْنَا
مَا حَوْلَكُمْ مِنَ الْقُرَىٰ وَصَرَّفْنَا الْآيَاتِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٧﴾ فَلَوْلَا نَصَرَهُمُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ
قُرْبَانًا آلِهَةً ۖ بَلْ ضَلُّوا عَنْهُمْ ۚ وَذَٰلِكَ إِفْكُهُمْ وَمَا كَانُوا يَفْتَرُونَ ﴿٢٨﴾

---

25. In accordance with the Divine Law the storm uprooted everything and caused destruction everywhere. The state of that habitation became such that nothing except the ruins of their dwellings (in which the residents perished) could be seen.
This is the way We requite the ones guilty of erroneous deeds. (Tell them that their end will be similar if they too will not abandon the wrong ways.)

26. (That was not an ordinary nation.) Unlike you they enjoyed much power, might and strength. Moreover they were not uncivilized or illiterate. We had endowed them with the ability to hear, see and reason, but they opposed the Divine Laws because of their overpowering selfishness. As such their faculties of wisdom, intellect and reason were of no use to them (45:23) and (eventually) they were encircled by the very things they ridiculed. (When human intellect works under guidance of *Wahi*, the results are very pleasant. However when emotions overpower man, his intellect and wisdom are switched off, just like how he loses control when intoxicated.)

27. (This was not an exception for the tribe of *Aad*). In a similar manner We destroyed many other habitations living around you. We repeat these historical episodes time and again, so that these nations may turn back from their evil ways and adopt the right course of life.

28. (Ask them) Why did the deities which they worshipped not help them? They had adopted the deities after leaving aside *Allah*, believing that these would give them high status and make them close associates of Almighty. However when the punishment came the deities could not be seen anywhere. In fact their conviction was merely because of their own delusion and false assumptions. It had no reality whatsoever.

وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْاٰنَ فَلَمَّا حَضَرُوهُ قَالُوٓا أَنصِتُوا ۚ فَلَمَّا قُضِىَ
وَلَّوْا إِلَىٰ قَوْمِهِم مُّنذِرِينَ ﴿٢٩﴾ قَالُوا يَٰقَوْمَنَآ إِنَّا سَمِعْنَا كِتَٰبًا أُنزِلَ مِنۢ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ
يَدَيْهِ يَهْدِىٓ إِلَى الْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ﴿٣٠﴾ يَٰقَوْمَنَآ أَجِيبُوا دَاعِىَ اللَّهِ وَءَامِنُوا بِهِۦ يَغْفِرْ لَكُم مِّن
ذُنُوبِكُمْ وَيُجِرْكُم مِّنْ عَذَابٍ أَلِيمٍ ﴿٣١﴾ وَمَن لَّا يُجِبْ دَاعِىَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِى الْأَرْضِ وَلَيْسَ لَهُۥ مِن
دُونِهِۦٓ أَوْلِيَآءُ ۚ أُولَٰٓئِكَ فِى ضَلَٰلٍ مُّبِينٍ ﴿٣٢﴾

29. (O *Rasool*! You should not be worried that people living in urban areas are opposing your mission. We have sent you as a messenger for entire humanity (34:28). It includes all categories of people, namely urban, rural, civilized, uncivilized and nomads. The rural people and nomads are getting your attention. You will recall that) Once We sent you a group of nomads from the desert, so that they could listen to the *Quran* (72:1). When they came to the place where the *Quran* was being explained, they asked each other to lisfen to it quietly. When the explanation was over they went back to their community and warned them about the consequences of their wrongdoings.

30. They went back to their people and told them, "O our people. We have just listened to a book revealed (upon *Mohammed*) after *Moses*. It reaffirms what has been revealed earlier in the book of *Moses*. It guides human beings towards the truth and the straight path leading to their destination.

31. "O our people! You should accept the call of this messenger of *Allah*. You should profess *Eiman* on *Allah*, as he says. *Allah* will protect you from the adverse effects of your mistakes and save you from painful sufferings.

32. "Remember! Whoever rejects His call (and continues treading the wrong path which will result in destruction according to the Law of *Mukafat*) will find that no power on earth which can defeat His Law. (Therefore he is bound to suffer like this.) Nobody can protect or help him except *Allah*. People who do not accept his call are lost in manifest error."

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَلَمْ يَعْيَ بِخَلْقِهِنَّ بِقَادِرٍ عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ ۚ بَلَىٰ إِنَّهُ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٣﴾ وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَٰذَا بِالْحَقِّ ۖ قَالُوا بَلَىٰ وَرَبِّنَا ۚ قَالَ
فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٣٤﴾ فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ ۚ كَأَنَّهُمْ
يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَمْ يَلْبَثُوا إِلَّا سَاعَةً مِنْ نَهَارٍ ۚ بَلَاغٌ ۚ فَهَلْ يُهْلَكُ إِلَّا الْقَوْمُ الْفَاسِقُونَ ﴿٣٥﴾ الربع ع

33. (The matter was understood by this rural tribe. However why is it that members of Quraish who are the most cultured tribe of *Makkah*, do not understand this?) Have they never pondered that *Allah* was not tired[1] by the effort of creating the heavens and earth; and that He is capable of giving life to the dead? (50:15.) Yes, most certainly He has the power to do that. He has set measures and determined unchangeable laws for everything. He has full control over everything (and it is according to these laws that the dead can come to life).

34. When these people who reject Divine Laws are brought within sight of the fire of *Jahanum*, they will be asked say, "Now! Is all that you were being told true or not?" They will say, "Yes and our *Rabb* is a witness testifying all that has come before us as reality." They will be told, "Then taste the suffering which you had been denying!"

35. (Nevertheless O *Rasool*! Do not worry about their opposition but) Remain firm and steadfast on your programme, as was done by the other *Rusul* who had great courage and firmness of heart. And do not ask for a speedy end for them (as the period of respite is not long). On that Day they will see the chastisement which has been promised to them; and they will feel as if this period of respite was no longer than just an hour of the day.

You should convey Our message to them. Only those who go astray from the right path will get perished. Those who do not will not face destruction. Therefore if they want to save themselves they should follow the path suggested by God.

---

1. This contradicts the wrong assertion in the *Bible* that God made the universe in six days and rested on the seventh day, as he was tired.

سُوْرَةُ مُحَمَّدٍ (۴۷)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ اَضَلَّ اَعْمَالَهُمْ ۝۱
وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَاٰمَنُوْا بِمَا نُزِّلَ عَلٰى مُحَمَّدٍ وَّهُوَ الْحَقُّ مِنْ رَّبِّهِمْ كَفَّرَ عَنْهُمْ سَيِّاٰتِهِمْ وَاَصْلَحَ
بَالَهُمْ ۝۲ ذٰلِكَ بِاَنَّ الَّذِيْنَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَاَنَّ الَّذِيْنَ اٰمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَّبِّهِمْ كَذٰلِكَ
يَضْرِبُ اللّٰهُ لِلنَّاسِ اَمْثَالَهُمْ ۝۳

SURAH MOHAMMED : 47

1. People who not only reject the Divine Order themselves, but also hinder others from coming towards the path of *Allah*, will find that their efforts will go to waste. The Divine order will definitely be established. 43:37

2. On the contrary, those who believe in the truthfulness of the Divine Order and code of life (the *Quran*), which is their *Rabb's* established truth as revealed unto *Mohammed*, and work according to His constructive programme, will find that their firm faith and continuos efforts will set right the disorder prevalent in their society. Furthermore their abilities will develop and result in the betterment of their lot.

3. This is because those who oppose the Divine Order follow what is false, while those who believe in it pursue the programme given by their *Rabb*. This programme is based on truth and is capable of producing positive results.
This is how *Allah* explains people the parables of their affairs.

فَإِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَثْخَنتُمُوهُمْ فَشُدُّوا الْوَثَاقَ فَإِمَّا مَنًّا بَعْدُ
وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ذَٰلِكَ وَلَوْ يَشَاءُ اللَّهُ لَانتَصَرَ مِنْهُمْ وَلَٰكِن لِّيَبْلُوَ
بَعْضَكُم بِبَعْضٍ وَالَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ فَلَن يُضِلَّ أَعْمَالَهُمْ ﴿٤﴾ سَيَهْدِيهِمْ وَيُصْلِحُ بَالَهُمْ ﴿٥﴾
وَيُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ ﴿٦﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَنصُرُوا اللَّهَ يَنصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ ﴿٧﴾ وَالَّذِينَ
كَفَرُوا فَتَعْسًا لَّهُمْ وَأَضَلَّ أَعْمَالَهُمْ ﴿٨﴾

وقد يبتدا بقوله ولكن حسن بماقبله و يوقف ذلك ١٢

4. (People's opposition has transgressed to the extent that a clash seems imminent.) Therefore when you face them in the battlefield, you too should kill them. And when their strength is broken and you have fully subdued them, the remaining should be taken into your custody as prisoners of war (8:67). Then (as the circumstances demand) set them free either as an act of grace[1] or after taking ransom (monetory reward or by exchange of your own prisoners ~ 38:39-40), till all possibilities of waging war are eliminated (and peace and order returns). (It is for this purpose that you are permitted to raise arms.)

Also remember that if *Allah* had so willed, He could have punished these opponents in other ways. However He desires that an open clash like this would clearly show how much capability you have acquired to fight against the enemy and to survive. As for those who have laid down their lives for the establishment of the Divine Order, rest assured that their deeds will not go waste. (Life is a continuous process and does not finish with physical death.)

5/6. *Allah* will guide them to their destination and improve their lot; and bless them with a blissful and very pleasant heavenly life which has been introduced to them earlier in this *Quran*.

7. In the light of these facts O *Jamat-ul-Momineen*, you should clearly understand that if you work towards establishing the Divine Order, He will also help and firmly stabilize you. (That will be the outcome of your steadfastness.)

8. Those who reject the truth will be so crushingly defeated that they will be unable to rise again; and all their efforts will go to waste.

---

1. Arabs used to enslave the men prisoners of war and the women were made concubines. The *Quran* closed the doors to slavery forever by this command.

ذٰلِكَ بِاَنَّهُمْ كَرِهُوْا مَآ اَنْزَلَ اللّٰهُ فَاَحْبَطَ اَعْمَالَهُمْ ۝٩ اَفَلَمْ يَسِيْرُوْا فِى الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ
الَّذِيْنَ مِنْ قَبْلِهِمْ ۭ دَمَّرَ اللّٰهُ عَلَيْهِمْ ۡ وَلِلْكٰفِرِيْنَ اَمْثَالُهَا ۝١٠ ذٰلِكَ بِاَنَّ اللّٰهَ مَوْلَى الَّذِيْنَ اٰمَنُوْا وَاَنَّ الْكٰفِرِيْنَ
١ ع ١١ ٥ لَا مَوْلٰى لَهُمْ ۝١١ اِنَّ اللّٰهَ يُدْخِلُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۭ وَالَّذِيْنَ كَفَرُوْا
يَتَمَتَّعُوْنَ وَيَاْكُلُوْنَ كَمَا تَاْكُلُ الْاَنْعَامُ وَالنَّارُ مَثْوًى لَّهُمْ ۝١٢ وَكَاَيِّنْ مِّنْ قَرْيَةٍ هِيَ اَشَدُّ قُوَّةً مِّنْ قَرْيَتِكَ
الَّتِيْٓ اَخْرَجَتْكَ ۚ اَهْلَكْنٰهُمْ فَلَا نَاصِرَ لَهُمْ ۝١٣

9. This is because they hate the Divine Order revealed by *Allah* (through this *Quran* for the benefit of mankind). Therefore all their deeds will be fruitless. (Only those deeds which are for human betterment produce positive results ~ 13:17 ~ while those which are detrimental to humanity will be wasted.)

10. (This is an unalterable law for which the history of earlier communities provides evidence.) If these people had traveled the earth they would have seen evidence of the other nations which lived before them. These nations refused to adopt the path ordained by *Allah* and so they perished. Any nation which adopts this attitude will be destroyed. (The outcome of destructive attitudes is always the same everywhere. This is the law of uniformity of nature.)

11. *Allah* is the Associate and Protector of those who follow His Laws. His Laws support and back them up. Those who reject His laws shall have no such associate or back-up and support.

12. The essential aspect of *Allah's* association, help and support is that as a result of their *Eiman* and righteous deeds, He will bestow on them a blissful heavenly life the freshness of which will never fade. However for people who deny truth and think that life means only physical existence in this world, there is no difference between their lives and that of animals. Like the animals they eat, drink and enjoy life (and then die). The result of this concept of life is nothing but death and destruction (of human dignity).

13. (Similarly) There were many nations (living at such animal level) which We destroyed; and no power in the world could save them from destruction. (O *Rasool*!) They were far stronger than your nation which has driven you out (from your homeland). (Since they were all destroyed, how can this nation stay safe.)

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ كَمَن زُيِّنَ لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُم ﴿١٤﴾ مَّثَلُ الْجَنَّةِ الَّتِي
وُعِدَ الْمُتَّقُونَ ۖ فِيهَا أَنْهَارٌ مِّن مَّاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِّن لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ وَأَنْهَارٌ مِّنْ خَمْرٍ لَّذَّةٍ
لِّلشَّارِبِينَ وَأَنْهَارٌ مِّنْ عَسَلٍ مُّصَفًّى ۖ وَلَهُمْ فِيهَا مِن كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ ۖ كَمَنْ هُوَ خَالِدٌ
فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ﴿١٥﴾ وَمِنْهُم مَّن يَسْتَمِعُ إِلَيْكَ حَتَّىٰ إِذَا خَرَجُوا مِنْ عِندِكَ
قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ آنِفًا ۚ أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٦﴾

14. (The fact is very clear and simple.) One follows a simple, straight and clear path in the light of wisdom granted him by the Almighty. The other follows his own desires and emotions which subdue his faculties of reason, to the extent that even the evil of his own doings seems good and pleasing to him. Can the two of them be alike?

15. (This was the similitude of the path of life and attitude one adopts. Now consider the matter of destination.) Consider the one whose destination is *Jannat*, as promised to *Muttaqeen*. The likeness of *Jannah* is of a place that has rivers of ever flowing sweet water which does not deteriorate (water deteriorates only if it stagnates). (As in a community enjoying heavenly life no resources or provisions are held back. All resources are kept open for everybody and as such the community does not deteriorate ~ 107:7.) Streams of milk that does not spoil or change taste; rivers of wine, delightful to those who drink it (and one who drinks it will not become intoxicated ~ 52:23; 56:19); rivers of honey, pure and clear; the enjoyment of all types of fruit and means of nourishment; and due protection from all kinds of danger. This is the parable of life of *Jannat*.

In comparison is the parable of a person living in *Jahannum*, where one gets boiling water to drink which (instead of providing nourishment) destroys their digestive track (4:16). Say! Can the two of them be alike?

16. Some of them (amongst those opposing you) are listening to you very attentively (7:198; 10:42). (They come and join your gatherings and give this impression.) However when they leave you, they ask those who have gained knowledge and insight of *Allah's* book, "What was this man (*Rasool*) saying? (This is not because they do not understand the *Quran*. It is because they do not want to act upon it.) They only follow their desires and selfish interests; and (people who are in such a state of mind) lose all sense and capability of understanding (4:155; 10:74; 16:106-7; 17:45; 47:24; 83:14).

وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ ﴿١٧﴾ فَهَلْ يَنظُرُونَ إِلَّا السَّاعَةَ أَن تَأْتِيَهُم بَغْتَةً ۖ
فَقَدْ جَاءَ أَشْرَاطُهَا ۚ فَأَنَّىٰ لَهُمْ إِذَا جَاءَتْهُمْ ذِكْرَاهُمْ ﴿١٨﴾ فَاعْلَمْ أَنَّهُ لَا إِلَٰهَ إِلَّا اللَّهُ وَاسْتَغْفِرْ لِذَنبِكَ
وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۗ وَاللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوَاكُمْ ﴿١٩﴾ وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نُزِّلَتْ سُورَةٌ ۖ ٣ ع ٨ ٢
فَإِذَا أُنزِلَتْ سُورَةٌ مُّحْكَمَةٌ وَذُكِرَ فِيهَا الْقِتَالُ ۙ رَأَيْتَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ يَنظُرُونَ إِلَيْكَ نَظَرَ الْمَغْشِيِّ
عَلَيْهِ مِنَ الْمَوْتِ ۖ فَأَوْلَىٰ لَهُمْ ﴿٢٠﴾

17. On the other hand for people who seek guidance from Divine Laws, *Allah* Almighty increases their capabilities to follow His guidance. This enables them to guard the Divine Laws to the fullest extent and live their lives accordingly.

18. (These people have gone to the extreme in their opposition, so much so that even after driving you out of your homeland, they have not given up.) Are they now waiting for the Revolution to suddenly come upon them? The early signs have already appeared and when that time comes, all their wisdom will be of no avail to them.

19. You should have the firm conviction that no one except *Allah* wields any authority or power in this universe. Therefore you should not become depressed by allegations and aspersions concocted by your opponents, against yourself and *Momin* men and women. Seek protection under the Divine Laws, against their negative effects[1] (40:55; 48:2). He knows about the progress of your movement (from *Makkah* to *Madina*) and what the ultimate destination is.

20. (At that time circumstances were highly tense.) There was a longing in the minds of *Momineen*, who questioned the lack of any revelation for a clear-cut Divine directive allowing them to raise arms. At long last they were given the permission to fight. (This aroused the spirits and enthusiasm of the *Momineen*, but) Those whose hearts were diseased with hypocrisy looked as if they were going to faint for fear of death. See what grievous ignominy they are in!

---

1. This could also mean minor errors and omissions which are committed while establishing a Divine System.

طَاعَةٌ وَّقَوْلٌ مَّعْرُوْفٌ فَإِذَا عَزَمَ الْأَمْرُ فَلَوْ صَدَقُوا اللّٰهَ لَكَانَ خَيْرًا لَّهُمْ ﴿٢١﴾ فَهَلْ عَسَيْتُمْ إِنْ
تَوَلَّيْتُمْ أَنْ تُفْسِدُوْا فِي الْأَرْضِ وَتُقَطِّعُوْا أَرْحَامَكُمْ ﴿٢٢﴾ أُولٰٓئِكَ الَّذِيْنَ لَعَنَهُمُ اللّٰهُ فَأَصَمَّهُمْ وَأَعْمٰى
أَبْصَارَهُمْ ﴿٢٣﴾ أَفَلَا يَتَدَبَّرُوْنَ الْقُرْاٰنَ أَمْ عَلٰى قُلُوْبٍ أَقْفَالُهَا ﴿٢٤﴾ إِنَّ الَّذِيْنَ ارْتَدُّوْا عَلٰٓى أَدْبَارِهِمْ مِّنْۢ
بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَى الشَّيْطٰنُ سَوَّلَ لَهُمْ وَأَمْلٰى لَهُمْ ﴿٢٥﴾ ذٰلِكَ بِأَنَّهُمْ قَالُوْا لِلَّذِيْنَ كَرِهُوْا مَا نَزَّلَ اللّٰهُ
سَنُطِيْعُكُمْ فِيْ بَعْضِ الْأَمْرِ وَاللّٰهُ يَعْلَمُ إِسْرَارَهُمْ ﴿٢٦﴾

21. (The moment the order for '*Jihad*' was revealed, they should have welcomed it spontaneously and exclaimed) "We are ever ready for obedience!". Then they should have discussed various aspects of strategy for carrying out the program approved by the system. Thereafter when the final decision for war had been taken, they should have proved the truthfulness of their claim by taking part in it.

This would have been the proper and appropriate course of action for them to adopt. (Alas their diseased heart could not let them do this!)

22. (Tell them) If you now back out from your promise, this will create disorder in society (by joining hands with the *Kuffar*); and break off your ties with your kith and kin (the majority of whom are with the Muslims).

23. (How sad this reality is that) On account of their attitude they were deprived of the blessings which they would have otherwise received by taking part in the '*Jehad*'. Their senses became so blurred that they could neither hear nor see.

24. It is a matter of great surprise that these people do not seriously apply their minds to what the *Quran* says. Why have their hearts become so blocked that nothing reasonable gets into them? (4:82)

25. In actual fact people who turn their backs even after clearly understanding Quranic guidance, do so because their desires encourage them to embellish their selfish gains and entertain false hopes. (Thus they give preference to their individual short term selfish interests, over Quranic guidance which promotes benefit for mankind.)

26. Then they secretly join hands with those who abhor Divine Laws and tell them, "We shall obey you in certain matters."
Tell them that *Allah* is fully aware of their secret intentions and plans.

فكيف إذا توفتهم الملٰئكة يضربون وجوههم وأدبٰرهم ﴿٢٧﴾ ذٰلك بأنهم اتبعوا ما أسخط الله وكرهوا
رضوانه فأحبط أعمٰلهم ﴿٢٨﴾ أم حسب الذين في قلوبهم مرض أن لن يخرج الله أضغٰنهم ﴿٢٩﴾
ولو نشاء لأرينٰكهم فلعرفتهم بسيمٰهم ولتعرفنهم في لحن القول والله يعلم أعمٰلكم ﴿٣٠﴾ ولنبلونكم
حتى نعلم المجٰهدين منكم والصٰبرين ونبلوا أخباركم ﴿٣١﴾ إن الذين كفروا وصدوا عن سبيل
الله وشاقوا الرسول من بعد ما تبين لهم الهدى لن يضروا الله شيـًٔا وسيحبط أعمٰلهم ﴿٣٢﴾

27. (At present they are contented by conspiring in this way but) What will be their state when death faces them and the adverse results of their erroneous deeds overwhelm and crush them?

28. This is because they follow the path that is against Divine Laws. Living in obedience to the Divine Law is most displeasing to them. (Consequently they will not be able to achieve any success and) All that they have been doing will go waste.

29. Do those whose hearts are diseased with hypocrisies expect that *Allah* will not expose their secret malices (and let them live forever under the veil of hypocrisy)?

30. If We so desire We can bring them before you one by one, so that you can properly identify them. (However We will not do this as this will be against Our overall scheme of non-interference in human affairs). None the less using your own commonsense and intellect you can recognize them from the tone of their voices. As for your (and their) deeds are concerned, nothing remains hidden from our Law of *Mukafat*. The consequences are bound to manifest themselves.

31. If We were to adopt any 'out of the way' means (there was no need of any clash or struggle. But) We do want this clash to take place so that the *Mujahideen* amongst you can stand out; and it would become evident to what extent they are steadfast. In other words these are the ones who are ready to sacrifice everything for the sake of establishing this system; and face all challenges with fortitude and steadfastness? We want that everything about each of you should be revealed to the public (and the whole world should see the wonderful change this *Eiman* has brought within you and how you have changed for the better).

32. Remember those who deny Divine Laws, also obstruct others from the path of *Allah* and continue opposing the *Rasool* inspite of the clear guidance they have received, (tell them that they) can do no harm to *Allah*. He will make all their adverse efforts and actions go waste.

يا أيها الذين آمنوا أطيعوا الله وأطيعوا الرسول ولا تبطلوا أعمالكم (٣٣) إن الذين كفروا وصدوا عن
سبيل الله ثم ماتوا وهم كفار فلن يغفر الله لهم (٣٤) فلا تهنوا وتدعوا إلى السلم وأنتم الأعلون
والله معكم ولن يتركم أعمالكم (٣٥) إنما الحياة الدنيا لعب ولهو وإن تؤمنوا وتتقوا يؤتكم أجوركم و
لا يسألكم أموالكم (٣٦) إن يسألكموها فيحفكم تبخلوا ويخرج أضغانكم (٣٧)

33. (But O *Jamat-ul-Momineen*! You should not think that all this will be done by Almighty Himself and that you will have to do nothing. For you it is important that) You should follow and obey the Divine System that the *Rasool* has established, in its entirety. Do not ever take a step which causes your efforts to go waste.

34. If those who deny the Divine Laws and obstruct others from adopting the Divine Order do not change their ways and die while continuing doing so, they will never be protected from the adverse consequences of their erroneous deeds.

(Therefore, if one is not punished in this world, it does not mean that he is saved from retribution. The consequences of one's deeds have to be faced after death.)

35. (O *Jamat-ul-Momineen*) Now that war with these opponents is imminent, do not be disheartened and reduce your struggle (because of activities of the *Munafikeen*); nor call for peace by considering yourself weaker and subdued. Rest assured that you shall overcome them due to the support and assistance provided by Divine Laws. He shall never reduce the consequences of your efforts. He will never let you down.

36. (Also remember that) Your aim should not be the gains of this worldly life. You should keep your attentions focussed on the sublime and permanent values of life. Worldly life and its gains are nothing more than a mere play and passing amusement. If you have firm faith in this reality and (in case of conflict between worldly gains and any permanent values) guard permanent values, then the Divine Law of *Mukafat* will grant you full reward for your efforts without asking for anything in return. (Therefore at this juncture, you should contribute whatever you can for the establishment of Divine Order. All this will be returned manyforld to you.)

37. If the Divine Order demands something for itself forcibly, you may be hesitant to sacrifice your material possessions. If such demands keep following you like barefoot beggars and it becomes difficult for you to get rid of them, then out of sheer disgust you may say whatever is concealed in your heart. (However, this order will not adopt such a course of action as whatever it demands, is for yourself. Hence give it willingly.)

هَٰٓأَنتُمْ هَٰٓؤُلَآءِ تُدْعَوْنَ لِتُنفِقُوا فِي سَبِيلِ اللَّهِ فَمِنكُم مَّن يَبْخَلُ وَمَن يَبْخَلْ فَإِنَّمَا يَبْخَلُ عَن
نَّفْسِهِ وَاللَّهُ الْغَنِيُّ وَأَنتُمُ الْفُقَرَآءُ وَإِن تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوٓا
٣ ع ١٠ ٨ أَمْثَٰلَكُم ٣٨

38. But some amongst you act miserly when asked to keep their wealth open for the Divine Order. They should know that the one who is miserly in this matter in fact harms none but himself, for *Allah* is indeed opulent. (*Allah* does not need you to give Him anything.) It is for your own growth that you need His system. Should you turn back from your commitment, He will replace you with another nation which will not be like you! (This is so because the law for life, death and supremacy amongst nations is that only the nation with the correct system of life survives. Those which have a wrong system are destroyed and replaced by another nation that has a better system. The decisions about life and death of nations are taken in light of their ideologies and practical implementation programme for the same).

سُوْرَةُ الْفَتْحِ (٤٨)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِيْنًا ۝١ لِّيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ ذَنْۢبِكَ
وَمَا تَاَخَّرَ وَيُتِمَّ نِعْمَتَهٗ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُّسْتَقِيْمًا ۝٢ وَّيَنْصُرَكَ اللّٰهُ نَصْرًا عَزِيْزًا ۝٣ هُوَ الَّذِيْۤ اَنْزَلَ
السَّكِيْنَةَ فِيْ قُلُوْبِ الْمُؤْمِنِيْنَ لِيَزْدَادُوْۤا اِيْمَانًا مَّعَ اِيْمَانِهِمْ ؕ وَلِلّٰهِ جُنُوْدُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَكَانَ اللّٰهُ عَلِيْمًا
حَكِيْمًا ۝٤

SURAH AL-FATAH : 48

1. We (O *Rasool*) have laid open for you the visible path for success and victory; and a decisive revolution is about to take place.

2. The objective is to provide you with protection from the negative effects of certain accusations and aspersions which your opponents have either been concocting against you or will do so in future. (These achievements will become living proof of the validity of your claim and serve as a reply to the accusations against you ~ 40:55; 47:19.) He will also bestow upon you the full measure of blessings which He has promised (24:55). Thus along with your associates you will continue on the straight and balanced path.

3. (In other words) *Allah* will bestow a very overwhelming hold on them (and they will see that truth has at last overcome falsehood).

4. This proclamation is from *Allah* the Almighty, Who bestowed calmness and peace in the hearts of *Momineen*, so that their *Eiman* can be further strengthened. This is done by heavenly forces which are continuously fulfilling His programme ~ 9:26 ~ (so that every human deed is accurately manifested ~ 45:22; 53:31). Everything happens according to *Allah's* knowledge and wisdom.

لِّيُدْخِلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ ۚ وَكَانَ
ذَٰلِكَ عِندَ اللَّهِ فَوْزًا عَظِيمًا ٥ وَيُعَذِّبَ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّانِّينَ بِاللَّهِ
ظَنَّ السَّوْءِ ۚ عَلَيْهِمْ دَائِرَةُ السَّوْءِ ۖ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَلَعَنَهُمْ وَأَعَدَّ لَهُمْ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا ٦
وَلِلَّهِ جُنُودُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ٧ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ٨
لِّتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ٩

5. The objective is to bestow on *Jamat-ul-Momineen*, as a result of their *Eiman* and righteous deeds, a blissful heavenly society in which pleasures never lessen; and also to remove social inequalities from their society. According to Divine Laws this is the highest achievement.

6. The triumph of truth means eventual defeat of falsehood. The establishment of the Divine Order means that opponents, such as *Munafikeen* and *Mushrikeen* men or women, will get due punishment for their deeds. They had been extremely suspicious about the Divine Order. It was the conviction of the *Mushrikeen* that the Divine Law alone was not enough; that it must also have the support of other forces. The *Munafikeen* were sitting on the fence and with a dubious attitude. Now they will be caught in the web of their own misfortunes. They will be deprived of the pleasures of life which are the natural consequences of their *Eiman* and constructive deeds. Their opposing efforts will produce no positive results and *Jahannum* of destruction will be ready for them. What an awful abode that will be!

7. (As has been said afore) All this will happen with the help and support of heavenly forces which are continuously making the Law of *Mukafat* a living reality (45:22). In this way it will become clear how powerful and wise the Divine Law is.

8. (But this system will be established by you and your companions. For this purpose We have given you a programme on which you are working. It is therefore your duty to) Keep a watch over the actions of all members of your *Jamaat* (2:143) and reassure them about how pleasant and wonderful the result of righteous deeds will be; and how erroneous deeds take human being towards destruction.

9. And the *Jamaat-ul-Momineen* should believe the Divine Order which is being established through this *Rasool*; and extend him full help for strengthening the order and extol *Allah's* glory and reverence (7:157). They should always remain active and busy for achieving this objective (33:41-42).

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۚ فَمَن نَّكَثَ فَإِنَّمَا يَنكُثُ عَلَىٰ نَفْسِهِ ۖ وَمَنْ
أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهُ اللَّهَ فَسَيُؤْتِيهِ أَجْرًا عَظِيمًا ﴿١٠﴾ سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا أَمْوَالُنَا (١) ع ١٠ (٩)
وَأَهْلُونَا فَاسْتَغْفِرْ لَنَا ۚ يَقُولُونَ بِأَلْسِنَتِهِم مَّا لَيْسَ فِي قُلُوبِهِمْ ۚ قُلْ فَمَن يَمْلِكُ لَكُم مِّنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ
ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا ۚ بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١١﴾

10. (This Divine Order has actually been suggested by Almighty Himself and He has fully explained it in His Book. However it is implemented by the *Rasool*. And after the *Rasool* this duty is performed by his successors. Therefore whatever pledge *Jamaat-ul-Momineen* makes with *Allah* the Almighty, in actual fact it is made with the *Rasool*. And for all intents and purposes the responsibilities *Allah* takes upon Himself are practically fulfilled by this Divine Order. For instance the *Jamat-ul-Momineen* had made a pledge for selling their lives and properties to *Allah* Almighty ~ 9:111.) In practice they make this agreement with you. An agreement with you substitutes the agreement made with *Allah*. Therefore when they make their pledge, it is not your hand over theirs but (consider that) it is *Allah's* hand. This is the practical form of this order.

Subsequently, whoever breaks his covenant will himself suffer loss (because as a result of this *Allah's* pledge with him will also be broken; and he would be deprived of the fruitful results of the Divine Order which he would have from this contract). *Allah* would bestow a great reward on whoever fulfills his covenant with Him. (This great reward can be achieved through heavenly life in this world and in the hereafter. This is the second part of this agreement ~ 9:111.)

11. (After this introductory explanation, consider again the expedition which is before you. In this battle) The *Bedouins* (wandering Arabs) will not join you. 49:14 They will lag behind and say, "All this happened because as we were busy looking after our cattle and households, we could not take part in the *Jihad*. Therefore it should not be held against us." However all these are lame excuses as their intention was different. Tell them that the Divine Law will take its decision and no one has the power to avert any benefit or harm which comes to you. *Allah* is fully aware of everything you do. His Law will decide your fate. (This would not be at anyone's personal discretion or even mine.)

بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ أَهْلِيهِمْ أَبَدًا وَزُيِّنَ ذَٰلِكَ فِي قُلُوبِكُمْ وَظَنَنْتُمْ ظَنَّ
السَّوْءِ وَكُنْتُمْ قَوْمًا بُورًا ١٢ وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَعِيرًا ١٣ وَلِلَّهِ مُلْكُ
السَّمَاوَاتِ وَالْأَرْضِ يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ١٤ سَيَقُولُ الْمُخَلَّفُونَ
إِذَا انْطَلَقْتُمْ إِلَىٰ مَغَانِمَ لِتَأْخُذُوهَا ذَرُونَا نَتَّبِعْكُمْ يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ اللَّهِ قُلْ لَنْ تَتَّبِعُونَا كَذَٰلِكُمْ
قَالَ اللَّهُ مِنْ قَبْلُ فَسَيَقُولُونَ بَلْ تَحْسُدُونَنَا بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا ١٥

---

12. (Tell them that) You thought that *Rasool* and his companions will perish in the battle and none would return to their homes. The very thought immensely pleased you (and therefore you decided not to take part in this battle). This was an evil thought; and these are the reasons that have made you worthless.

13. The fact is that only those who believe that the Divine Order will not be successful, indulge in such thoughts. Whoever indulges in such (wicked) thoughts will perish because the Divine Order is bound to succeed.

14. They should know that control and authority in the universe belongs to *Allah*. (It is therefore inconceivable that the system being implemented to establish *Allah's* authority cannot succeed.) Hence the system will protect those who want to be protected by it; while whoever wants to ruin himself by going against it, will get destroyed. At the same time keep in mind that the Divine Law intrinsically seeks your protection and nourishment. Only opposition to it causes destruction.

15. Such is the condition of these Bedouin tribes that when they are sure that you are about to set forth on a battle that promises booty, they will ask you, "Allow us to accompany you." In other words, they desire that *Allah's* decision to keep them deprived of the pleasures of life which accrue by following the Divine Order, be changed. Tell them this cannot happen, as *Allah* has already declared that they cannot accompany you.

In reply they say, "You are jealous of us and that is why you say so." Actually their understanding is very limited. (In fact it is not difficult to understand. Only the people who do so irrespective of worldly gains and purely for the sake of establishing the Divine Order can join your group. The ones who join only when they see some gains and find excuses as soon as they fear a loss are not worthy of your companionship. There is no point of jealousy in it.)

قُلْ لِّلْمُخَلَّفِيْنَ مِنَ الْاَعْرَابِ سَتُدْعَوْنَ اِلٰى قَوْمٍ اُولِيْ بَاْسٍ شَدِيْدٍ تُقَاتِلُوْنَهُمْ اَوْ يُسْلِمُوْنَ ۚ فَاِنْ تُطِيْعُوْا
يُؤْتِكُمُ اللّٰهُ اَجْرًا حَسَنًا ۚ وَاِنْ تَتَوَلَّوْا كَمَا تَوَلَّيْتُمْ مِّنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا اَلِيْمًا ﴿١٦﴾ لَيْسَ عَلَى الْاَعْمٰى
حَرَجٌ وَّلَا عَلَى الْاَعْرَجِ حَرَجٌ وَّلَا عَلَى الْمَرِيْضِ حَرَجٌ ۗ وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ يُدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ
(٢ ع ١٠) النصف تَحْتِهَا الْاَنْهٰرُ ۚ وَمَنْ يَّتَوَلَّ يُعَذِّبْهُ عَذَابًا اَلِيْمًا ﴿١٧﴾ لَقَدْ رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ اِذْ يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ
فَعَلِمَ مَا فِيْ قُلُوْبِهِمْ فَاَنْزَلَ السَّكِيْنَةَ عَلَيْهِمْ وَاَثَابَهُمْ فَتْحًا قَرِيْبًا ﴿١٨﴾ وَّمَغَانِمَ كَثِيْرَةً يَّاْخُذُوْنَهَا ۗ
وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ﴿١٩﴾

---

16. Tell those wandering Beduins who lagged behind, "Your sincerity will be tested by sending you to fight against a powerful and mighty force, with the instruction that you should continue fighting till they surrender. If you obey this order it will be understood that you are true in your claim; and you will get handsome reward from *Allah*. However if you turn away as you had done earlier, you will be grievously chastised."

17. Those who are blind, lame or sick are exempted from this order, because they are not physically fit to take part in the battle (9:91).

The principle is that *Allah* will admit any person who sincerely obeys the Divine Order to the bliss of heavenly life, the pleasures of which are ever fresh. And *Allah* will inflict grievous punishment on anyone who turns away.

18. According to this very principle when, inspite of strong opposition and great danger, the *Jamaat-ul-Momineen* were pledging their allegiance to you under the tree (48:10), their action was according to the Divine Laws. They were doing precisely what had to be done under such circumstances. Moreover their action was not just a formality. It was done with their full and genuine consent and was fully known to *Allah*. It was because of this attitude that despite the very dangerous circumstances they were full of confidence. That is why God opened up the way to imminent victory.

19. And they received a lot of spoils of war. *Allah's* Law of *Mukafat* is indeed powerful and full of wisdom.

وَعَدَكُمُ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَٰذِهِ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ آيَةً
لِلْمُؤْمِنِينَ وَيَهْدِيَكُمْ صِرَاطًا مُسْتَقِيمًا ﴿٢٠﴾ وَأُخْرَىٰ لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا ۚ وَكَانَ اللَّهُ عَلَىٰ
كُلِّ شَيْءٍ قَدِيرًا ﴿٢١﴾ وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا لَوَلَّوُا الْأَدْبَارَ ثُمَّ لَا يَجِدُونَ وَلِيًّا وَلَا نَصِيرًا ﴿٢٢﴾ سُنَّةَ
اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ ۖ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٢٣﴾ وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ
بِبَطْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾

---

20. O *Jamaat-ul-momineen*! (As a result of your righteous deeds) You are likely to obtain aplenty. Whatever you have obtained so far is only a small part of what you can get. However he greatest achievement is that hostile rebellious forces have been stopped from opposing you. (The purpose of this war and bloodshed was to stop these people opposing you from establishing a system of justice and balance. Receiving spoils of war is a secondary gain.)

Victories such as these symbolize and reaffirm that *Allah's* promise of the Divine Order prevailing is based on reality; and that the path to which He is guiding all of you will lead to the proper destination.

21. Besides this recent success, there are still many other conquests which at present are not within your reach. However *Allah's* Law of *Mukafat* has already reserved them for you. This will happen later on. *Allah* has devised measures (Laws) for everything; and everything happens according to these measures.

22. Had the opponents waged war against you, there would have been no one to protect or help them and they would have retreated in defeat.

23. All this is not happening by chance or accident, but according to the Divine Laws. These have been in force forever; and they are permanent and unalterable. They never change.

24. All this happened according to the Laws of *Allah*, Who stopped your opponents from attacking you; and stopped you from raising your hands against them. In this way the valley of *Makkah* remained safe from bloodshed, although you had clear supremacy over them. *Allah* watches over everything you do.

هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيَ مَعْكُوفًا أَنْ يَبْلُغَ مَحِلَّهُ ۚ وَلَوْلَا رِجَالٌ مُؤْمِنُونَ
وَنِسَاءٌ مُؤْمِنَاتٌ لَمْ تَعْلَمُوهُمْ أَنْ تَطَئُوهُمْ فَتُصِيبَكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ ۖ لِيُدْخِلَ اللَّهُ فِي رَحْمَتِهِ
مَنْ يَشَاءُ ۚ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا ﴿٢٥﴾ إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ
الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَىٰ رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَىٰ
٣ ع ٩ ١١ وَكَانُوا أَحَقَّ بِهَا وَأَهْلَهَا ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٢٦﴾

25. He also knows that these very same people had refused to accept everything you said and stopped you from performing the *Hajj* of *Ka'aba*. Even your offerings and gifts were not allowed to reach their destination (the *Ka'aba*). (Inspite of this *Allah* stopped you from waging war against them because) At that time in *Makkah* there were many *Momineen* men and women, whose whereabouts were not known to you. Had you attacked the city these innocent people might have been unjustly trampled alongwith the opponents. This would have been your own loss which you would have inadvertently suffered. (That is why We stopped you from war and created an atmosphere of peace so that) Anyone from among the residents of *Makkah* who wanted to join the Divine System of *Rabubiyyat* and *Rahmat* could do so. Otherwise had the *Momineen* men and women been separated from the '*Kuffar*', We would have let the enemies suffer at your hands.

26. (We also know that) Just like how ignorant and uncivilized people nourish feelings of dislike, enmity, stubbornness and prejudice, the opponents too had very strong feelings of hatred and discrimination against you. Previously you would have reacted very strongly to such feelings, but *Eiman* brought a great psychological change in you, therefore) *Allah* created a feeling of tranquility and reassurance in the heart of His *Rasool* and his *Momineen* companions; and further strengthened their resolve to guard the Divine Laws. (Being stubborn and discriminative like ignorant people did not suit them.) In fact they were most worthy of it; and every decision of *Allah* is based on absolute knowledge.

لَقَدْ صَدَقَ اللّٰهُ رَسُوْلَهُ الرُّءْيَا بِالْحَقِّ ۚ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ اِنْ شَآءَ اللّٰهُ اٰمِنِيْنَ ۙ مُحَلِّقِيْنَ رُءُوْسَكُمْ وَ
مُقَصِّرِيْنَ ۙ لَا تَخَافُوْنَ ؕ فَعَلِمَ مَا لَمْ تَعْلَمُوْا فَجَعَلَ مِنْ دُوْنِ ذٰلِكَ فَتْحًا قَرِيْبًا ﴿۲۷﴾ هُوَ الَّذِيْۤ اَرْسَلَ
رَسُوْلَهٗ بِالْهُدٰى وَدِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ ؕ وَكَفٰى بِاللّٰهِ شَهِيْدًا ﴿۲۸﴾

27. (O *Rasool*!) It was because of your most intense desire for the custodianship of *Ka'aba* (2:144), that you dreamt that you were entering the inviolable Mosque (in *Makkah*) as a conqueror (17:60). Since your aspirations are according to Our promise, We shall certainly ensure that your dreams come true. You shall enter the *Ka'aba* in peace and security without any bloodshed and perform the rites of *Hajj*, like shaving the head or cutting the hair short (etc.,) without any fear. You will not be afraid of anyone. He knows what you know not; and in the near future He will bestow on you another victory.

28. This is because *Allah* has sent his *Rasool* with the Divine Code, which is a system based on absolute truth. It can thus overcome all other manmade systems. (This can only happen if the *Jamaat* becomes powerful and strong enough to wipe out the false systems based on injustice and establish the Divine Order instead.) *Allah* alone can watch over this to ensure that it does come true!

مُحَمَّدٌ رَّسُولُ اللَّهِ ۚ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ۖ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا
مِّنَ اللَّهِ وَرِضْوَانًا ۖ سِيمَاهُمْ فِي وُجُوهِهِم مِّنْ أَثَرِ السُّجُودِ ۚ ذَٰلِكَ مَثَلُهُمْ فِي التَّوْرَاةِ ۚ وَمَثَلُهُمْ فِي الْإِنجِيلِ معانقة
كَزَرْعٍ أَخْرَجَ شَطْأَهُ فَآزَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيَغِيظَ بِهِمُ الْكُفَّارَ ۗ وَعَدَ اللَّهُ
الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا ٢٩ ع ٣ ٣ ١٢

29. And this will happen at the hands of *Mohammed* the *Rasool* of *Allah* and his companions. What unique and wonderful people constitute this *Jamaat*! Such is their resolve that they deal with the opponents of truth with rock-like firmness, but are kind hearted and sympathetic amongst themselves (5:54). You see how they bow down to shoulder heavy responsibilities and present themselves as the embodiment of submission before Divine Laws. (This is not a group of monks who abandon worldly affairs.) They strive hard to search for sources of nourishment according to the Divine Laws. At the same time they keep in mind that every action of theirs should be fully compatible with the Divine Laws and that their personalities should exhibit Divine attributes. The inner peace and real happiness that they obtain as a result of this are apparent from their faces (83:24). The previous Divine Books, *Torah* and *Injeel*, also had identified such signs.

The way they established and nurtured the Divine Order can be explained by a parable. When a healthy seed germinates its first shoot is very soft and delicate. As its roots become stronger, its stem gradually becomes strong enough for it to firmly stand on its own. (It then produces the stock which in turn ripens to become grain. That little seed has converted into a crop.) This process immensely delights the grower, for he sees the fruits of his labour; but the same becomes a torturous agony for his opponents.

This is how *Allah* Almighty extends promise to every *Jamaat* which, after professing *Eiman* on the truthfulness of His Laws, acts upon His programme. (And it is His Law that) The tiny seed of their efforts will remain safe from dangers and bear the best of results (24:55). (However, this will require the same degree of hard work and perseverance that is shown by the farmer. The unchangeable conditions needed for a crop to ripen are proper seed, complete harmony with the laws of nature, continuous effort and perseverance.)

سُوْرَةُ الْحُجُرٰتِ (۴۹)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُقَدِّمُوْا بَيْنَ يَدَيِ اللّٰهِ وَرَسُوْلِهٖ وَاتَّقُوا
اللّٰهَ اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ۝۱ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَرْفَعُوْۤا اَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوْا لَهٗ
بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ اَنْ تَحْبَطَ اَعْمَالُكُمْ وَاَنْتُمْ لَا تَشْعُرُوْنَ ۝۲ اِنَّ الَّذِيْنَ يَغُضُّوْنَ اَصْوَاتَهُمْ
عِنْدَ رَسُوْلِ اللّٰهِ اُولٰٓئِكَ الَّذِيْنَ امْتَحَنَ اللّٰهُ قُلُوْبَهُمْ لِلتَّقْوٰى لَهُمْ مَّغْفِرَةٌ وَّاَجْرٌ عَظِيْمٌ ۝۳

SURAH AL-HUJRAT : 49

1. O *Jamaat-ul-Momineen*! (The foremost and fundamental conditions for the universal revolution for which you have risen as harbingers, is to maintain complete discipline in your ranks and personal life. For this keep in mind that) Unless you receive a directive from the centre of the Divine Order, do not take any steps on your own. Always wait to receive its directive. Guard the Divine Laws under all circumstances. Remember *Allah* is All-hearing, All-knowing. (Hence any decision taken according to His Laws, will certainly be the best.)

2. And keep your views subservient to the central authority. Do not let your voice rise above that of the *Nabi*; and during the course of consultations, do not create a noisy atmosphere in order to make your suggestion prevail, like you do when talking to each other. In so doing your deeds will go to waste, without you ever being aware of it. (This will be the inadvertent consequence of your attitude.)

3. Verily *Allah* cleanses and purifies the hearts of those who keep their views subservient to the Centre. (They wholeheartedly obey the laws.) He keeps them safe from destruction and bestows great rewards upon them.

إِنَّ الَّذِينَ يُنَادُونَكَ مِن وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿٤﴾ وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ
خَيْرًا لَّهُمْ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٥﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِقٌ بِنَبَإٍ فَتَبَيَّنُوا أَن تُصِيبُوا
قَوْمًا بِجَهَالَةٍ فَتُصْبِحُوا عَلَىٰ مَا فَعَلْتُمْ نَادِمِينَ ﴿٦﴾ وَاعْلَمُوا أَنَّ فِيكُمْ رَسُولَ اللَّهِ ۚ لَوْ يُطِيعُكُمْ فِي
كَثِيرٍ مِّنَ الْأَمْرِ لَعَنِتُّمْ وَلَٰكِنَّ اللَّهَ حَبَّبَ إِلَيْكُمُ الْإِيمَانَ وَزَيَّنَهُ فِي قُلُوبِكُمْ وَكَرَّهَ إِلَيْكُمُ الْكُفْرَ
وَالْفُسُوقَ وَالْعِصْيَانَ ۚ أُولَٰئِكَ هُمُ الرَّاشِدُونَ ﴿٧﴾

---

4. And when some uncultured people come to see you they start shouting for you from outside your house. (They ignore the demands of collective discipline and even normal social etiquette.)

5. They should wait for you to come out of the house (then they can say whatever they want to, with dignity and respect). This attitude would be much better for them. Nevertheless (since these people unknowingly do such things out of ignorance, not meaning any disrespect) *Allah* Almighty forgives this attitude and makes provisions to not only protect them, but to also provide for their development.

6. O *Rasool*! Tell your companions, "If any deviant person comes to you with a (slanderous) tale, do not immediately accept it. First ascertain it, lest you unwittingly take a step which brings harm to someone; and then regret what you have done.

7. (Remember, you are no longer living a life of indiscipline and disorder. Now you are under collective discipline and order and have a system with its own central authority and) *Allah's Rasool* is living amongst you. All issues must be referred to him and you should act according to whatever decision he gives. Do not expect that he will accept or comply with whatever you say. If he starts doing so it will surely create disorder and cause you trouble. *Allah* Almighty wants that you stay firm in your faith and embellish your hearts with it. (This can be done practically by willingly obeying Divine Laws and keeping your own ideas subservient to them.) *Allah* does not want you to deny His Laws or select some other course and rebel against His Order. Remember! Those who adopt a righteous way of life with firm faith shall stay away from disbelief and rebellion. These are the people who are on the rightly guided path.

فَضْلًا مِّنَ اللّٰهِ وَنِعْمَةً ۚ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ (٨) وَاِنْ طَآئِفَتٰنِ مِنَ الْمُؤْمِنِيْنَ اقْتَتَلُوْا فَاَصْلِحُوْا بَيْنَهُمَا ۚ
فَاِنْۢ بَغَتْ اِحْدٰىهُمَا عَلَى الْاُخْرٰى فَقَاتِلُوا الَّتِيْ تَبْغِيْ حَتّٰى تَفِيْٓءَ اِلٰٓى اَمْرِ اللّٰهِ ۚ فَاِنْ فَآءَتْ فَاَصْلِحُوْا
بَيْنَهُمَا بِالْعَدْلِ وَاَقْسِطُوْا ۭ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ (٩) اِنَّمَا الْمُؤْمِنُوْنَ اِخْوَةٌ فَاَصْلِحُوْا بَيْنَ
(١) ع (١٠) (١٣) اَخَوَيْكُمْ وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُرْحَمُوْنَ (١٠) يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسٰٓى اَنْ يَّكُوْنُوْا
خَيْرًا مِّنْهُمْ وَلَا نِسَآءٌ مِّنْ نِّسَآءٍ عَسٰٓى اَنْ يَّكُنَّ خَيْرًا مِّنْهُنَّ ۚ وَلَا تَلْمِزُوْٓا اَنْفُسَكُمْ وَلَا تَنَابَزُوْا
بِالْاَلْقَابِ ۭ بِئْسَ الِاسْمُ الْفُسُوْقُ بَعْدَ الْاِيْمَانِ ۚ وَمَنْ لَّمْ يَتُبْ فَاُولٰۗىِٕكَ هُمُ الظّٰلِمُوْنَ (١١)

8. As a result they will receive all kinds of comforts, bounties and pleasures of life. Remember that whatever *Allah* commands is based on His absolute knowledge and wisdom.

9. Whenever (unfortunately) two groups of *Momineen* fight one another, immediately make peace between them. If one of the two groups again commits aggression against the other, you should (not be indifferent but) fight the transgressors until they return to the decision made earlier according to the Divine Law. Thereafter if they do return, make just and fair peace between them. Always be just as according to Divine Laws this attribute is highly commendable.

10. (While dealing with such matters remember that) All *Momineen* are brethren and as such when making peace between them, consider both as your brothers. Your decision should be just and fair, according to the Divine Laws. In this way your *Jamaat* will continue receiving *Allah's Rahmat*.

11. (Sometimes due to mutual differences you are overpowered with feelings of dislike and hatred. In such situations do not indulge in detestable actions. For instance) One faction starts ridiculing the other and tries belittling them. It is quite possible that those being ridiculed might be better than the members of your own party. Neither your men nor women should show such behaviour; nor should you scandalize one another; nor be sarcastic and call offensive names. After professing *Eiman* you are expected to exhibit exemplary behaviour. You should not address one another illmanneredly. This is very offensive. If someone has acted like that he should immediately regret it and stop this attitude. If he does not do so, according to the Divine Law he would be considered guilty.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ ۫ اِنَّ بَعْضَ الظَّنِّ اِثْمٌ وَّلَا تَجَسَّسُوْا وَلَا يَغْتَبْ
بَّعْضُكُمْ بَعْضًا ؕ اَيُحِبُّ اَحَدُكُمْ اَنْ يَّاْكُلَ لَحْمَ اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُ ؕ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ تَوَّابٌ
رَّحِيْمٌ ﴿۱۲﴾ يٰۤاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ وَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًا وَّقَبَآئِلَ لِتَعَارَفُوْا ؕ اِنَّ اَكْرَمَكُمْ
عِنْدَ اللّٰهِ اَتْقٰىكُمْ ؕ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ ﴿۱۳﴾

12. (When mutual differences arise, mischievous people take advantage and tell tales to both the parties. In this regard you should be very careful. Have positive feelings and) Avoid ill feelings against others. Furthermore some ill feelings slacken or dull goodwill. And do not eavesdrop or backbite against one another. Would any one of you like to eat the flesh of a dead brother? You would abhor it! (Backbiting is that detestable.)

In short, always remain conscious of the Divine Laws. If you have committed a mistake somewhere, then correct yourself by being ashamed of it. In this way the Divine Law will forgive your slips and ensure that the development of your self does not suffer.

13. (The above social evils have been mentioned because some people consider themselves superior and try to belittle others. This attitude is also prevalent in other walks of life. For instance, men think that they are superior to women; or that certain families are more respectable than others. Both these concepts are wrong.) We have created humans being in a manner that all of them are created from a male and female (meaning that in every child, whether male or female, there is a portion of a man and a woman. It is therefore incorrect to presume that men are superior to women; or that women as human beings are different from men). As regards various families or tribes, the objective is that you should be able to recognize each other. No tribe or family is superior to the other. According to the Divine Law the criteria to determine status or superiority is how closely and consciously one follows and guards the Divine Laws? And Who obeys Him more? The one whose whole life is in conformity with this criteria is most worthy of respect. The person may either be man or woman, or from any family or tribe. The criteria for superiority is not race or status, but personal character and behaviour. This is being told by the Almighty, Who knows well what superiority means and how it is earned.

قَالَتِ الْاَعْرَابُ اٰمَنَّا ۭ قُلْ لَّمْ تُؤْمِنُوْا وَلٰكِنْ قُوْلُوْٓا اَسْلَمْنَا وَلَمَّا يَدْخُلِ الْاِيْمَانُ فِيْ قُلُوْبِكُمْ ۭ وَاِنْ
تُطِيْعُوا اللّٰهَ وَرَسُوْلَهٗ لَا يَلِتْكُمْ مِّنْ اَعْمَالِكُمْ شَيْـــًٔا ۭ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٤﴾ اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اٰمَنُوْا
بِاللّٰهِ وَرَسُوْلِهٖ ثُمَّ لَمْ يَرْتَابُوْا وَجٰهَدُوْا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ فِيْ سَبِيْلِ اللّٰهِ ۭ اُولٰۗىِٕكَ هُمُ الصّٰدِقُوْنَ ﴿١٥﴾
قُلْ اَتُعَلِّمُوْنَ اللّٰهَ بِدِيْنِكُمْ ۭ وَاللّٰهُ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۭ وَاللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿١٦﴾

14. (Even the factor determining the status of those entering the Islamic Order will be based on this very criteria. For instance) The Bedouins say, "We profess *Eiman*. Consider us among the *Momineen*." Tell them, "You have not yet attained the status of a *Momin*. You have only surrendered (outwardly) to the authority of the Islamic State, but *Eiman* has not entered deep into your hearts. However if you continue obeying the Divine System which has been established by the *Rasool*, you will receive full reward of your deeds. Not even the smallest of your deeds will go waste; and like every one else you will continue receiving means of nourishment and protection from this system."

15. The *Momineen* are those who profess *Eiman* in *Allah* and His *Rasool* (after pondering over it) in a way that there remains no doubt in their minds whatsoever; and they make continuous efforts and strive hard to establish and strengthen this Order. They spend their wealth and if the occasion demands give their lives for this purpose. These people are true to their commitment.

16. (The touchstone of the truthfulness of *Eiman* is the human deed. Tell them (the people who only talk and do not work accordingly), "Do you want to convince *Allah* just by talking that you are extremely obedient and firm in faith? Remember, *Allah* knows everything that exists in the heavens and on earth. He is well aware of everything."

يَمُنُّوْنَ عَلَيْكَ اَنْ اَسْلَمُوْا ۭ قُلْ لَّا تَمُنُّوْا عَلَيَّ اِسْلَامَكُمْ ۚ بَلِ اللّٰهُ يَمُنُّ عَلَيْكُمْ اَنْ هَدٰىكُمْ
٢ ع ٨ ١٣ لِلْاِيْمَانِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿١٧﴾ اِنَّ اللّٰهَ يَعْلَمُ غَيْبَ السَّمٰوٰتِ وَالْاَرْضِ ۭ وَاللّٰهُ بَصِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿١٨﴾

17. (O *Rasool*!) Then these people talk as if they have done you a favour by accepting Islam. Tell them, "Do not claim any favour on me. In fact this is *Allah's* beneficence upon you that He has guided you to to *Eiman*. Thus, if you are really serious and true in your claim, it is demanded that you express open gratitude to *Allah*, rather than claim any favour on me."

18. Tell them that your saying so or reminders do not make any difference, for *Allah* knows the hidden realities and secrets of the entire universe. How can your deeds remain hidden from him? He sees all what you do. The result of every action is compiled according to His Law of *Mukafat*.

سُوْرَةُ قٓ (٥٠)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

منزل
قٓ ۚ وَالْقُرْاٰنِ الْمَجِيْدِ ۝١ بَلْ عَجِبُوْٓا اَنْ جَآءَهُمْ مُّنْذِرٌ
مِّنْهُمْ فَقَالَ الْكٰفِرُوْنَ هٰذَا شَيْءٌ عَجِيْبٌ ۝٢ ءَاِذَا مِتْنَا وَكُنَّا تُرَابًا ۚ ذٰلِكَ رَجْعٌ بَعِيْدٌ ۝٣

SURAH AL-QAF : 50

1. Stop for a while and listen very attentively to what is being said! The teachings of the *Quran* stand testimony to the fact that this Book is sublime.

2. But (instead of pondering over the message of *Quran* and asking whether it really is the word of *Allah* or whether it is written by some human being) these people are surprised that the person who has been bestowed with the *Quran* is an ordinary human being like them. Those who deny '*Wahi*' say, "What a strange thing it is that the recipient of *Wahi* is a human being like us!" (In their opinion he should be superhuman.)

3. (Moreover they are surprised at *Quran's* assertion that life is not restricted to this world only. They ask in surprise) "Would we be returning to life again after we have died and have been reduced to dust? It is far fetched to believe that the dead shall become alive again!"

قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ ۖ وَعِنْدَنَا كِتَابٌ حَفِيظٌ ۝٤ بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ
فَهُمْ فِي أَمْرٍ مَرِيجٍ ۝٥ أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ
فُرُوجٍ ۝٦ وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ۝٧ تَبْصِرَةً
وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُنِيبٍ ۝٨ وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ
الْحَصِيدِ ۝٩

4. Tell them We know what the earth consumes of them. (It is only the physical body that disintegrates. It has neither any effect nor any control over human personality or self.) Deeds affect human personality (self) and not the body. Therefore through the preservation of human personality (self) all deeds of a person are fully preserved with Us. (The continuation of this process is called 'the life hereafter'.)

5. This, the Law of *Mukafat*, is the established fact that they deny. (They just do not want to believe that they will be called to account. This is why) They remain in a state of utter and continuous confusion.

6. (If they cannot reflect over life after death or the Law of *Mukafat* as these are imperceptible facts, they can at least ponder over the universe which is perceivable; and see how this most amazing system is in operation according to divinely ordained laws. *Allah's* Law is prevalent everywhere.) Tell them that they can see the huge limitless space over them and the various cosmic bodies floating therein. See how We have fashioned them and how beautifully We have adorned this 'ceiling'. They will not find any flaws therein (67:3).

7. And see how We have stretched the earth (inspite of it being spherical) and the huge mountains set firmly upon it (which besides providing other benefits are an important link in the earth's water supply system). We have also caused the earth to grow beautiful things of various kinds.

8. To every person who wants to pay attention, all these things offer an insight into and serve as a reminder of forgotten realities.

9. We also cause water to rain down from clouds. The water brings a multitude of blessings, causing fruits to grow in gardens and grain crops in the fields;

وَالنَّخْلَ بٰسِقٰتٍ لَّهَا طَلْعٌ نَّضِيْدٌ ﴿١٠﴾ رِّزْقًا لِّلْعِبَادِ وَاَحْيَيْنَا بِهٖ بَلْدَةً مَّيْتًا كَذٰلِكَ الْخُرُوْجُ ﴿١١﴾
كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوْحٍ وَّاَصْحٰبُ الرَّسِّ وَثَمُوْدُ ﴿١٢﴾ وَعَادٌ وَّفِرْعَوْنُ وَاِخْوَانُ لُوْطٍ ﴿١٣﴾ وَّاَصْحٰبُ
الْاَيْكَةِ وَقَوْمُ تُبَّعٍ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيْدِ ﴿١٤﴾ اَفَعَيِيْنَا بِالْخَلْقِ الْاَوَّلِ بَلْ هُمْ فِيْ لَبْسٍ مِّنْ
خَلْقٍ جَدِيْدٍ ﴿١٥﴾ ع وَلَقَدْ خَلَقْنَا الْاِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهٖ نَفْسُهٗ وَنَحْنُ اَقْرَبُ اِلَيْهِ مِنْ (١) (ع ١٥) (١٥)
حَبْلِ الْوَرِيْدِ ﴿١٦﴾ اِذْ يَتَلَقَّى الْمُتَلَقِّيٰنِ عَنِ الْيَمِيْنِ وَعَنِ الشِّمَالِ قَعِيْدٌ ﴿١٧﴾

10. And lofty date-palms with layers of thickly clustered dates.

11. We have created all this for the sustenance of human beings. It is *Allah's* Law according to which dead land comes to life due to rain; and a similar law will bring about the resurrection of dead.

12. (The denial of life hereafter is due to their fear of facing the Law of *Mukafat*. Under the same motive) Earlier nations also belied the same reality. Take for example the people of *Noah*; the folks of *Ar-Rass* (25:38) and *Thamud*;

13/14. The tribe of *Aad* and Pharaoh; that of *Lot*; the dwellers of the wooded dales (of *Madiyan*); and the people of *Tubba*. They all belied Our *Rusul*. (But their denial did not make any difference. The results of their deeds were properly manifested and doom and destruction overtook them.) Our Law confronted them as a stark reality.

15. Ask those who are in doubt about resurrection after death, whether (in their opinion) We were so tired by the creation of the universe and mankind (that We do not have the stamina for any new creation?) (46:33)

16. (Or do they believe that We can have no knowledge of what a person secretly does and that as such their deeds could not be questioned? This is a wrong notion.) We are the ones who have created human beings (and obviously nothing can remain hidden from the Creator). (Besides his visible deeds) We also know his thoughts and what transpires in his inner self. (It is not that the Creator is sitting somewhere far away from His creation.) We are closer to him than his jugular vein (and so nothing can remain hidden from Us).

17. We have arranged it so that whether he goes to the right or the left, the forces that keep record of his deeds always accompany him.

مَا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾ وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ۖ ذَٰلِكَ مَا كُنتَ مِنْهُ
تَحِيدُ ﴿١٩﴾ وَنُفِخَ فِي الصُّورِ ۚ ذَٰلِكَ يَوْمُ الْوَعِيدِ ﴿٢٠﴾ وَجَاءَتْ كُلُّ نَفْسٍ مَّعَهَا سَائِقٌ وَشَهِيدٌ ﴿٢١﴾ لَّقَدْ كُنتَ
فِي غَفْلَةٍ مِّنْ هَٰذَا فَكَشَفْنَا عَنكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ﴿٢٢﴾ وَقَالَ قَرِينُهُ هَٰذَا مَا لَدَيَّ
عَتِيدٌ ﴿٢٣﴾ أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿٢٤﴾ مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيبٍ ﴿٢٥﴾

18. The moment he utters a word, the everready watchman promptly records it.

19. The stupor of death appears before his eyes as a truth; and death is a reality from which every person always tries to escape.

20. (While death occurs before your very eyes, you cannot perceive what happens afterwards. You just have to believe it.) It is when human skeletons are infused with new energy that the promised life in the hereafter starts.

21. At that time every person will come to the court to hear the result of his deeds (and the guardians of his deeds would be with him). One would watch over him while the other would push him from behind.

22. (He would be told), "You remained heedless during this life and so today We have removed the covering from your eyes. Now your vision has become sharp and piercing (so much so that you can now clearly see the deeds of your previous life and their imperceptible results; and everything is before you in stark reality).

23. His record keeper (his own self) who is accompanying will say, "This is his record which is in my custody. It is complete and up to date in all respects."

24. Thus the decision would be taken according to this record. People who had rejected the Divine Laws and had taken a rebellious course out of stubbornness or prejudice, will be thrown into *Jahannum*;

25. In other words, for those who had withheld wealth (by not keeping it open and available for mankind's development); rebelled against the Divine Order; remained in doubt about the Law of *Mukafat*; (70:18; 104:2)

الذي جعل مع الله إلها آخر فألقياه في العذاب الشديد ﴿٢٦﴾ قال قرينه ربنا ما أطغيته ولكن كان
في ضلل بعيد ﴿٢٧﴾ قال لا تختصموا لدي وقد قدمت إليكم بالوعيد ﴿٢٨﴾ ما يبدل القول لدي وما
أنا بظلام للعبيد ﴿٢٩﴾ يوم نقول لجهنم هل امتلأت وتقول هل من مزيد ﴿٣٠﴾ وأزلفت الجنة
للمتقين غير بعيد ﴿٣١﴾ هذا ما توعدون لكل أواب حفيظ ﴿٣٢﴾

26. Set up other forces whose authority and power they accepted instead of that of *Allah* (the verdict about them would be) "Cast them into the severe chastisement of *Jahannum*!" (2:22)

27. (These people will accuse their companions of misleading them but) Every companion will immediately say, "O our *Rabb*! He is not telling the truth. I never asked him to rebel against Your Laws. He himself went far astray."

28. (*Allah* would say) There is no use of arguing in my presence; for the truth was revealed unto you and the straight path had come before you. (What difference does it make whether you went astray by yourself or someone else misled you?) 6:131-32

29. Our Law is unalterable and all decisions are taken according to it. (However this does not mean that like other tyrant rulers We take a stern attitude. No, not at all.) We do not commit any aggression (*Zulm*) on Our subjects (and everyone gets fair reward for his deeds).

30. (Thus any one who went astray will end up in *Jahannum*. And *Jahannum* has no boundaries!) On that day We will ask *Jahannum*, "Are you filled with criminals?" The reply shall be, "No. There is still lot of room!" (Everyone who goes to *Jahannum* prepares for it himself; and takes it with him.)

31. On the other hand, '*Jannah*' will be brought very close to the *Muttaqeen*. Even now it is not far from them. (Everyone's *Jannah* is within him; and on that day he will be made aware of it.)

32. They will be told, "This is the *Jannat* which had been promised to you. It was promised to everyone who would revert to Our Law in all matters; refrain from going against it; remember this principle for all time;

مَنْ خَشِيَ الرَّحْمٰنَ بِالْغَيْبِ وَجَآءَ بِقَلْبٍ مُّنِيبٍ ﴿٣٣﴾ ادْخُلُوهَا بِسَلٰمٍ ۖ ذٰلِكَ يَوْمُ الْخُلُودِ ﴿٣٤﴾ لَهُمْ مَّا يَشَآءُونَ
فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾ وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلٰدِ ۖ هَلْ مِنْ مَّحِيصٍ ﴿٣٦﴾
إِنَّ فِي ذٰلِكَ لَذِكْرٰى لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾ وَلَقَدْ خَلَقْنَا السَّمٰوٰتِ وَالْأَرْضَ
وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ ۖ وَمَا مَسَّنَا مِنْ لُّغُوبٍ ﴿٣٨﴾

33. Has faith and conviction in (the truthfulness of) His order of *Rahmat* and *Rabubiyyat*; is afraid of the dreadful consequences of violating it; and comes unto His order with a completely submissive heart.

34. They will be told to enter *Jannah* with a sense of peace and security. That henceforth will be the life of *Jannah*.

35. In this *Jannah* there will be every thing which they would desire; But there is even more with Us. (A human being's desires are limited by his degree of consciousness. He does not comprehend the next evolutionary stage of life. As such any wish pertaining to that life cannot arise in his mind. God's knowledge is unlimited and hence He knows human needs in every stage of the evolutionary journey.)

36. (O *Rasool*! Tell them that this is *Allah's* Law of *Mukafat*. However it is not necessary to wait for life in the hereafter to see it working. The consequences of the collective deeds of nations also appear before them in this world. According to this) How many earlier nations which were greater in power and strength, have we destroyed?
(When doom and destruction came over them) They started wandering (in search of some refuge), but they could not find any place of refuge.

37. In these historical episodes, for those who have a living heart or who at least attentively listen to other people and then take note of it, there is a lot to learn (i.e. for those who apply their minds on these facts and then reach a conclusion on their own).

38. (Tell them to ponder over the great reality of how) Almighty created this huge wonderful universe and then by passing it through six different aeons, brought it to this stage without any tiredness. Thus He will have no difficulty making human beings pass through further stages of evolution.

فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴿٣٩﴾ وَمِنَ اللَّيْلِ فَسَبِّحْهُ
وَأَدْبَارَ السُّجُودِ ﴿٤٠﴾ وَاسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِن مَّكَانٍ قَرِيبٍ ﴿٤١﴾ يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ۚ ذَٰلِكَ يَوْمُ
الْخُرُوجِ ﴿٤٢﴾ إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ ﴿٤٣﴾ يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ۚ ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ﴿٤٤﴾
نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ ۖ وَمَا أَنتَ عَلَيْهِم بِجَبَّارٍ ۖ فَذَكِّرْ بِالْقُرْآنِ مَن يَخَافُ وَعِيدِ ﴿٤٥﴾ (٣) (ع ١٦) (١٧)

39/40. In any case, you should not get disturbed by whatever they say against you. Remain steadfast and firm in your programme. In order to prove that the *Nizam-e-Rabubiyyat* of your *Rabb* is worthy of all *Hamd*, you should always work hard (to establish it practically) from morning till evening, during the dead of night and in the early hours of the morning (52:49).

41. (After this there will be a clash with the adversaries.) The Day will arrive when from the place nearby the caller will give a call for battle (The adversaries will reach the outskirts of the city of *Medina* for attack.)

42. On the Day they hear the sound of the bugle, everyone will have to come out in the open field.

43. Then in the battlefield the decision on life or death will be made according to Our law of ability. Only the group which has the right capability shall survive (8:42); and the final result of this clash will also be according to Our Law.

44. On that Day, when the earth is speedily split right before them (They can not advance but have to retreat) it will not be difficult for Us to gather these troops in the battlefield.

45. (Therefore you should not take any notice of what they say.) We are well aware of what they say. You have not been sent as a tyrant ruler to forcibly compel and stop them from going towards the wrong path. You should keep on presenting the *Quran* before them. Only the one who is afraid of the working of Our Law of *Mukafat* will take a lesson from it (the law according to which the consequence of every wrong way is destruction).

سُوْرَةُ الذّٰرِيٰتِ (۵۱)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالذّٰرِيٰتِ ذَرْوًا ۝١ فَالْحٰمِلٰتِ وِقْرًا ۝٢ فَالْجٰرِيٰتِ يُسْرًا ۝٣
فَالْمُقَسِّمٰتِ اَمْرًا ۝٤ اِنَّمَا تُوْعَدُوْنَ لَصَادِقٌ ۝٥ وَّاِنَّ الدِّيْنَ لَوَاقِعٌ ۝٦ وَالسَّمَآءِ ذَاتِ الْحُبُكِ ۝٧ اِنَّكُمْ لَفِيْ
قَوْلٍ مُّخْتَلِفٍ ۝٨

SURAH AL-ZARIAT : 51

1-4. All groups which propagate and spread the Divine message are laden with the great responsibility for establishing the Divine Order. They are moving onward slowly and steadily, spreading the Divine programme to the whole of mankind[1].

5/6. They are witness to the fact that whatever the opponents are being told is absolutely true. The opponents are bound to be punished for their deeds (at the hands of these *Momineen*).

7. Away from the human world consider the outer universe and see how after splitting from the original nebula, the numerous cosmic bodies are moving in their orbits. They are all bound by physical laws and are moving to their destination. (In this boundaryless outer space, these celestial bodies are spread out all over and are continuously in motion according to a destined programme.)

8. And here you are deeply at variance with each other, with different opinions and destinations.

---

1. The meaning of these verses can also be -- The winds t hat carry the tiny stamen and pistils from one flower to another and are thus responsible to carry onward the process of pro-creation; and these winds which carry the clouds laiden with rain water so that after the rainfall sources of nourishment come out of the earth; and the winds which blow from one direction in a particular season and other way in the other season so that boats may sail easily in different direction. Not only the winds, but all the heavenly forces in the universe are busy in distributing things of necessity all over. They all bear testimony to the fact that every action in the world produces its results. (45:22)

يؤفك عنه من أفك ﴿٩﴾ قتل الخراصون ﴿١٠﴾ الذين هم في غمرة ساهون ﴿١١﴾ يسألون أيان يوم
الدين ﴿١٢﴾ يوم هم على النار يفتنون ﴿١٣﴾ ذوقوا فتنتكم هذا الذي كنتم به تستعجلون ﴿١٤﴾ إن
المتقين في جنت وعيون ﴿١٥﴾ اخذين ما اتهم ربهم إنهم كانوا قبل ذلك محسنين ﴿١٦﴾ كانوا
قليلا من الليل ما يهجعون ﴿١٧﴾

---

9. (It is not that you were created in a way which forces you to walk on different paths. No not at all! You were given the choice to select your own path.) Anyone amongst you who wants to leave the straight path and take the wrong one is allowed to do so. Nobody is compelled to tread the right path or put forcibly on the wrong one. (This is the fundamental difference between the human world and the system in the universe.)

10. Those who select the wrong path do not have any solid argument, reason or authority. They just resort to mere guesswork and take speculative decisions.

11. Their decisions are based on sheer ignorance. They ignore realities despite having the sources to ascertain the truth (the vision of intellect and the guiding light of *Wahi*). However they never turn this way seriously.

12. (As a result of this attitude, when you talk to them about the requital of deeds, instead of accepting the truth of this principle and law, they sarcastically ask) When will that Day when they will be punished for their deeds come;

13. The Day, on which the chastisement will destroy them?

14. And they will be told, "Taste the result of all your mischief. This is the chastisement for which you were in such a hurry."

15. On the contrary the *Muttaqeen* will live a joyous and blissful life;

16. Enjoying all the comforts and pleasures which their *Rabb* has granted them because they had lived a virtuous life. (This is their reward.)

17. They spent their day in pursuing the Divine programme and (then) slept very little at night (as they were occupied in mutual discussions on various aspects of the programme ~ 73:1-3; 73:20.)

وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾ وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿١٩﴾ وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ ﴿٢٠﴾
(١) ع ١٨ (٢٣) وَفِي أَنفُسِكُمْ ۚ أَفَلَا تُبْصِرُونَ ﴿٢١﴾ وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾ فَوَرَبِّ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ
وقف لازم مَا أَنَّكُمْ تَنطِقُونَ ﴿٢٣﴾ هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ﴿٢٤﴾

18. At the dawn of each day they would start-off with the desire that they should remain safe and secure from every destructive force.

19. In practical life they did not hold back for themselves all that they had earned. They kept a share from it, as a matter of right, for those whose income fell short of their needs or who were unable to earn.

20-22. (They had not adopted this attitude blindly, but had come to this conclusion after a lot of thinking. Anyone who utilizes intellect and reason would come to the same conclusion. For example) When he looks at earth, he would conclude (that this source of nourishment has been granted absolutely free by the Almighty with the aim that all human beings should receive nourishment out of it). Similarly when he thinks about rain, which is the other source of obtaining sustenance, he will conclude that this arrangement has been made for universal *Rabubiyyat*. (When he ponders over the functioning of his own body, he will observe that every part receives due nourishment from what he eats. Similarly the distribution of wealth should be such that it benefits the whole of mankind according to individual needs.)

Thus after thinking about *Allah's* promises of a pleasant future, he will believe with certainty that by living in this way, these will definitely manifest themselves.

23. And after observing the sublime system of *Allah's Rabubiyyat* for the entire universe, he proclaims without hesitation and with full conviction and faith, that whatever is being revealed through *Wahi* is the absolute truth; as true as if we ourselves were talking (about it).

24. (If these people are not convinced with the physical evidence of the universe, present them historical episodes and tell them how the erroneous lifestyles of previous generations produced destructive results. Take the case of the nation of *Lot*.) The story begins with) The tale of honourable guests who had come to *Abraham*.

إذ دخلوا عليه فقالوا سلما قال سلم قوم منكرون ﴿٢٥﴾ فراغ إلى أهله فجاء بعجل سمين ﴿٢٦﴾ فقربه إليهم
قال ألا تأكلون ﴿٢٧﴾ فأوجس منهم خيفة قالوا لا تخف وبشروه بغلم عليم ﴿٢٨﴾ فأقبلت امرأته في صرة
فصكت وجهها وقالت عجوز عقيم ﴿٢٩﴾ قالوا كذلك قال ربك إنه هو الحكيم العليم ﴿٣٠﴾

25. When they came to him they bade him '*Salam*' (peace); he too responded to their *Salam* with *Salam* (but he could not recognize them). To him they appeared like strangers.

26. (Even if they appeared like strangers, they were guests and hospitality had to be extended to them). So he quietly turned to his household and brought forth the meat of a fat (roasted) calf;

27. And placed it before them. However he noticed that they were not touching the food. So he asked, "Why aren't you eating?"

28. (Even then they appeared unwilling.) *Abraham* got somewhat concerned, whereupon they said, "Do not be afraid. There is no cause of any concern. (We are not enemies but friends and messengers of *Allah* and) We bring you happy news of the birth of a son who will be endowed with deep wisdom and knowledge."

29. And when *Abraham's* wife heard this, she struck her forehead in utter surprise and expressed, "How strange! A barren old woman (who could not give birth even in her youth) will give birth to a son in this old age!"

30. They said, "We have not told you this on our own, but this is the message from your *Rabb* that we have conveyed to you." When this is the decision of *Allah* the Almighty, it is bound to happen. He also knows (why you could not give birth earlier and) how this capability can be restored in you.

قَالَ فَمَا خَطْبُكُمْ (۲۷)

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ﴿۳۱﴾ قَالُوا إِنَّا أُرْسِلْنَا
إِلَىٰ قَوْمٍ مُّجْرِمِينَ ﴿۳۲﴾ لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِّن طِينٍ ﴿۳۳﴾ مُّسَوَّمَةً عِندَ رَبِّكَ لِلْمُسْرِفِينَ ﴿۳۴﴾
فَأَخْرَجْنَا مَن كَانَ فِيهَا مِنَ الْمُؤْمِنِينَ ﴿۳۵﴾ فَمَا وَجَدْنَا فِيهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِينَ ﴿۳۶﴾
وَتَرَكْنَا فِيهَا آيَةً لِّلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ﴿۳۷﴾

PARA : 27

31. (Now Abraham understood that they were *Allah's* Messengers and had come for a special purpose. Therefore he asked) "And what (else) is the mission that has been assigned to you?"

32. They said "We have been sent to a (wicked) nation that is guilty of crimes. (They are so involved in their misdeeds that they are even unaware that the volcano next to them is ready to erupt. Otherwise they could have made some protective arrangements. If they remain transgressors like this then),

33/34 Divine chastisement from the Almighty will befall them in the form of brimstones, earmarked for their death. Destruction is bound to come to any nation which crosses the limit of violating laws.

35/36. (Thus after taking leave from *Abraham*, they went to the people of *Lot*.) There they found that except for the house of *Lot*, no one else had submitted to the Divine Laws. According to Our directives, the residents of that house (except *Lot's* wife) came out and moved to a different place. All the rest were perished.

37. The signs of this episode are written upon the ruins of this place. Those who fear the grievous suffering which can result from living an erroneous way of life can learn from these signs.

وَفِي مُوسَىٰٓ إِذْ أَرْسَلْنَٰهُ إِلَىٰ فِرْعَوْنَ بِسُلْطَٰنٍ مُّبِينٍ ﴿٣٨﴾ فَتَوَلَّىٰ بِرُكْنِهِۦ وَقَالَ سَٰحِرٌ أَوْ مَجْنُونٌ ﴿٣٩﴾ فَأَخَذْنَٰهُ وَ
جُنُودَهُۥ فَنَبَذْنَٰهُمْ فِي ٱلْيَمِّ وَهُوَ مُلِيمٌ ﴿٤٠﴾ وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ ٱلرِّيحَ ٱلْعَقِيمَ ﴿٤١﴾ مَا تَذَرُ مِن شَيْءٍ أَتَتْ عَلَيْهِ
إِلَّا جَعَلَتْهُ كَٱلرَّمِيمِ ﴿٤٢﴾ وَفِي ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا۟ حَتَّىٰ حِينٍ ﴿٤٣﴾ فَعَتَوْا۟ عَنْ أَمْرِ رَبِّهِمْ فَأَخَذَتْهُمُ ٱلصَّٰعِقَةُ
وَهُمْ يَنظُرُونَ ﴿٤٤﴾ فَمَا ٱسْتَطَٰعُوا۟ مِن قِيَامٍ وَمَا كَانُوا۟ مُنتَصِرِينَ ﴿٤٥﴾

38. Similarly (for those who ponder and reflect) there are signs in the story of *Moses*, when We sent him to Pharaoh with clear laws and rationale.

39. (But Pharaoh,) Feeling proud of his power, turned away from these Laws and said (about *Moses*,) "He is either very clever and a liar; or he has gone mad."

40. So in reprisal of their crimes, Our Law of *Mukafat* seized him and his forces; and their fleet drowned at their own hands. They deserved this.

41. Like this (as signs of Our Law of *Mukafat*) in the story of people of *Aad* We sent against them the chastisement of blasting winds.

42. Such was the intensity of that punishment that whatever it touched was reduced to dust and ashes. Nothing was left intact.

43. And in the story of the tribe of *Thamud* (there are signs of Our Law of *Mukafat*), We gave them respite and told them to enjoy the sustenance provided to them during this period.

44. But they did not take advantage of this respite and insolently defied the Divine Laws.

45. Hence (when the time for judgment came) a devastating earthquake overtook them. (All their haughty claims perished and) They were neither left with enough strength to stand up after falling once, nor to call any one for help. Who can render help against the Divine Law of *Mukafat*?

وَقَوْمَ نُوحٍ مِّن قَبْلُ إِنَّهُمْ كَانُوا قَوْمًا فٰسِقِينَ ۴۶ وَالسَّمَاءَ بَنَيْنٰهَا بِأَيْيدٍ وَإِنَّا لَمُوسِعُونَ ۴۷ وَالْأَرْضَ فَرَشْنٰهَا
فَنِعْمَ الْمٰهِدُونَ ۴۸ وَمِن كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ۴۹ فَفِرُّوا إِلَى اللّٰهِ إِنِّي لَكُم مِّنْهُ نَذِيرٌ
مُّبِينٌ ۵۰ وَلَا تَجْعَلُوا مَعَ اللّٰهِ إِلٰهًا آخَرَ إِنِّي لَكُم مِّنْهُ نَذِيرٌ مُّبِينٌ ۵۱ كَذٰلِكَ مَا أَتَى الَّذِينَ مِن قَبْلِهِم مِّن رَّسُولٍ إِلَّا قَالُوا
سَاحِرٌ أَوْ مَجْنُونٌ ۵۲

---

46. And before them was the nation of *Noah*, who too had adopted an erroneous way of life (as a result of which they were destroyed).

47. (This is Our Law of *Mukafat*, under which earlier communities came to such an end. Everything in this universe is busy making the Divine Law effective. That is why) With Our power and strength We have built the universe that is spread out in the cosmos. The expanse of Our power has no boundaries.

48. And earth (inspite of being spherical) was spacious and spread out wide so that it would be comfortable for Our creations. See how beautiful and fine the comforts We create are!

49. We have created everything with its counterpart, so that each pairs with the other; and you may ponder.

50. We have explained you all this so that you become aware of the universality of *Allah's* authority and hasten to adopt the path indicated by Him, leaving aside all other erroneous ways. My duty (the *Rasool's*) is to continue warning you about the disastrous consequences of your erroneous way of life.

51. You should not set up any other authority as partners with *Allah*. No one else wields any authority or power besides Him; and I have been commanded by Him to give you clear warning about the outcome of your erroneous ways!

52. (In reply they say various ridiculous things about you. However since you are not the first *Rasool*, the attitude of these opponents is also not unusual.) In the past also, the people to whom *Rusul* were sent told them that they (the *Rusul*) were either liars, deceitful or insane.

أَتَوَاصَوْا بِهِ ۚ بَلْ هُمْ قَوْمٌ طَاغُونَ ﴿٥٣﴾ فَتَوَلَّ عَنْهُمْ فَمَا أَنتَ بِمَلُومٍ ﴿٥٤﴾ وَذَكِّرْ فَإِنَّ الذِّكْرَىٰ تَنفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾ وَمَا
خَلَقْتُ الْجِنَّ وَالْإِنسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾ مَا أُرِيدُ مِنْهُم مِّن رِّزْقٍ وَمَا أُرِيدُ أَن يُطْعِمُونِ ﴿٥٧﴾ إِنَّ اللَّهَ هُوَ
الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾ فَإِنَّ لِلَّذِينَ ظَلَمُوا ذَنُوبًا مِّثْلَ ذَنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونِ ﴿٥٩﴾ فَوَيْلٌ
لِّلَّذِينَ كَفَرُوا مِن يَوْمِهِمُ الَّذِي يُوعَدُونَ ﴿٦٠﴾

53. From such events it seems as if every passing generation will be the next one to adopt a behaviour which leads to a revolutionary attitude. The fact remains that their selfish ends instigate these people to rebel against the Divine Laws (and since the mentality is always the same, the reaction to this revolutionary call is also manifested in similar manner).

54. Therefore you should not be grieved by their bevahiour. Continue fulfilling your own programme, leaving them aside. You will not be blamed for this (because you have done your duty of conveying the Divine Message to them).

55. And always keep on reminding *Jamaat-ul-Momineen* about the Divine Laws. Such reminders will be a source of strength for them; and this method will prove beneficial to them.

56. Remember the fact that the very objective of the creation of human beings, whether civilized urbanites or uncivilized nomads of the desert, would be fulfilled if they develop their potential abilities by following the Divine Laws (and then devote themselves to establishing the universal social order for nurturing all mankind).

57. The establishment of this Order will not benefit *Allah* the Almighty. It will bring good only to you. He does not want anything from His subjects; neither food nor any other sustenance.

58. What can He expect from His subjects? He is the One Who Himself provides sustenance to all creation. All power and strength belongs to Him. (Similarly the social order that is established according to His Laws will also not ask for anything for its own benefit. It will only work for the benefit of mankind.)

59. But if these people (do not fulfill the purpose of their creation and) rebel against it, then their end result will be the same as that of earlier nations which had adopted a similar attitude.
(However, this will appear in its own time). These people should not be in haste, (for the moment the cumulative effects are accounted they will be doomed.)

60. Thus an awful doom awaits the people who deny the Hour of Judgment and those who have no faith in the Divine Law of *Mukafat*.

سُوْرَةُ الطُّوْرِ (٥٢)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالطُّوْرِ ۝١ وَكِتٰبٍ مَّسْطُوْرٍ ۝٢ فِيْ رَقٍّ مَّنْشُوْرٍ ۝٣ وَّالْبَيْتِ
الْمَعْمُوْرِ ۝٤ وَالسَّقْفِ الْمَرْفُوْعِ ۝٥ وَالْبَحْرِ الْمَسْجُوْرِ ۝٦ اِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ۝٧ مَّا لَهٗ مِنْ
دَافِعٍ ۝٨

SURAH AT-TOOR : 52

1/2/3. The Divine Guidance which sometimes appeared on mount Sinai (and sometimes on the mount Olive ~ 95:1-3); and this Book (the Quran) which is in front of you, written on a fine velum parchment and publicized in the farthest of places; and

4. This house of Almighty (the *Kaaba*) which is the center of this Divine Order, the code of which is this Book;

5. And along with this (for those who ponder and reflect) is the cosmos, the outer space spread out beyond the (limitless) horizon;

6. And down below are the mighty oceans, with their vastness and depths, that flow joined with each other;

7/8. The system of Divine Guidance and the mighty universe are witness to the fact that *Allah's* Law of *Mukafat* (which produces a result for every action ~ 45:22) is an absolute reality. Accordingly, the erroneous way of life of these opponents is bound to produce destructive results; and no power in this world can avert it.

يَوْمَ تَمُوْرُ السَّمَآءُ مَوْرًا ۙ﴿٩﴾ وَّتَسِيْرُ الْجِبَالُ سَيْرًا ﴿١٠﴾ فَوَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿١١﴾ الَّذِيْنَ هُمْ
فِيْ خَوْضٍ يَّلْعَبُوْنَ ﴿١٢﴾ يَوْمَ يُدَعُّوْنَ اِلٰى نَارِ جَهَنَّمَ دَعًّا ﴿١٣﴾ هٰذِهِ النَّارُ الَّتِيْ كُنْتُمْ بِهَا وقف لازم
تُكَذِّبُوْنَ ﴿١٤﴾ اَفَسِحْرٌ هٰذَآ اَمْ اَنْتُمْ لَا تُبْصِرُوْنَ ﴿١٥﴾ اِصْلَوْهَا فَاصْبِرُوْٓا اَوْ لَا تَصْبِرُوْا ۚ سَوَآءٌ
عَلَيْكُمْ ؕ اِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُوْنَ ﴿١٦﴾ اِنَّ الْمُتَّقِيْنَ فِيْ جَنّٰتٍ وَّنَعِيْمٍ ﴿١٧﴾

9/10. When the time of destruction comes, its extreme commotion shall rout the mighty chieftains like a down trodden path. These chiefs, who look like haughty immovable mountains, would thus be moved from their positions. (Here the metaphorical meanings of words '*Jebal*' and '*Sama*' have been taken.)

11. That will be the Day of destruction for those who deny the Divine Law of *Mukafat*;

12. (That is) The people who do not take life seriously but rather consider it to be a game. All their efforts are for achieving selfish ends and physical comforts; and they are always busy doing only that. (The acquisition of physical comforts should not be an end in itself; rather it should become a means to preserve higher human values.

13/14. On that Day, when they are rounded up, dragged and pushed towards the *Jahannum* of destruction, they will be told, "This is the punishment you belied and considered to be a pack of lies.

15. Say now. Was it a delusion or is it real? Can you not see it even now?

16. "Now go and enter this chastisement. Whether you bear it with patience or noisily will make no difference. Remember! This fire (chastisement) has not been brought from anywhere outside. You are now being confronted by the results of your own misdeeds. This destruction was in-built in those deeds."

17. On the other hand, the *Muttaqeen* will be enjoying heavenly life, wherein they will have all the comforts and pleasures of life.

فَاكِهِينَ بِمَا آتَاهُمْ رَبُّهُمْ وَوَقَاهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ ۝١٨ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا
كُنتُمْ تَعْمَلُونَ ۝١٩ مُتَّكِئِينَ عَلَىٰ سُرُرٍ مَّصْفُوفَةٍ ۖ وَزَوَّجْنَاهُم بِحُورٍ عِينٍ ۝٢٠ وَالَّذِينَ آمَنُوا
وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُم بِإِيمَانٍ أَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَمَا أَلَتْنَاهُم مِّنْ عَمَلِهِم مِّن شَيْءٍ ۚ كُلُّ امْرِئٍ
بِمَا كَسَبَ رَهِينٌ ۝٢١ وَأَمْدَدْنَاهُم بِفَاكِهَةٍ وَلَحْمٍ مِّمَّا يَشْتَهُونَ ۝٢٢ يَتَنَازَعُونَ فِيهَا كَأْسًا لَّا لَغْوٌ فِيهَا
وَلَا تَأْثِيمٌ ۝٢٣

18. The means of nourishment which they will receive from their *Rabb* will make them extremely happy. They will also be safe from the torment that inhibits growth and development of human personality, which in turn affects progress through the evolutionary stages.

19. They will be told, "Eat and drink with relish (and with all these things enjoy yourselves in good cheer). All this is the reward for your own efforts."

20. All the stately luxurious furnishings and couches have been arranged in rows where you can recline in this blissful atmosphere. Your companions will be clean and pure in thought and intellect, without an iota of deceit in their persons.

21. This arrangement will be for the people who believe in the truthfulness of Our Divine Laws; and those, from amongst their progeny, who follow them faithfully will also join them in enjoying these pleasures. (They will not enter *Jannat* just because of being the progeny; but would deserve it due to their own *Eiman*.) The reward for their labour will not be lessened at all because Our Law is that every person will be fully recompensed for his own deeds. (Accordingly, there is no question of any changes in the accounting of deeds. Everyone gets appropriate reward for his deeds ~ 74:38.)

22. And We shall abundantly provide them with delicious fruit and finest meat; and whatever else they may desire.

23. There they will pass on to each other cups of (life-invigorating) drinks, hand to hand. These will neither have any intoxicating effect and nor will they give rise to frivolous talk or create dullness and lethargy. (Everything there would strengthen life and energy.)

وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَّهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ ﴿٢٤﴾ وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ﴿٢٥﴾
قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ ﴿٢٦﴾ فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ ﴿٢٧﴾ إِنَّا كُنَّا مِن قَبْلُ
نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿٢٨﴾ فَذَكِّرْ فَمَا أَنتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَلَا مَجْنُونٍ ﴿٢٩﴾ أَمْ يَقُولُونَ شَاعِرٌ (١) ع ٢٨ (٣)
نَّتَرَبَّصُ بِهِ رَيْبَ الْمَنُونِ ﴿٣٠﴾ قُلْ تَرَبَّصُوا فَإِنِّي مَعَكُم مِّنَ الْمُتَرَبِّصِينَ ﴿٣١﴾

24. (As was mentioned above in 52:21). Their youth will be around them, neat and clean like pearls in their shells (13:23; 52:21; 59:17).

25. These people will go forward with cheerful faces to welcome and wish each other well.

26/27. And they will say that it is because they have previously been extremely courteous and generous in their dealings with associates and friends, that Allah had graciously saved them from the torment of the scorching heat that would have burnt and reduced all efforts to ashes.

28. They used to turn towards the Divine Law before deciding on any of their affairs. That is why He has blessed them and shown that He alone is truly Benign and the dispenser of *Rahmat*.

29. (O *Rasool*. The Divine Order you are endeavoring to establish is bound to produce results in this life as well as in the hereafter.) So continue presenting them the message of this Quran (and do not be disturbed or disheartened by whatever they say about you). You are neither like the soothsayers who forecast on guesswork, nor are you possessed. (You are presenting God's *Wahi* which is based on knowledge and rationale.)

30. Not only do they say that you are either a soothsayer or crazy; they also assert that you are a poet and that time will soon fade you out. (Poetry is usually based on emotions; and emotions cannot compete with realities.)

31. Tell them, "It is fine with me. You wait and I shall also be waiting along with you." (The results themselves will tell you who I am and reality of what I say!)

أَمْ تَأْمُرُهُمْ أَحْلَامُهُم بِهَٰذَا ۚ أَمْ هُمْ قَوْمٌ طَاغُونَ ﴿۳۲﴾ أَمْ يَقُولُونَ تَقَوَّلَهُ ۚ بَل لَّا يُؤْمِنُونَ ﴿۳۳﴾ فَلْيَأْتُوا بِحَدِيثٍ
مِّثْلِهِ إِن كَانُوا صَادِقِينَ ﴿۳۴﴾ أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمُ الْخَالِقُونَ ﴿۳۵﴾ أَمْ خَلَقُوا السَّمَاوَاتِ وَالْأَرْضَ ۚ
بَل لَّا يُوقِنُونَ ﴿۳۶﴾ أَمْ عِندَهُمْ خَزَائِنُ رَبِّكَ أَمْ هُمُ الْمُصَيْطِرُونَ ﴿۳۷﴾

32. People who talk like this, are not doing so because of their level of intellect that is so low that they cannot understand the teachings of the Quran. They can understand it, but their selfish motives overpower their feelings, thus prohibiting them from reflecting or pondering over the teachings. Hence they become rebellious.

33. They even go to the extent of saying that (no such thing as *Wahi* is ever revealed to him and that) he fabricates it himself and then attributes it to *Allah*. In actual fact they do not want to abandon their selfish motives and profess *Eiman*.

34. (Tell them that if they really do believe that I fabricate all this and then attribute it to *Allah* Almighty, or that this is just some poetry or soothsaying, then it is very simple to come to a decision.) Let them bring a 'writ' like this. (There are lot of poets and soothsayers amongst you. Collect them together and let them produce a code of life like this Quran ~ 2:23; 10:38; 11:13; 17:88.)

35. (If they deny the Creator Who reveals *Wahi*, then just ask them one thing) Have you come into existence on your own or are you your own creator?

36. Or have you created the heavens and earth? In fact they are certain of nothing. (Their stand is not based on knowledge, intellect or reason, but on simple emotions.) That is why they do not believe the facts presented in the Quran.

37. Or do they have the treasures of your *Rabb*? And have they been appointed in charge of these treasures, so that all affairs can be run according to their desire

أَمْ لَهُمْ سُلَّمٌ يَسْتَمِعُونَ فِيهِ ۖ فَلْيَأْتِ مُسْتَمِعُهُم بِسُلْطَانٍ مُّبِينٍ ﴿٣٨﴾ أَمْ لَهُ الْبَنَاتُ وَلَكُمُ الْبَنُونَ ﴿٣٩﴾ أَمْ تَسْأَلُهُمْ
أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ ﴿٤٠﴾ أَمْ عِندَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤١﴾ أَمْ يُرِيدُونَ كَيْدًا ۖ فَالَّذِينَ كَفَرُوا هُمُ
الْمَكِيدُونَ ﴿٤٢﴾ أَمْ لَهُمْ إِلَٰهٌ غَيْرُ اللَّهِ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٤٣﴾

38. Or do they have a ladder by which they could climb up to the heavens and directly hear for themselves the heavenly secrets (If they claim this then) Let them bring proof in support of what they say. Nothing can be accepted without reason. (O Rasool! The proof that whatever you present is *Wahi* from *Allah*, is your challenge to them that no one else can produce a similar discourse. If they have any similar claim, let them prove it.)

39. (On the one hand they claim to have access to the heavens. But on the other look at the level of their intellect, particularly when) They also say that *Allah* has offspring, and that too daughters. However for their own selves they (prefer to) have sons.

40. Or is it that they do not agree with you, because you demand some reward or wages (for what you preach); and because they are worried that they would be burdened with this penalty, they want to remain away from you (68:40).

41. Or do they not want to profess *Eiman* because they have acquired knowledge of future happenings through which they know that whatever you say is unlikely to happen?

42. (None of the above is the reason of their attitude. In actual fact they oppose your mission because it affects their selfish interests and they do not have the courage to say so openly. At the same time) They are conspiring a plot to trap you. However, let them do so; for they themselves will fall in those traps (and no harm will come to you).

43. They think that their false gods (deities and saints) will help them. This is simply their whim. No one other than *Allah* wields any authority in the universe and He is above and beyond being ascribed any associates.

---

1. It is the peculiarity of *Wahi* that no human being can get it by himself. It is always revealed by God to man. However the saints/Sufis claim that they can get direct Divine Knowledge through their own work and effort. (This is what is called *Kashf* and *Ilham* or Divine Inspiration). This claim is completely against Quranic injunctions. No human has any such "ladder" that he can climb to obtain Divine Knowledge. That knowledge was revealed by God to whosoever He wished. This process has been permanently closed after *Rasool Allah* (Mohammed PBUH).

وَإِن يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ ﴿٤٤﴾ فَذَرْهُمْ حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي فِيهِ يُصْعَقُونَ ﴿٤٥﴾ يَوْمَ
لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٤٦﴾ وَإِنَّ لِلَّذِينَ ظَلَمُوا عَذَابًا دُونَ ذَٰلِكَ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٤٧﴾
وَاصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا ۖ وَسَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ ﴿٤٨﴾ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ ﴿٤٩﴾

(٢) (ع ٤١) (٣)

44. (They are so deeply involved in their whims and wishful thinking that while doom and destruction has surmounted them from all sides, they believe that their gods/deities will turn their miseries into comforts. This has blinded them to the extent that) Even if (for instance) they see with their own eyes a segment falling on them from the sky, they will remain unperturbed because they believe that this would not destroy them. They would consider it to be a massive cloud of rain that is coming to irrigate their fields.

45. (For people whose mentality is so blurred that even the chastisement appears to be a blessing, there seems no scope for them to come to the right path. Anyhow you have done your duty of conveying the message to them. Now) Leave them alone until they are struck with lightening and doom befalls them.

46. At that time, neither will their planning be of any avail to them nor will anyone be able to help them.

47. This chastisement will take place in this world. However there is another one waiting for them in the world hereafter, but most are not aware of it.

48. (So leave them to their plight and) Continue striving hard for the establishment and strengthening of the Divine Order, with complete composure and steadfastness. You are always within Our sight and We keep a watch over you.

49. Remain ever busy, from morning till evening and through the night till the stars begin to wane, making this *Nizam-e-Rabubiat* worthy of all praise and Hamd (50:41).

سُوْرَةُ النَّجْمِ (٥٣)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالنَّجْمِ إِذَا هَوٰى ۝١ مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوٰى ۝٢

SURAH AN-NAJAM : 53

1. (These people wonder about the extent to which *Wahi*, which claims to guide them, is dependable? They are afraid that at some time it may either mislead them or leave them in the lurch. Ask them where they get their guidance from when they travel at night in the desert, when they do not have any fixed sign or clear path to guide them. There you determine your course after seeing the position of stars. So what does this experience tell you? Is that guidance not dependable? Do the stars deceive you by changing their positions? Do they not always provide you the same guidance? Have they ever left you confused? So whatever opinion you have with regard to the stars, it should be exactly the same in respect of *Wahi*. The *Rasool* gets his *Wahi* from the same source from where stars get their guidance to travel on a set course ~ 6:98; 56:75. Therefore) The star which appears from a fixed point and which after rising travels across a set course and dips at a particular point (always following the same course and pattern), is a witness to the fact that

2. Your companion (who has been commanded to guide you on the right path of life) is neither wandering in search of the right course, nor has he gone astray after finding it. (He knows his destination and the way leading to it.)

وَمَا يَنطِقُ عَنِ الْهَوَىٰ ۝٣ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۝٤ عَلَّمَهُ شَدِيدُ الْقُوَىٰ ۝٥ ذُو مِرَّةٍ فَاسْتَوَىٰ ۝٦
وَهُوَ بِالْأُفُقِ الْأَعْلَىٰ ۝٧ ثُمَّ دَنَا فَتَدَلَّىٰ ۝٨ فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ ۝٩

3/4. Whatever he tells you in his capacity as a *Rasool*, he does not say it on his own. He only narrates the *Wahi* revealed to him from the Almighty. *Quran* contains Divine revelation and the feelings or personal opinion of the *Rasool* have no share in it. (Human emotions and opinions are a result of personality and reflect a person's exposure in society. However the *Wahi* that one gets from outside sources is not changeable and cannot be effected by any of these.)

5. He gets it from the Almighty, Who is universally mighty and powerful. (You can visualise His Power and might from the countless stars and galaxies that are traveling in their disciplined orbits, bound by His Laws. Similarly the laws that have been revealed to mankind through this *Wahi* are bound to produce their results, without deviating even a little.)

6. Not only does the Almighty possess unlimited powers, but He is also aware of the various ups and downs of life. He is therefore capable of providing comprehensive guidance that covers all aspects of one's individual and collective life.
(It is obvious that the person, the *Rasool*, who has to receive *Wahi* should be an embodiment of virtue and wisdom.) Hence the *Rasool's* personality developed with complete poise and his character attained perfect purity.

7. (Due to *Wahi*) He also reached the pinnacle of knowledge, beyond human intellect or wisdom (81:23);

8. He thus came very close to the absolute realities of the universe and deeply understood the Divine Laws, becoming in unison with them.

9. As a result of this closeness and unison, he became Almighty's companion in the human world, to fulfil His Programme (8:17). This closeness was similar to the strengthening of the bond of friendship, just like drawing two bows together, both appearing almost one and then together shooting the arrow. This example shows the close affinity between the *Rasool* and *Allah* the Almighty. In fact however, it was far stronger and deeper.

فَأَوْحَىٰٓ إِلَىٰ عَبْدِهِۦ مَآ أَوْحَىٰ ﴿١٠﴾ مَا كَذَبَ ٱلْفُؤَادُ مَا رَأَىٰٓ ﴿١١﴾ أَفَتُمَٰرُونَهُۥ عَلَىٰ مَا يَرَىٰ ﴿١٢﴾ وَلَقَدْ رَءَاهُ نَزْلَةً
أُخْرَىٰ ﴿١٣﴾ عِندَ سِدْرَةِ ٱلْمُنتَهَىٰ ﴿١٤﴾ عِندَهَا جَنَّةُ ٱلْمَأْوَىٰٓ ﴿١٥﴾

10. In this way He revealed to His votary all that He wanted to reveal (for the guidance of mankind).

11. The knowledge given to the *Rasool* through *Wahi* is unlike that which the eyes perceive; and the heart too cannot decide whether it is reality or a delusion. In *Nabi's* case, his conscience confirms whatever his eyes see. (That is why *Nabi* is the first one to profess *Eiman* on the truthfulness of his *Wahi* ~ 2:285; 6:164.)

12. Now say, how can you challenge him about the realities of *Wahi* when he has actually seen whatever he talks about; and when you cannot even comprehend his status!

13. (Furthermore the state of *Wahi* is not that of a dream which cannot be experienced for the second time, in the same sequence and detail.) However, the *Nabi's* eyes can see again the phenomena he has seen once. (Therefore for him the seeing of realities is not the same as dreaming. *Wahi* is not a dream. It is the observance of real facts.)

14. The source of *Wahi* is Divine knowledge; and this is the point which completely bewilders human intellect and wisdom. (*Wahi* is not the developed stage of human intellect. It is not a creation of human intellect. Its source is beyond human reach and that is why intellect cannot explain it.)

15. (However, the fact that human intellect cannot comprehend the nature of *Nabuwwah*, does not mean that any benefit cannot be drawn from it.) Human intellect can believe it after understanding the Divine Laws as revealed by *Wahi*. Then by acting according to it) Human beings can obtain real peace of mind and enjoy a blissful heavenly life.
(In other words, human intellect will be bewildered if it tries to comprehend the phenomena of *Nabuwat*. However if one spends life according to the guidance of *Wahi*, it will take him straight to *Jannah*. *Jannah* itself is very close to being bewildering.)

إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَىٰ ﴿١٦﴾ مَا زَاغَ الْبَصَرُ وَمَا طَغَىٰ ﴿١٧﴾ لَقَدْ رَأَىٰ مِنْ آيَاتِ رَبِّهِ الْكُبْرَىٰ ﴿١٨﴾
أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ﴿١٩﴾ وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ ﴿٢٠﴾ أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنْثَىٰ ﴿٢١﴾ تِلْكَ
إِذًا قِسْمَةٌ ضِيزَىٰ ﴿٢٢﴾

16/17. (Unlike other human beings) The state of *Nabi* is such that even when he is in that valley of 'bewilderment' surrounded by Divine Knowledge, his eyes do not falter or stray. At the same time (at that stage) it cannot cross the limits prescribed by the Divine Will. (This is a significant difference between Divine Knowledge and that of a *Nabi*. Whereas Divine Knowledge is unlimited, as desired by God the knowledge bestowed on the *Nabi* through *Wahi* is limited. Hence it could be considered as a part of Divine Knowledge, but not the whole of it. Although the knowledge granted by *Wahi* is far ahead of that of humans, it still is limited in terms of Divine Knowledge. *Nabi's* perception cannot cross that limit.)

18. In this way the *Rasool* has seen some of the most profound and revolutionary symbols of his *Rabb*. (He saw with his own eyes the wonderful and sublime revolution that was about to come in the human world; that was bound to topple the mighty superpowers and authorities of kings, priests and capitalists; and that which ultimately freed man from the bonds of the Pharaohs, Kora and Hamans ~ 17:1; 20:23-24; 7:156.)

19/20. (Tell them that on the one hand is this Divine message which has been revealed from the Almighty, whose knowledge and wisdom are limitless, and which is being presented to you by this *Rasool* who himself is the embodiment of all human virtues; and on the other is your way of life wherein you bow before statues carved by yourselves out of stone!) Have you ever thought about the real status of *Laat* or *Uzza* and their third companion *Manat*?

21. (And have you ever pondered over your belief that these deities are the daughters of Almighty? The very belief that God has children is utterly ridiculous. Furthermore, you state that) The Almighty has daughters, whereas you have the sons!

22. Just imagine how preposterous this apportioning is, particularly as it is based on sheer ignorance.

إِنْ هِيَ إِلَّا أَسْمَاءٌ سَمَّيْتُمُوهَا أَنتُمْ وَآبَاؤُكُم مَّا أَنزَلَ اللَّهُ بِهَا مِن سُلْطَانٍ ۚ إِن يَتَّبِعُونَ إِلَّا
الظَّنَّ وَمَا تَهْوَى الْأَنفُسُ ۖ وَلَقَدْ جَاءَهُم مِّن رَّبِّهِمُ الْهُدَىٰ ﴿٢٣﴾ أَمْ لِلْإِنسَانِ مَا تَمَنَّىٰ ﴿٢٤﴾ فَلِلَّهِ
الْآخِرَةُ وَالْأُولَىٰ ﴿٢٥﴾ وَكَم مِّن مَّلَكٍ فِي السَّمَاوَاتِ لَا تُغْنِي شَفَاعَتُهُمْ شَيْئًا إِلَّا مِن بَعْدِ أَن يَأْذَنَ ع ١ ٢٥ ٥
اللَّهُ لِمَن يَشَاءُ وَيَرْضَىٰ ﴿٢٦﴾

23. Remember that the factual position of these deities is that they are only names which you and your forefathers have devised (7:71). *Allah* the Almighty has not bestowed any warrant for them (nor can any proof or evidence for such beliefs be given rationally). These people just follow their assumptions simply to satisfy their wishful thinking. (O *Rasool*) whatever you present (on the other hand) is a code of guidance which your *Rabb* bestowed on you (and it is totally based on knowledge and facts).

24/25. (Each one of you goes to these deities to fulfill your wishes; and you are under the impression that they would be fulfilled. Just think) Is it possible that every person's wishes can be fulfilled? (For example, how can the conflicting desires of two persons be fulfilled? This is what always happens in a system in which every individual works for his own interest. Individual interests do conflict. However the Divine Order keeps in view the collective good of all human beings and therefore there is no clash of individual interests. Another result of this collective system is that) Everyone gets immediate benefits, and one's future life will also be bright and successful.
(The collective good of mankind whereby both the present and future are bright, is the basic premise of the Divine Order. This is not possible in a religion that is personal.)

26. These people have also made as their deities the various forces of nature in the universe (such as air, water, fire, clouds, lightning or thunder.) Tell them that making these forces deities will not bring them any success. Even if they imagine that such deities are with them, they will not obtain any benefit. The only way they can be of any use to them is if these forces are utilized according to the Law of Nature; and in unison with the overall programme of the Divine Will.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيُسَمُّونَ الْمَلَائِكَةَ تَسْمِيَةَ الْأُنْثَىٰ ﴿٢٧﴾ وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ ۖ إِنْ
يَتَّبِعُونَ إِلَّا الظَّنَّ ۖ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ﴿٢٨﴾ فَأَعْرِضْ عَنْ مَنْ تَوَلَّىٰ عَنْ ذِكْرِنَا وَلَمْ
يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ﴿٢٩﴾ ذَٰلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ
وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَىٰ ﴿٣٠﴾ وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا الربع
وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى ﴿٣١﴾

---

27. (The above attitude is based on knowledge and reality. However) These people consider these heavenly forces to be their gods/deities and give them feminine names. Only the people who have no faith in the Law of *Mukafat* and in life hereafter would do such things. (The one who believes in the law of cause and effect would never get involved in such superstitions.)

28. Their attitude is not based on knowledge and reality but on mere guesswork. It is obvious that such guesswork cannot be compared to reality and truth (6:149). Such guesswork may work in the era of ignorance, but it loses impact when faced with knowledge and truth.

29. So the people who have no ideal higher than worldly comfort and gains, turn away and leave Our Code of Life, (O *Rasool*!) You should stay away from them. (However remain actively involved in the fulfillment of your programme.)

30. How can the people whose extent of knowledge is so low (that they consider statues carved out of stone with their own hands to be their gods and prostrate before the heavenly forces) accept the truthfulness of a *Deen* which is based totally on knowledge and facts and which gives human beings the highest status in the universe? (But you should not be disheartened by their attitude.) Your *Rabb* knows fully well who goes on the straight path; and who strays leaving the guidance aside.

31. (The results would be compiled according to the course a person takes.) This is because everything in the heavens and on earth is continuously compiling the consequences of one's deeds; producing negative results for those creating chaos and disorder; and producing positive and pleasant results for those who lead a righteous life (11:7; 45:22).

الَّذِينَ يَجْتَنِبُونَ كَبَٰٓئِرَ الْإِثْمِ وَالْفَوَاحِشَ إِلَّا اللَّمَمَ ۚ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ ۚ هُوَ أَعْلَمُ بِكُمْ
إِذْ أَنشَأَكُم مِّنَ الْأَرْضِ وَإِذْ أَنتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَٰتِكُمْ ۖ فَلَا تُزَكُّوا أَنفُسَكُمْ ۖ هُوَ أَعْلَمُ بِمَنِ
اتَّقَىٰ ﴿٣٢﴾ أَفَرَءَيْتَ الَّذِي تَوَلَّىٰ ﴿٣٣﴾ وَأَعْطَىٰ قَلِيلًا وَأَكْدَىٰ ﴿٣٤﴾ أَعِندَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرَىٰ ﴿٣٥﴾ أَمْ لَمْ ٢ ع ٢
يُنَبَّأْ بِمَا فِي صُحُفِ مُوسَىٰ ﴿٣٦﴾

32. These people (who lead righteous lives) avoid the heinous offenses that slow down the growth of human personality and the actions which spread abominations. However in a situation when one realises this and immediately corrects oneself (7:201), or even if he makes an unintentional mistake (and thereafter corrects himself), then one is forgiven the consequences of such actions. (In other words this means that) The weight of their good deeds is so heavy that it provides protection against the ill-effects of minor unintentional mistakes. This shows the abounding magnanimity of the Divine Law of *Mukafat* (4:31; 42:37). This is the Law of the Almighty Who is fully aware of human weaknesses as well as their potential abilities. He knows the stages that life has gone through from being inanimate matter to its becoming human beings; and how many formations the fetus attained in the mother's womb. He knows what hampers the development of human 'self' and what helps it grow. This is the very criterion for adjudging the depth of the divine injunctions in one's personality. The judgement should not be according to one's own devised standards. (The one and the only touchstone is *Allah's* Book and not any man-made standards ~ 91:7-10; 93:17-18.)

33/34. (In order to judge the extent of development of one's personality the basic standard is how much one gives away for meeting the needs of other people. However) You will see so many people who turn away from this Divine Standard. They give only a little for the nourishment of mankind and then stiffen up like a stone. Despite such an attitude they judge their own deeds by their self-devised measures and consider themselves to be very noble and pious.

35. Do these people have knowledge of the unseen that has told them that the standard adopted by them is the correct one?

36. Do they not know that the standard laid down in the *Quran* by Us is the same one that was conveyed to mankind through various *Anbia*; and the same that was contained in the Book revealed to *Moses*;

وَإِبْرَٰهِيمَ ٱلَّذِى وَفَّىٰٓ ﴿٣٧﴾ أَلَّا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ﴿٣٨﴾ وَأَن لَّيْسَ لِلْإِنسَٰنِ إِلَّا مَا سَعَىٰ ﴿٣٩﴾ وَأَنَّ سَعْيَهُۥ
سَوْفَ يُرَىٰ ﴿٤٠﴾ ثُمَّ يُجْزَىٰهُ ٱلْجَزَآءَ ٱلْأَوْفَىٰ ﴿٤١﴾ وَأَنَّ إِلَىٰ رَبِّكَ ٱلْمُنتَهَىٰ ﴿٤٢﴾ وَأَنَّهُۥ هُوَ أَضْحَكَ وَأَبْكَىٰ ﴿٤٣﴾
وَأَنَّهُۥ هُوَ أَمَاتَ وَأَحْيَا ﴿٤٤﴾ وَأَنَّهُۥ خَلَقَ ٱلزَّوْجَيْنِ ٱلذَّكَرَ وَٱلْأُنثَىٰ ﴿٤٥﴾ مِن نُّطْفَةٍ إِذَا تُمْنَىٰ ﴿٤٦﴾

37. And the one revealed earlier to Abraham who in his person was the embodiment of obedience; and who proved true to every commitment he made. 87:17-19

38. The principles and standards that were revealed to previous *Anbia* and which are now being repeated in the *Quran* were:
·(i) No one shall carry the burden of another person. Everyone is responsible for his own actions and the development of one's 'self' can take place only through one's own deeds;

39. (ii) A man (is entitled) to receive only that for which he has strived. (The results will be proportionate to the effort. According to the Divine Standard, the compensation should only be for labour.) 20:15-16;20:112

40. (iii) Nobody's toils will go waste. They will certainly see the results.

41. (iv) There will be no shortfall in the reward of one's labour. Everyone will get full reward for one's efforts.

42. (v) The ultimate objective and goal of human life is to establish *Nizam-e-Rabubiyyat* for the collective good. The semblance of divine attributes is reflected in every individual (as far as is humanly possible) and every human affair is decided according to the Divine Laws. 2:156;22:41(79:44)

43. These are the fundamental principles according to which a nation lives a life full of comforts and pleasures; while others live in depression, lamenting in a house of mourning.

44. The life and death of nations is regulated by these firm unchangeable laws. The nation which follows these laws survives while the one that violates them perishes.

45/46. (The life and death of nations is subject to these Divine Laws in a manner similar to an individual's birth, growth and death.) According to the same law, the birth of a human being takes place when the reproductive materials intermix

وَأَنَّ عَلَيْهِ النَّشْأَةَ الْأُخْرَىٰ ﴿٤٧﴾ وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ ﴿٤٨﴾ وَأَنَّهُ هُوَ رَبُّ الشِّعْرَىٰ ﴿٤٩﴾ وَأَنَّهُ أَهْلَكَ
عَادًا الْأُولَىٰ ﴿٥٠﴾ وَثَمُودَ فَمَا أَبْقَىٰ ﴿٥١﴾ وَقَوْمَ نُوحٍ مِّن قَبْلُ ۖ إِنَّهُمْ كَانُوا هُمْ أَظْلَمَ وَأَطْغَىٰ ﴿٥٢﴾
وَالْمُؤْتَفِكَةَ أَهْوَىٰ ﴿٥٣﴾ فَغَشَّاهَا مَا غَشَّىٰ ﴿٥٤﴾ فَبِأَيِّ آلَاءِ رَبِّكَ تَتَمَارَىٰ ﴿٥٥﴾

47. Up to this level of creation human beings and animals are alike. However later, He raises a human being in a totally different way. (He instills in him a ray of divine energy that enables him to exercise choice and discretion.)

48. Subsequently the Almighty's *Nizam-e-Rabubiyyat* makes arrangements to fulfill the basic necessities of life in a manner that no one remains dependent on others. He bestows on him things which give peace and tranquillity.

49. Up to this stage, as far as means of nourishment are concerned, man and animal are alike. But He has also granted intellect and conscience to the human beings. This too is a unique phenomena of *Allah's Rabubiyyat*[1].

50. (It is because of this intellect and wisdom that a human being is made responsible for his actions; and his life develops and fashions according to the results thus compiled. This applies to the life of nations as well as that of individuals and) According to this very law He destroyed the ancient tribe of *Aad*;

51. And also the tribe of *Thamud*. None of them survived.

52. Even before them the people of *Noah* were destroyed. All these tribes perished because they rebelled against the Divine Laws and perpetuated "*Zulm*" on weaker people.

53. All the tribes which adopted such an attitude were completely destroyed; and their habitations were depopulated and became ruins.

54. Their destruction was the outcome of their deeds; and it came from all sides encircling them completely.

55. In light of this historical evidence, ask these people about how many different powers of the Divine Law they dispute or question?

---

1. "Shera" is also the name of a star that was worshipped by an Arab tribe. However, if this is considered a derivative of the word "Shara", it would mean wisdom and intellect. We have preferred the latter meaning.

هَٰذَا نَذِيرٌ مِّنَ النُّذُرِ الْأُولَىٰ ﴿٥٦﴾ أَزِفَتِ الْآزِفَةُ ﴿٥٧﴾ لَيْسَ لَهَا مِن دُونِ اللَّهِ كَاشِفَةٌ ﴿٥٨﴾ أَفَمِنْ

هَٰذَا الْحَدِيثِ تَعْجَبُونَ ﴿٥٩﴾ وَتَضْحَكُونَ وَلَا تَبْكُونَ ﴿٦٠﴾ وَأَنتُمْ سَامِدُونَ ﴿٦١﴾ فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا ﴿٦٢﴾ السجدة ع

56. These are the consequences of your deeds about which this *Rasool* cautions you; just like how the *Rusul* of earlier nations warned their people. (They ignored their warnings and perished; if these people also ignore warnings they too will be annihilated.)

57. The hour of destruction which was fast approaching has become imminent.

58. No power in this world can stall it; but if even now they follow and obey the Divine Law it could be averted.

59. Ask them, "Do you still marvel at the things that are being told to you? Are you not convinced that they are bound to happen?

60. "And keep laughing. Actually if you knew the reality you would weep; but no one applies his mind seriously.

61. "It is for this reason that you are rebellious and not changing your attitude. You take life only as fun and indulge in pleasures.

62. Do not do this. The time is not out yet; you still have time to bow before the Divine Laws and obey them (and you will be saved from the coming doom)."

سُوْرَةُ الْقَمَرِ (۵۴)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ ۝۱ وَاِنْ يَّرَوْا اٰيَةً
يُّعْرِضُوْا وَيَقُوْلُوْا سِحْرٌ مُّسْتَمِرٌّ ۝۲ وَكَذَّبُوْا وَاتَّبَعُوْٓا اَهْوَآءَهُمْ وَكُلُّ اَمْرٍ مُّسْتَقِرٌّ ۝۳ وَلَقَدْ
جَآءَهُمْ مِّنَ الْاَنْۢبَآءِ مَا فِيْهِ مُزْدَجَرٌ ۝۴ حِكْمَةٌۢ بَالِغَةٌ فَمَا تُغْنِ النُّذُرُ ۝۵

SURAH AL-QAMAR : 54

1. The Hour of Revolution (about which they have been warned for a long time) is just around. The power and might of these opposing Arabs will come to an end and their flag (carrying the insignia of the moon) will be torn to pieces.75:8-9; 54:45-46

2. Many of the signs of the coming revolution have appeared before them, but because of their rebellious attitude they do not seriously ponder over them. Instead they turn away saying, "These are the same old fables that we had been hearing for a longtime." (46:11)

3. They contradict and belie everything concerning this Revolution and continue to follow their own selfish interests. (And when this is emphasized to them, they ask you to bring forth the doom about which they have been threatened. Do they not know that) The consequences of deeds appear at their appropriate time.

4/5. (During this period of respite there was only one way in which they can be convinced about the impending doom and that is to recall historical evidence. It is for that purpose that) Many episodes of earlier generations have been mentioned to them; and if serious consideration is given to every episode, it would penetrate deep into their heart and stop them following the wrong path. However these intellectual discussions were of no use to them. They did not take advantage of any warnings and their situation has now reached this stage.

فَتَوَلَّ عَنْهُمْ يَوْمَ يَدْعُ الدَّاعِ إِلَىٰ شَيْءٍ نُّكُرٍ ﴿٦﴾ خُشَّعًا أَبْصَارُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ جَرَادٌ وقف لازم
مُّنتَشِرٌ ﴿٧﴾ مُّهْطِعِينَ إِلَى الدَّاعِ ۖ يَقُولُ الْكَافِرُونَ هَٰذَا يَوْمٌ عَسِرٌ ﴿٨﴾ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ
فَكَذَّبُوا عَبْدَنَا وَقَالُوا مَجْنُونٌ وَازْدُجِرَ ﴿٩﴾ فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانتَصِرْ ﴿١٠﴾ فَفَتَحْنَا أَبْوَابَ السَّمَاءِ بِمَاءٍ
مُّنْهَمِرٍ ﴿١١﴾ وَفَجَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَىٰ أَمْرٍ قَدْ قُدِرَ ﴿١٢﴾ وَحَمَلْنَاهُ عَلَىٰ ذَاتِ أَلْوَاحٍ
وَدُسُرٍ ﴿١٣﴾

---

6. Hence forget them. Their judgement will be announced on the Day when a loud voice will call them (as prisoners of war).

7/8. Upon hearing this call they will come out of their abodes like a swarm of locusts that was earlier scattered and left behind. They will hasten forward to the caller with their gazes cast down like criminals.
People who always refuse to recognize this advent will accept that day to be an awful calamitous day.

9. However this is nothing. Exactly the same as whatever they are doing now was done by the earlier generations. (For instance) When *Noah* warned his people about the destructive results of their erroneous deeds, they belied him and called him a liar and madman. He was often thrown out of their gatherings with contempt.

10. Whereupon he called to his *Rabb* and prayed "These people have overtaken me. So take revenge (for their unjust troubling of the oppressed ones)."

11. So We opened up the floodgates of heavy rains from the skies.

12. And the earth burst open with springs. The water from the earth and the sky collected together (and rose) to take the form of a flood, for a purpose destined according to Our Law of *Mukafat*.

13. And We made *Noah* (and his companions) board a vessel made of broad planks and nails (and tied with ropes).

تَجْرِي بِأَعْيُنِنَا جَزَاءً لِّمَن كَانَ كُفِرَ ﴿١٤﴾ وَلَقَد تَّرَكْنَاهَا آيَةً فَهَلْ مِن مُّدَّكِرٍ ﴿١٥﴾ فَكَيْفَ
كَانَ عَذَابِي وَنُذُرِ ﴿١٦﴾ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿١٧﴾ كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي
وَنُذُرِ ﴿١٨﴾ إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي يَوْمِ نَحْسٍ مُّسْتَمِرٍّ ﴿١٩﴾ تَنزِعُ النَّاسَ كَأَنَّهُمْ أَعْجَازُ
نَخْلٍ مُّنقَعِرٍ ﴿٢٠﴾ فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿٢١﴾ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿٢٢﴾ ١ ع ٣٢ ٨

14. And in this mighty flood it sailed under Our supervision (so they remained safe while their opponents drowned). This was the outcome of their refusal to accept *Noah's* suggestion (when he was warning them about the impending flood which they took as a joke. While he was making a boat people were laughing at it. People who do not take safety measures despite knowing and seeing the on-coming catastrophe are bound to get destroyed.)

15/16. We have preserved this episode for those who want to learn a lesson. Is there anyone who will reflect on how the warnings given by Us come true; and how Our chastisement faces them as stark reality?

17. For those who want to take advice, We have made this *Quran* easy to understand. Is their anyone who will reflect on it and take advice?

18. Likewise the people of *Aad* belied Our Law of *Mukafat*, but soon realized how Our warnings come true and how suffering is inflicted.

19. We let loose on them the suffering of a raging stormy wind. That was the Day of a violent disaster; one that destroyed them forever (41:16).

20. The storm swept the people off their feet and threw them far away, as if they were trunks of uprooted palm trees being thrown here and there (69:7).

21. Therefore consider the truth of Our warning and the severity of Our chastisement!

22. (After keeping this historical evidence in mind, consider how) We have indeed made this *Quran* simple and easy to understand. Thus is there anyone who wants to reflect on and take lessons from it?

كَذَّبَتْ ثَمُودُ بِالنُّذُرِ ﴿۲۳﴾ فَقَالُوٓا اَبَشَرًا مِّنَّا وَاحِدًا نَّتَّبِعُهٗٓ ۙ اِنَّآ اِذًا لَّفِيْ ضَلٰلٍ وَّسُعُرٍ ﴿۲۴﴾ ءَاُلْقِيَ الذِّكْرُ
عَلَيْهِ مِنْۢ بَيْنِنَا بَلْ هُوَ كَذَّابٌ اَشِرٌ ﴿۲۵﴾ سَيَعْلَمُوْنَ غَدًا مَّنِ الْكَذَّابُ الْاَشِرُ ﴿۲۶﴾ اِنَّا مُرْسِلُوا النَّاقَةِ
فِتْنَةً لَّهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ ﴿۲۷﴾ وَنَبِّئْهُمْ اَنَّ الْمَآءَ قِسْمَةٌۢ بَيْنَهُمْ ۚ كُلُّ شِرْبٍ مُّحْتَضَرٌ ﴿۲۸﴾ فَنَادَوْا
صَاحِبَهُمْ فَتَعَاطٰى فَعَقَرَ ﴿۲۹﴾ فَكَيْفَ كَانَ عَذَابِيْ وَنُذُرِ ﴿۳۰﴾

23. Similarly, the people of *Thamud* belied Our warnings,

24. And said, "Should we follow a man who is alone (without any group behind him)? (If we did so and left our clan to follow him, this would be tantamount to unnecessarily calling for doom and destruction.) The only person who would commit such an error is one who, finding no way of safety, falls into a ditch like a blind or mad man unable to realize what is right or wrong for him!

25. Think of how the Almighty, leaving aside so many mighty personalities, has selected him (*Saleh*) as the one to receive His *Wahi*. To us he appears to be a small self-conceited person (who calls himself *Allah's Rasool* just to become important).

26. (We told *Saleh* not to be disheartened by their severe taunts.) They will very soon know who in fact is a liar or self-conceited person!

27. You should wait for some time and remain firm and steadfast. Their promise that they would allow the she camel to graze and drink when she returns will be a test of their commitment (whether it is true or otherwise). When they break their promise it will become the cause of their destruction.

28. You should explicitly tell them that according to the agreement, all cattle can drink on their turn; and likewise this she-camel will on its turn come to the drinking place.

29. They told the whole story to their companion (the chieftain). (He lost his temper and said, "How can his she-camel be treated like our own animals?" With great arrogance) He stretched his hand and cruelly killed her.

30. (This was the final sign showing that their rebellious attitude had crossed all limits. Thereafter came the time for their destruction and they saw with their own eyes) How true Our warning is; and how severe Our chastisement!

إنا أرسلنا عليهم صيحة واحدة فكانوا كهشيم المحتظر ﴿٣١﴾ ولقد يسرنا القرآن للذكر فهل من مدكر ﴿٣٢﴾
كذبت قوم لوط بالنذر ﴿٣٣﴾ إنا أرسلنا عليهم حاصبا إلا آل لوط نجيناهم بسحر ﴿٣٤﴾ نعمة من
عندنا كذلك نجزي من شكر ﴿٣٥﴾ ولقد أنذرهم بطشتنا فتماروا بالنذر ﴿٣٦﴾ ولقد راودوه عن ضيفه
فطمسنا أعينهم فذوقوا عذابي ونذر ﴿٣٧﴾

31. We sent chastisement in the form of a severe earthquake (7:78). They were completely crushed and reduced to crumbling twigs, like those of a decayed fence destroyed by the force of a severe wind.
(The fence safeguards crops; but when it becomes too weak to withstand the wind how can it protect others? Nations that adopt a rebellious course of life appear strong from the outside. However they are all hollow and unstable on the inside and thus cannot withstand the jolt of even one unfavourable circumstance.)

32. By narrating this historical evidence We have made the *Quran* simple and easy to understand. Therefore is there anyone who, after pondering over this, will not take advantage of it and direct his life on to the right course?

33. Likewise, the people of *Lot* belied Our messengers who cautioned them about their erroneous way of life.

34. We sent on them a violent storm of volcanic stones that left no one alive, except *Lot* and his companions whom We had rescued from there early in the morning (51:32-34).

35. This was a favour from Us (to *Lot* and his companions). But the favour was not granted easily to them. It was the outcome of them accepting the truth and acknowledging Our guidance with gratitude. Whoever takes this course of action receives a similar reward and remains safe from calamities.

36. *Lot* had warned his people time and again to remain conscious of the Divine Law of *Mukafat*, but they ignored as an empty threat. On the contrary they started arguing with him.

37. When *Lot's* guests came to visit him, they (the people of *Lot*) approached the visitors with evil designs. They were in fact becoming crazed by their lustful feelings (and were not ready to listen to anything that *Lot* was saying. Hence We told them) Now get ready to taste the results of your misdeeds and see for yourselves the doom which you were cautioned about and which you thought was a mere lie. How true it comes!

وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ ﴿٣٨﴾ فَذُوقُوا عَذَابِي وَنُذُرِ ﴿٣٩﴾ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ
(٣ ع ١٨ ٩) مِن مُّدَّكِرٍ ﴿٤٠﴾ وَلَقَدْ جَاءَ آلَ فِرْعَوْنَ النُّذُرُ ﴿٤١﴾ كَذَّبُوا بِآيَاتِنَا كُلِّهَا فَأَخَذْنَاهُمْ أَخْذَ عَزِيزٍ مُّقْتَدِرٍ ﴿٤٢﴾ أَكُفَّارُكُمْ
خَيْرٌ مِّنْ أُولَٰئِكُمْ أَمْ لَكُم بَرَاءَةٌ فِي الزُّبُرِ ﴿٤٣﴾ أَمْ يَقُولُونَ نَحْنُ جَمِيعٌ مُّنتَصِرٌ ﴿٤٤﴾ سَيُهْزَمُ الْجَمْعُ وَيُوَلُّونَ
الدُّبُرَ ﴿٤٥﴾ بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَدْهَىٰ وَأَمَرُّ ﴿٤٦﴾

38. Therefore, early in the morning an abiding calamity overtook them.

39. (And they were told) "Now you can taste my punishment and see for yourselves how my warnings come true."

40. By narrating these episodes in the *Quran*, We have made it easy to understand. Is there anyone who is not willing to ponder over it and take some lessons?

41. Likewise We also sent Our messengers to Pharaoh's nation. The messengers cautioned them about the disastrous effects of their misdeeds.

42. They belied and rejected each one of Our Commandments, whereupon the mighty grip of Our Law of *Mukafat* seized them with full strength and force.

43. (O *Rasool*! After narrating these stories of previous generations,) Ask your opponents and those who deny the truth, "Are you in anyway better or more powerful in strength and authority than the nations mentioned afore (as a result of which they were destroyed, while you will remain safe)? Or has any immunity been granted to you in Our scriptures?"

44. They are under the impression that all the tribes will be united and help each other in opposing you (and that in this way no one can harm them).

45. Tell them that they can all form one group and come out on the field. Then you will see how you will be totally routed and turn your backs to run away.

46. (According to Our Law of *Mukafat*) The time for the decisive revolution to manifest has been set. That moment will come suddenly and surprisingly; and it will be very calamitous and bitter for them.

إن المجرمين في ضلل وسعر ﴿٤٧﴾ يوم يسحبون في النار على وجوههم ذوقوا مس سقر ﴿٤٨﴾ إنا كل وقف لازم
شيء خلقنه بقدر ﴿٤٩﴾ وما أمرنا إلا وحدة كلمح بالبصر ﴿٥٠﴾ ولقد أهلكنا أشياعكم فهل من
مدكر ﴿٥١﴾ وكل شيء فعلوه في الزبر ﴿٥٢﴾ وكل صغير وكبير مستطر ﴿٥٣﴾ إن المتقين
في جنت ونهر ﴿٥٤﴾ في مقعد صدق عند مليك مقتدر ﴿٥٥﴾ ع ٣ ١٥ ١٠

47/48. These guilty ones would be in grave misery. And when they are dragged into the awful chastisement with their faces down, they will be told, "Have a taste of the fire of *Jahannum*."

49. It has taken some time as We have pre-determined measures about everything. Therefore it takes due time before the results of everything mature. This is the way Our Law of *Mukafat* works.

50. Otherwise, once Our verdict is given its enforcement does not take more time than the twinkling of an eye.

51. (According to this verdict) We have destroyed many like you who were mighty and powerful. So is there anyone who will not pay any heed, after pondering over these facts?

52. So whatever they are doing is being recorded in the books (of the Law of *Mukafat*);

53. Everything, whether big or small, is being recorded in these Books.

54. (All decisions will be taken accordingly. Those who take to the erroneous path will fall in the inferno of destruction and) The *Muttaqeen* who follow the straight path will be amid the evergreen, ever fresh, comfortable and pleasant *Jannah*.

55. This is the place where all comforts and pleasures are in abundance and the possibilities are limitless. This is so because it is from the Almighty who possesses all authority.

سُوْرَةُ الرَّحْمٰنِ (٥٥)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلرَّحْمٰنُ ۝١ عَلَّمَ الْقُرْاٰنَ ۝٢ خَلَقَ الْاِنْسَانَ ۝٣ عَلَّمَهُ
الْبَيَانَ ۝٤ اَلشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ۝٥ وَّالنَّجْمُ وَالشَّجَرُ يَسْجُدٰنِ ۝٦

SURAH AR-RAMAN : 55

1-2. This *Quran* is not the product of any human mind. It has been taught by the Almighty, Who has also bestowed means for the nourishment (and development) of mankind. (As human nourishment is not confined only to physical growth besides providing for a person's physical needs it was also necessary to provide for the development of one's "self". The *Quran* provides guidance for both.)

3/4. This is from the Almighty Who not only created man but also gave him the ability to express his thoughts (power of speech), which is not available to other species. (For imparting guidance to mankind, He chose the process of *Wahi*, whereby one person receives guidance from the Almighty and then conveys it to other human beings. This mode of communication is confined to man alone.)

5. And for human guidance there are unchangeable laws in the *Quran*; just as there are laws in force in outer universe according to which (for example) the sun and the moon follow their determined orbits.

6. And on earth, whether they are large trees or small bushes or shrubs, everything is subjected to His Laws.

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٧﴾ أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٨﴾ وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ﴿٩﴾
وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ﴿١٠﴾ فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ﴿١١﴾ وَالْحَبُّ ذُو الْعَصْفِ
وَالرَّيْحَانُ ﴿١٢﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾ خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ﴿١٤﴾

7. Moreover the Divine Law according to which He maintains such precise balance, mutual discipline and order amongst all heavenly bodies placed in the huge outer space was set in way that it never changes.

8. Similarly the *Quran* was bestowed on human beings for the purpose, of order and discipline that is essential in the society, and one should not disturb that balance. 57:25

9. You should thus maintain this balance with fairness and justice, without differentiating anybody's rights and obligations.

10/11/12. The necessity to create scales of justice arose because We have not earmarked separately for individuals the things required for nourishing the human body. For example the means for producing, delicious fruits; date-palms with sheathed clusters; grain inside husks; and colourful flowers full of fragrance have been provided for all human beings collectively. We have set *Quran* as a scale for the distribution of these means, so that everyone obtains sustenance according to one's needs. (If these permanent guiding principles were not given from God and everything was left to the will of men, then the stronger would have collected and retained everything for themselves while the weak would have been deprived of their necessities of life. This is happening in this world wherever the Divine Laws are being ignored.)

13. (This is thus the Divine System according to which sustenance is provided and guidelines have been given for its distribution amongst human beings. So, O groups of mankind, whether civilized or those living in rural areas) Just ponder about which of the powers and attributes of your *Rabb* you would deny (and instead keep your socio-economic system under the control of other non-Divine Laws)?

14. If you want to have an idea of various aspects of His Power, think about the creation of your own self which was initiated out of clay that starts to tinkle when it becomes dry; that is from inanimate matter which had no trace of life whatsoever.

وَخَلَقَ الْجَآنَّ مِن مَّارِجٍ مِّن نَّارٍ ﴿١٥﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٦﴾ رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿١٧﴾
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾ مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾ بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ ﴿٢٠﴾ فَبِأَيِّ آلَاءِ
رَبِّكُمَا تُكَذِّبَانِ ﴿٢١﴾ يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٢﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٣﴾ وَلَهُ الْجَوَارِ
الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٢٤﴾ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٥﴾

15. Furthermore, before mankind inhabited earth, there lived on it a species which could sustain the extremely high temperature that was prevalent at that time. Then only that type of creation could exist. That creation has ceased to exist now and has been replaced by human beings ~ 15:26-27.)

16. Thus which of the powers of your *Rabb* would you deny?

17. According to this law the relative movements of the sun and earth have been determined in a way that the seasons change with the sun's changing avenues and it's setting and rise. It can be seen rising and setting between two extreme points (east and west) and He has complete control over this system. Universal *Rabubiyyat* can thus be ensured.

18. (How powerful He is. His Law has kept all huge heavenly bodies under complete discipline;) so which of the powers of your *Rabb* would you deny?

19/20. Now come down from outer space on to earth and see the rivers and their flowing waters. At certain points two different streams of water flow together side by side (and sometimes the two streams of water flow inside the sea). However, it never happens that both these waters join up, as an invisible interstice between them keeps them apart (25:53; 35:12). (This is how instead of going on their own way that selfish people transgress on the rights of others. It is to stop them that Quranic Laws are given.)

21. So will you reflect on which of the powers of your *Rabb* you would deny?

22. Out of these rivers (or seas) come pearls and corals.

23. Which of the bounties of your *Rabb* would you deny?

24. And on the surface are high sailed vessels, floating across the sea like mountains.

25. Just ponder which of the powers of your *Rabb* you would deny?

كُلُّ مَنْ عَلَيْهَا فَانٍ ۝٢٦ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ۝٢٧ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝٢٨
يَسْأَلُهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ۝٢٩ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝٣٠ سَنَفْرُغُ
لَكُمْ أَيُّهَ الثَّقَلَانِ ۝٣١ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ۝٣٢

26/27. This discipline and order is not of a universe that was created once and for all with no subsequent change ever occurring therein. Everything in the universe undergoes changes all the time, but these have no effect on the Divine Laws. The laws have been given by that *Rabb* Who is beyond any change and is full of majesty, glory and honour.

(An inference that can be drawn from here is that every system devised by mankind and every path leading towards it is subject to change. However the path determined by *Wahi*, which takes you to *Allah's* sublime *Rabubiyyat*, is not subject to change). (28:88)

28. Hence, which of the powers of your *Rabb* would you deny?

29. Also reflect on the fact that everything in the universe (including human beings) is dependent on His *Rabubiyyat* for development. Also their requirements of *Rabubiyyat* keep on changing at every stage. In fact, under different circumstances as they pass through various stages of development, the requirements for their nourishment differ. The Divine Law of *Rabubiyyat* is that everything continues to receive according to its needs, the required means of nourishment. (35:15; 14:34)

30. Hence reflect, how may aspects of His Laws you would deny? (And on how you can obtain nourishment if you live under any non-Divine Laws?)

31. The Divine Law which is in force in the universe is now turning towards human beings (through this *Quran*). It includes everyone, civilized and uncivilized people living respectively in urban and rural areas or in deserts.

32. So just ponder, which of the powers of your *Rabb* you would deny?

يَٰمَعۡشَرَ ٱلۡجِنِّ وَٱلۡإِنسِ إِنِ ٱسۡتَطَعۡتُمۡ أَن تَنفُذُواْ مِنۡ أَقۡطَارِ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ فَٱنفُذُواْۚ لَا
تَنفُذُونَ إِلَّا بِسُلۡطَٰنٖ ٣٣ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٣٤ يُرۡسَلُ عَلَيۡكُمَا شُوَاظٞ مِّن نَّارٖ وَنُحَاسٞ
فَلَا تَنتَصِرَانِ ٣٥ فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٣٦ فَإِذَا ٱنشَقَّتِ ٱلسَّمَآءُ فَكَانَتۡ وَرۡدَةٗ كَٱلدِّهَانِ ٣٧
فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ٣٨ فَيَوۡمَئِذٖ لَّا يُسۡـَٔلُ عَن ذَنۢبِهِۦٓ إِنسٞ وَلَا جَآنّٞ ٣٩

33. You should tell humanity that the hold of Divine Law of *Mukafat* encompasses the entire universe. If you are thinking of getting outside its ambit, it will only be possible if you cross the bounds of heavens; and just make an attempt if you believe that you can achieve that. However for this you would need (Divine) authority, and no one can get that. (You will thus have to stay within this universe in which the Law of *Mukafat* is prevalent everywhere.) You cannot escape from it.[1]

34. So just ponder which one of the powers of your *Rabb* you would deny?

35. If you dare to defy the Divine Law of *Rabubiyyat*, then a flash of the fire of destruction and clouds of smoke will cover you; and no one will be able to save you from that calamity.

36. After this, just think about which of the powers of your *Rabb* you would deny?

37. Such will be the state of destruction that things will come down from the sky exploding like red hot copper or burning oil which does not separate and this way destroys everything by burning it down (70:8).

38. So which one of the powers of your *Rabb* would you deny?

39. On that Day it will not be necessary to even question anyone, whether a nomad or a civilized person, about the offences committed by him.

40. So which one of the powers of your *Rabb* would you deny?

---

1. This can also mean that the extent of evolutionary dimensions or human 'self' is such that depending on its abilities, it can outgrow the bounds of the material; but for this a specific vigor, which cannot be attained without obedience to the Divine Laws, is required. Human 'self' can acquire immorality by being subservient to these laws. That is the life of the *Jannah* of the Hereafter. This is what crossing the bounds of the heavens and earth means. But with relevance to the verses that follow we have preferred the meaning narrated above.

فَبِاَيِّ اٰلَاۤءِ رَبِّكُمَا تُكَذِّبٰنِ ۝٤٠ يُعْرَفُ الْمُجْرِمُوْنَ بِسِيْمٰهُمْ فَيُؤْخَذُ بِالنَّوَاصِيْ وَالْاَقْدَامِ ۝٤١
فَبِاَيِّ اٰلَاۤءِ رَبِّكُمَا تُكَذِّبٰنِ ۝٤٢ هٰذِهٖ جَهَنَّمُ الَّتِيْ يُكَذِّبُ بِهَا الْمُجْرِمُوْنَ ۝٤٣ يَطُوْفُوْنَ بَيْنَهَا وَبَيْنَ وقف لازم
حَمِيْمٍ اٰنٍ ۝٤٤ فَبِاَيِّ اٰلَاۤءِ رَبِّكُمَا تُكَذِّبٰنِ ۝٤٥ وَلِمَنْ خَافَ مَقَامَ رَبِّهٖ جَنَّتٰنِ ۝٤٦ فَبِاَيِّ اٰلَاۤءِ رَبِّكُمَا ٢ ع ٣٠ ١٣
تُكَذِّبٰنِ ۝٤٧ ذَوَاتَاۤ اَفْنَانٍ ۝٤٨ فَبِاَيِّ اٰلَاۤءِ رَبِّكُمَا تُكَذِّبٰنِ ۝٤٩ فِيْهِمَا عَيْنٰنِ تَجْرِيٰنِ ۝٥٠ فَبِاَيِّ اٰلَاۤءِ رَبِّكُمَا
تُكَذِّبٰنِ ۝٥١

41. The crimes committed by everyone would be written boldly on their foreheads and everyone would be recognized from the marks on their faces, which would be the index of the state of their minds. Every bit of their whole being would be evident.

42. So which one of the powers of your *Rabb* would you deny?

43. They would be told, "This is the very *Jahannum* which you denied!"

44. On one side will be the chastisement of fire while on the other there will be boiling water; and they will go about in circles in between the two.

45. So after reflecting on these points, say which one of the powers of the Law of *Mukafat* of your *Rabb*, would you deny?

46. This will be the end of those who rebel against and violate the Divine Laws. On the other hand for those who were conscious of the fact that they were accountable for every action of theirs and that nothing would remain unaccounted (and thus spent their lives avoiding such pitfalls), there will be two *Jannahs*. (One will be in this world and the other in the hereafter.)

47. (All these comforts and pleasures are also some of His bounties.) Now say which one of these you would deny?

48/49. This blissful life of *Jannat* (in this world and in the hereafter) will be the center of many wonderful arts, crafts and knowledge. Now say which one of the bounties of your *Rabb* you would deny?

50/51. Springs will flow in both the places. Abundant means of nourishment will be available to all, like ever-flowing water. Then which of the bounties of your *Rabb* would you deny?

فِيْهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجٰنِ ﴿٥٢﴾ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٥٣﴾ مُتَّكِـِٕيْنَ عَلٰى فُرُشٍۢ بَطَآىِٕنُهَا
مِنْ اِسْتَبْرَقٍ ۗ وَجَنَا الْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٥٥﴾ فِيْهِنَّ قٰصِرٰتُ الطَّرْفِ لَمْ
يَطْمِثْهُنَّ اِنْسٌ قَبْلَهُمْ وَلَا جَآنٌّ ﴿٥٦﴾ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٥٧﴾ كَاَنَّهُنَّ الْيَاقُوْتُ وَالْمَرْجَانُ ﴿٥٨﴾
فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٥٩﴾

52. And there will be all kinds of fruits.

53. Which of the bounties of your *Rabb* would you deny?

54. The residents of that place will recline on couches and pillows lined with rich brocade of the finest quality.
Remember that in their present and future life (in this world and the hereafter) there will be no time gap. These bounties and favours will always be available to them. (Life is like a stream, overflowing from here to eternity. Thus there can be no difference between the present and future. Those whose 'self' is fully developed live a peaceful life here; and the same condition will apply in the Hereafter. The avenues of this worldly *Jannat* shall extend to the *Jannat* in the Hereafter.)

55. In the light of the above facts, say which one of the Divine favours and bounties of your *Rabb* would you deny?

56. This society will not be for men only, as women will also be there as equal partners. The women shall be an embodiment of piety and chastity. Neither would anyone from amongst the acquaintances or strangers have touched them before marriage, nor would they themselves have cast even a stray glance (37:48; 38:52; 56:73).

57. So which of the favours or bounties of your *Rabb* would you deny?

58. (The best way these women can be described is that) They will be like rubies or corals, neat and clean; kept safe like a glittering pearl because of their character, chastity, grace and grandeur.

59. So which one of the bounties of your *Rabb* would you deny?

هَلْ جَزَآءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ ﴿٦٠﴾ فَبِأَيِّ آلَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦١﴾ وَمِن دُونِهِمَا جَنَّتَانِ ﴿٦٢﴾ فَبِأَيِّ
آلَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٣﴾ مُدْهَآمَّتَانِ ﴿٦٤﴾ فَبِأَيِّ آلَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٥﴾ فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ ﴿٦٦﴾
فَبِأَيِّ آلَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٧﴾ فِيهِمَا فَاكِهَةٌ وَنَخْلٌ وَرُمَّانٌ ﴿٦٨﴾ فَبِأَيِّ آلَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٩﴾ فِيهِنَّ
خَيْرَاتٌ حِسَانٌ ﴿٧٠﴾

60. In this life the nature of mutual help and assistance will ensure that no one would have any inadequacy or lose balance. Other people would compensate for any shortcoming and help restore the balance. The balance and beauty in one's personality and society will thus be maintained. No one will ask for any reward for this effort as the one who successfully restores the balance of others gets himself rewarded for his efforts (10:26; 16:30; 76:9).

61. So which of the bounties of your *Rabb* would you deny?

62. All this will be for those who have been the pioneers in setting up the Divine System. Their status and position will certainly be higher (56:10; 57:10). The heavenly life will also be for those who join this struggle at a later stage.

63. So which one of the bounties of your *Rabb* would you deny?

64. These places and their atmosphere will be wondrous and lush green.

65. So which one of the bounties of your *Rabb* would you deny?

66. There will also be fountains gushing forth continuously (35:10).

67. So which one of the bounties of your *Rabb* would you deny?

68. There will be fresh fruits (of all kinds), date palms and pomegranates (in abundance).

69. So which one of the bounties of your *Rabb* would you deny?

70. Men will live there, as well as women who will be the embodiment of virtue, beauty and grace.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝۷۱ حُوْرٌ مَّقْصُوْرٰتٌ فِي الْخِيَامِ ۝۷۲ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝۷۳
لَمْ يَطْمِثْهُنَّ اِنْسٌ قَبْلَهُمْ وَلَا جَآنٌّ ۝۷۴ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝۷۵ مُتَّكِـِٕيْنَ عَلٰى رَفْرَفٍ
خُضْرٍ وَّعَبْقَرِيٍّ حِسَانٍ ۝۷۶ فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝۷۷ تَبٰرَكَ اسْمُ رَبِّكَ ذِي الْجَلٰلِ
وَالْاِكْرَامِ ۝۷۸

٣ ع ٣٣ ١٣

71. So which one of the bounties of your *Rabb* would you deny?

72. They will be endowed with sublime intellect and wisdom. They will neither entice anyone to go astray nor will there be any waywardness in their conduct.

73. So which one of the bounties of your *Rabb* would you deny?

74. They will be an embodiment of piety and chastity, whom nobody from among their acquaintances or strangers would have ever touched before.

75. So which one of the bounties of your *Rabb* would you deny?

76. In such a setting they will dwell, reclining on green cushions and carpets of rare quality. (In other words they will enjoy all the comforts of life.)

77. So which one of the bounties of your *Rabb* would you deny?

78. This is but a glimpse of the most invigorating and pleasant outcome of the *Nizam-e-Rabubiat* of your *Rabb*, which by following His Laws would be brought about in this world as well as in the hereafter. This is your *Rabb*, the possessor of all majesty and beneficence, Who guarantees every kind of comfort and pleasure.

سُورَةُ الْوَاقِعَةِ (٥٦)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِذَا وَقَعَتِ الْوَاقِعَةُ ۝١ لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ۝٢ وقف لازم
خَافِضَةٌ رَّافِعَةٌ ۝٣ إِذَا رُجَّتِ الْأَرْضُ رَجًّا ۝٤ وَبُسَّتِ الْجِبَالُ بَسًّا ۝٥ فَكَانَتْ هَبَاءً مُّنبَثًّا ۝٦
وَكُنتُمْ أَزْوَاجًا ثَلَاثَةً ۝٧ فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ ۝٨

SURAH AL-WAQIA : 56

1/2. When that inevitable revolution occurs and there is absolutely no doubt that it will occur;

3. The outcome will be that those who today are considered inferior, lowly and weak will become strong and exalted; while those who consider themselves to be strong and powerful will be lowered (in status).

4. In other words the ordinary people who are being trampled by the oppressive forces will become active and rise;

5. And those in the higher stratum of society will be scattered in utter bewilderment;[1]

6. Like a furious wind blowing dust all around (20:105; 77:10; 78:20, 81:3).

7. At that time you will be divided into three groups.

8. One group will have all the comforts and luxuries. What a wondrous and blissful life they will have! (56:27)

---

1. We have taken the allegorical meaning of words like 'Arz' and 'Jibal'. If their literal meaning is taken, then it points out to some big change, which will take place on this planet 'Earth'.

وَأَصْحٰبُ الْمَشْئَمَةِ مَآ أَصْحٰبُ الْمَشْئَمَةِ ﴿٩﴾ وَالسّٰبِقُونَ السّٰبِقُونَ ﴿١٠﴾ أُولٰٓئِكَ الْمُقَرَّبُونَ ﴿١١﴾ فِي جَنّٰتِ النَّعِيمِ ﴿١٢﴾
ثُلَّةٌ مِّنَ الْأَوَّلِينَ ﴿١٣﴾ وَقَلِيلٌ مِّنَ الْاٰخِرِينَ ﴿١٤﴾ عَلٰى سُرُرٍ مَّوْضُونَةٍ ﴿١٥﴾ مُّتَّكِئِينَ عَلَيْهَا مُتَقٰبِلِينَ ﴿١٦﴾
يَطُوفُ عَلَيْهِمْ وِلْدٰنٌ مُّخَلَّدُونَ ﴿١٧﴾ بِأَكْوَابٍ وَّأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٨﴾

9. The second group will consist of the most unfortunate ones. What an awful and miserable life they will have! (56:70)

10. The third group will be of the front runners who were ahead of others in the struggle of life.

11. They were fully immersed in Divine colours (and were in very close harmony with Divine Laws. Their status will also be highest of all).

12. They will enjoy the *Jannah* of comforts, luxuries and pleasures (1:6; 55:63; 57:10).

13/14. In the third group, most of the people will be those who had joined this mission right from the beginning (before the *Hijra*); and among the rest a few who joined after the *Hijra*. (This principle would also apply later when determining status. People who struggle hard for the establishment of the Divine Order, even during times of adversity and hardship, will achieve a higher position. This is because they had faced hardships while believing in the unseen results of this system (2:3).

15. They will be seated on couches embroidered in gold and precious stones;

16. Reclining on them and facing one another (as there would be no discrimination).

17. Their ever-youthful and well-dressed offspring will play around them. (In this world and in the hereafter this will be for all those who deserve it on account of their noble deeds ~ 13:23; 52:21; 52:24; 76:19.)

18. They will be presented with goblets, decanters and beakers, filled with the finest drinks which will be available for everyone alike.

لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنزِفُونَ ﴿١٩﴾ وَفَاكِهَةٍ مِّمَّا يَتَخَيَّرُونَ ﴿٢٠﴾ وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿٢١﴾
وَحُورٌ عِينٌ ﴿٢٢﴾ كَأَمْثَالِ اللُّؤْلُؤِ الْمَكْنُونِ ﴿٢٣﴾ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾ لَا يَسْمَعُونَ
فِيهَا لَغْوًا وَلَا تَأْثِيمًا ﴿٢٥﴾ إِلَّا قِيلًا سَلَامًا سَلَامًا ﴿٢٦﴾ وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ﴿٢٧﴾ فِي
سِدْرٍ مَّخْضُودٍ ﴿٢٨﴾ وَطَلْحٍ مَّنضُودٍ ﴿٢٩﴾ وَظِلٍّ مَّمْدُودٍ ﴿٣٠﴾

19. These drinks will neither cause any heavy-headedness or hangovers from intoxication, nor will there be any weariness in their enjoyment (37:47).

20. And there will be fruits of their choice ;

21. And meat of fowls to eat their desire.

22/23. This society will not be confined to men only. *Momin* females would also be there as their equal partners, pious in character and possessing intellect and wisdom which would not lure them towards deceitful means. Their chastity can best be compared to pearls (which are safely guarded) inside their shells.

24. All the comfort and luxuries will be the reward for their own past deeds.

25. There will be no frivolous talk or anything which could retard human abilities.

26. On the contrary the atmosphere will be such that voices of peace and salutations will be heard all around. Everyone would be desirous of each other's safety as well as the all-encompassing development of their personalities. An ideal atmosphere of peace and tranquillity will prevail there.

27/28. This would be the status and condition of the pioneers of the mission. The other righteous people (53:8) too will enjoy comforts and luxuries of life in the heavenly society. It will have thornless trees full of fruits. (Such comforts would have no irritation or negative aspects.)

29. They will have the finest quality of bananas which will be hanging in bunches, one tier above the other;

30. And thick widespread shadows of trees; and

وَمَآءٍ مَّسْكُوبٍ ﴿٣١﴾ وَفَاكِهَةٍ كَثِيرَةٍ ﴿٣٢﴾ لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٣٣﴾ وَفُرُشٍ مَّرْفُوعَةٍ ﴿٣٤﴾ إِنَّآ
أَنشَأْنَاهُنَّ إِنشَآءً ﴿٣٥﴾ فَجَعَلْنَاهُنَّ أَبْكَارًا ﴿٣٦﴾ عُرُبًا أَتْرَابًا ﴿٣٧﴾ لِّأَصْحَابِ الْيَمِينِ ﴿٣٨﴾ ثُلَّةٌ مِّنَ ع ١ ٣٨ ١٣
الْأَوَّلِينَ ﴿٣٩﴾ وَثُلَّةٌ مِّنَ الْآخِرِينَ ﴿٤٠﴾ وَأَصْحَابُ الشِّمَالِ مَآ أَصْحَابُ الشِّمَالِ ﴿٤١﴾ فِي سَمُومٍ وَحَمِيمٍ ﴿٤٢﴾
وَظِلٍّ مِّن يَحْمُومٍ ﴿٤٣﴾ لَّا بَارِدٍ وَلَا كَرِيمٍ ﴿٤٤﴾

31. Pure transparent water gushing forth, which can be collected quite effortlessly. (Such means of nurturing do not require strenuous effort ~ 20:117.)

32. And there will be an abundance of fruits;

33. That neither go out of season (14:25) nor out of reach (107:7). Everyone in this society will receive the necessities of life without any hindrance or arduous labour (20:117).

34. And the ladies will be of the highest dignity and honour;

35. Educated and brought up in such a special way that

36. They shall become entirely of a different category.

37. (They shall not be dumb like the uneducated females of the pre-Islamic era, unable to even express themselves adequately ~ 43:18; and without proper up-bringing.) They will be confident and eloquent, without any feeling of envy or jealousy. They will be well-matched reflections of each other. There shall be complete and perfect understanding between a husband and wife, both thinking and feeling like one entity, as if they were made for one another from one and the same substance (78:33).

38-40. This then shall be the society of the companions, enjoying felicitations and prosperity ('people of the right'). It shall comprise a good many from amongst the pioneers who worked from the beginning to establish the system. They will have the highest status and so will the similar number who joined later.

41. Now remains the most unfortunate group, the people (who have been called the ones) on the left hand. Their plight shall be miserable (56:9).

42-44. For them there shall be scorching wind, boiling water and shadows of black smoke. They will have no coolness (comfort) or respect.

إنهم كانوا قبل ذلك مترفين ﴿٤٥﴾ وكانوا يصرون على الحنث العظيم ﴿٤٦﴾ وكانوا يقولون
أئذا متنا وكنا ترابا وعظاما أإنا لمبعوثون ﴿٤٧﴾ أوآباؤنا الأولون ﴿٤٨﴾ قل إن الأولين
والآخرين ﴿٤٩﴾ لمجموعون إلى ميقات يوم معلوم ﴿٥٠﴾ ثم إنكم أيها الضالون
المكذبون ﴿٥١﴾ لآكلون من شجر من زقوم ﴿٥٢﴾ فمالئون منها البطون ﴿٥٣﴾ فشاربون
عليه من الحميم ﴿٥٤﴾

45. Why would they be in such a miserable condition? Because earlier on they enjoyed themselves on other people's earnings.

46. Although they were cautioned time and again, they stubbornly persisted in pursuing a criminal course of life; and they were not prepared to abandon it at any cost.

47/48. (When they were told that this worldly life is not an end in itself; that it goes on in the hereafter; that comfort and luxury in the life hereafter shall be gained by the person who in this world lives a virtuous life according to Divine Laws; in reply) They asked, "What did you say? Did you say that, when we are dead and reduced to dust and only our skeletons remain, we as well as forefathers (who died long time ago!) will be raised again?

49/50. (We were telling Our *Rusul* to inform them) Yes of course, the earlier ones as well as the later generations; all indeed shall be raised again and be gathered together at an appointed Day and time. (Every one departing this world at his or her time will continue joining the people who are already there.)

51/52. Then those of you who follow an erroneous path and deny the correct way of life, will surely eat the tree of *Zaqqoom* (a tree of deadly fruit). (37:62; 44:44)

53/54. You will fill your bellies with it and then drink boiling water on top of that (thus flaring up your thirst further).

55. You will continue drinking like a camel affected by an insatiable thirst (in that he keeps on drinking but nothing quenches the thirst ~ 26:225). Such is the state of the *Mutrafeen* (those who are mad about collecting wealth ~ 102:1-2).

فشربون شرب الهيم ٥٥ هذا نزلهم يوم الدين ٥٦ نحن خلقنكم فلولا تصدقون ٥٧ افرءيتم
ما تمنون ٥٨ ءانتم تخلقونه ام نحن الخلقون ٥٩ نحن قدرنا بينكم الموت وما نحن بمسبوقين ٦٠
على ان نبدل امثالكم وننشئكم في ما لا تعلمون ٦١ ولقد علمتم النشاة الاولى فلولا
تذكرون ٦٢ افرءيتم ما تحرثون ٦٣ ءانتم تزرعونه ام نحن الزرعون ٦٤

56. This then will be their "entertainment" on the Day of Judgment (as their own deeds shall confront them as their punishment).

57. (O *Rasool*! Tell them that the fact they will be born again is being told them by the) Almighty Who created them for the first time.) Why don't you wonder about your first creation? Do you deny it because you believe it cannot happen a second time.

58/59. Consider the child who is born out of the co-habitation of a male and female. He is born according to Our law of procreation and not yours.

60-61. Then We raise that child by passing him through various stages. According to this law of procreation and life, We have also laid down measures for death. Therefore We are not at all helpless for transforming you from this form to another, a new one that you know not at present.

62. When you are so sure and confident about your present existence and have no doubt whatsoever that you are alive, then why don't you believe in the second life? (We know why you are scared of the very thought of that life. We can tell you how to make that life attractive and wonderful; so that instead of running away from it you may embrace it. Listen to it carefully!)

63/64. (In order to understand this just reflect on the system according to which your own growth and nourishment takes place. Does all this happen according to Our Laws or your self-made laws? As an example) How much is your contribution to the process through which you grow crops and what part does Our Law play. You plough the field and sow the seed in the soil. Now say who causes it to grow as a crop. Is it you who does it or does it happen according to Our Law? (67:30; 80:25-30)

لَوْ نَشَآءُ لَجَعَلْنٰهُ حُطٰمًا فَظَلْتُمْ تَفَكَّهُوْنَ ﴿٦٥﴾ اِنَّا لَمُغْرَمُوْنَ ﴿٦٦﴾ بَلْ نَحْنُ مَحْرُوْمُوْنَ ﴿٦٧﴾ اَفَرَءَيْتُمُ
الْمَآءَ الَّذِيْ تَشْرَبُوْنَ ﴿٦٨﴾ ءَاَنْتُمْ اَنْزَلْتُمُوْهُ مِنَ الْمُزْنِ اَمْ نَحْنُ الْمُنْزِلُوْنَ ﴿٦٩﴾ لَوْ نَشَآءُ جَعَلْنٰهُ اُجَاجًا
فَلَوْلَا تَشْكُرُوْنَ ﴿٧٠﴾ اَفَرَءَيْتُمُ النَّارَ الَّتِيْ تُوْرُوْنَ ﴿٧١﴾ ءَاَنْتُمْ اَنْشَاْتُمْ شَجَرَتَهَآ اَمْ نَحْنُ الْمُنْشِـُٔوْنَ ﴿٧٢﴾
نَحْنُ جَعَلْنٰهَا تَذْكِرَةً وَّمَتَاعًا لِّلْمُقْوِيْنَ ﴿٧٣﴾

65-67. Then after it starts growing, who provides it the required protection without which a misfortune can befall it. If the crop is totally destroyed in this way you will cry out that you are completely ruined and that profit apart, even your labour and seeds have gone waste.

68. Thereafter think of the water on which not only your crops but the existence of your life depends;

69. Is it you who causes it to come down from the clouds, or does Our Law of *Rabubiyyat* do so?

70. (These clouds are formed from the sea water that is neither fit for drinking nor for irrigation.) If rain water was brackish and bitter, then what would you have done? It is really surprising that even after reflecting over it you do not appreciate this phenomenon of nature.

71/72. Likewise look at the fire that you kindle and put to so many uses. Now say who it is that conserves this heat energy inside the trees. Is it your doing, or does Our Law make it happen?

73. (Ponder over the system that is involved in producing means of nourishment and tabulate how much your share in it is and how much you would attribute to Divine Laws. After reflecting on this you are bound to conclude that your contribution in the entire phenomena is only your labour and that the rest is all done by Divine Law. Accordingly you cannot own the whole lot.) All these sources of nourishment, existing as they do, are neither created nor acquired by you. All this is a reminder to you that the Almighty has created these as sources of nourishment for the needy ones (41:10).

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٧٤﴾ فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ ﴿٧٥﴾ وَإِنَّهُ لَقَسَمٌ لَّوْ تَعْلَمُونَ عَظِيمٌ ﴿٧٦﴾ إِنَّهُ ع ٣٢ ٢ ١٥
لَقُرْآنٌ كَرِيمٌ ﴿٧٧﴾ فِي كِتَابٍ مَّكْنُونٍ ﴿٧٨﴾ لَّا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾ تَنزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٨٠﴾
أَفَبِهَٰذَا الْحَدِيثِ أَنتُم مُّدْهِنُونَ ﴿٨١﴾

---

74. (Instead of restricting these means of sustenance or storing them for your own selves or groups, keep them open for the nourishment of all humanity.) The correct approach to life is to be active in the establishment of the supreme Order of *Rabubiat*. (This is the way in which your own self develops and your life in the hereafter, which you deny because you are so scared about it, will become very attractive.)

75/76. (The *Quran* is a code of this *Nizam-e-Rabubiyyat* in which clear, firm and unchangeable laws are given.) In support of this claim We produce the places and manner in which stars rise and set (53:1-5; 81:15-20). If you can comprehend the secrets of the universe, you will surely realize what a sublime affirmation it is!

77. The evidence regarding the stars will clarify how very beneficial this glorious *Quran* is and what a comprehensive guarantee it gives for a prosperous and plentiful life.

78. This Code has been preserved in a well-guarded Book (85:21-22).

79. However, only people who are endowed with purity of mind can benefit from its real import. (Purity of thought, mind and intellect is a prerequisite for drawing benefit from it. If a person studies it with a prejudiced mind or is influenced by preconceived ideas or preferences, then he will not derive any benefit from it. It is therefore important that before a person undertakes its study, his mind should be clear of any preconceived ideas.)

80. This Book has been revealed gradually in stages from that Almighty, Who is the Sustainer of the whole of humanity (Its purpose and objective is also to nurture and develop mankind.)

81. Do you dissimulate this Code and not present the message in its true spirit, by using sugarcoated language and attributing your own self conceived ideas to it? Do you want people to deviate from the right path?

وَتَجْعَلُوْنَ رِزْقَكُمْ اَنَّكُمْ تُكَذِّبُوْنَ ﴿۸۲﴾ فَلَوْلَآ اِذَا بَلَغَتِ الْحُلْقُوْمَ ﴿۸۳﴾ وَاَنْتُمْ حِيْنَئِذٍ تَنْظُرُوْنَ ﴿۸۴﴾
وَنَحْنُ اَقْرَبُ اِلَيْهِ مِنْكُمْ وَلٰكِنْ لَّا تُبْصِرُوْنَ ﴿۸۵﴾ فَلَوْلَآ اِنْ كُنْتُمْ غَيْرَ مَدِيْنِيْنَ ﴿۸۶﴾
تَرْجِعُوْنَهَآ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۸۷﴾ فَاَمَّآ اِنْ كَانَ مِنَ الْمُقَرَّبِيْنَ ﴿۸۸﴾

82. And you do all this just to earn your sustenance? You want to make your livelihood by calling it a lie. (How mean this attitude is and how low is the purpose for which you do all this. Instead you should work to establish *Nizam-e-Rabubiat* and you will receive means of sustenance and respect in this world. And your life in the hereafter will also be bright.)

83/84. (You do not accept or bow before *Quran* owing to your arrogance and haughtiness; and you declare that you would not accept any other law, even if it is from the Almighty. But have you ever considered that you are compelled to obey His Laws at every step and that it is impossible to go outside their ambit. For example) It is an everyday observation that when anyone of you nears death and when the last breath is stuck in his throat (and he starts rattling), then you look helplessly at each other.

85. At that time, Our Law which regulates life and death is closer to the dying one than the rest of you. That is, the grip of Our Law is firm and strong; and all of you are helpless even though you do not see it.

86-87. Why is it that you do not understand that if you really are not dependent on the Laws of Almighty (and are independent of them), then why can't you call back his life? If you are true in your claim then why are you so helpless?

88. (The physical laws manifest their results visibly and as such no one doubts them. However, the Divine Law of *Mukafat* works invisibly and as such one can doubt it, even though it is as real as the physical laws. As a matter of fact the physical law is another form of the Law of *Mukafat*. In it every action has a particular result. The same applies to the Law of *Mukafat* according to which human deeds result in their own consequences.) So if the one who is dying was worthy of honour and high status and is near to Almighty (on account of his deeds),

فَرَوْحٌ وَّرَيْحَانٌ ۙ وَّجَنَّتُ نَعِيْمٍ ۝٨٩ وَاَمَّآ اِنْ كَانَ مِنْ اَصْحٰبِ الْيَمِيْنِ ۝٩٠ فَسَلٰمٌ لَّكَ
مِنْ اَصْحٰبِ الْيَمِيْنِ ۝٩١ وَاَمَّآ اِنْ كَانَ مِنَ الْمُكَذِّبِيْنَ الضَّآلِّيْنَ ۝٩٢ فَنُزُلٌ مِّنْ حَمِيْمٍ ۝٩٣
(٣) ع ٢٢ (١٦) وَّتَصْلِيَةُ جَحِيْمٍ ۝٩٤ اِنَّ هٰذَا لَهُوَ حَقُّ الْيَقِيْنِ ۝٩٥ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيْمِ ۝٩٦

89. Then for him there will be happiness, satisfaction, peace and tranquility (56:10-11).

90. And if he belongs to the second group known as "the people of the right" (56:27);

91. (He will be told), "O you of the 'people on the right', there is peace and tranquility for you too."

92. But if he is one of those who were on the erroneous path and had rejected the right path,

93/94. Then he shall be faced with boiling water and burning fire, which will put a stop to the growth of his human abilities.

95. All this (that has been narrated in an allegorical form) is in fact bound to happen.

96. (If this is the truth then) You have no other choice except to actively pursue and work to make the programme of your *Rabb* openly visible and perceivable. This is the programme for the nourishment of all; and it is worthy of all praise and *Hamd.* In other words enforce it in a manner that the whole world should spontaneously cry out with praise. The One Whose (prescribed) system produces such wondrous, fruitful and excellent results is worthy of all praise (*Hamd*).

سُوْرَةُ الْحَدِيْدِ (۵۷)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ①
لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۚ يُحْيٖ وَيُمِيْتُ ۚ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ② هُوَ الْاَوَّلُ وَالْاٰخِرُ
وَالظَّاهِرُ وَالْبَاطِنُ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ ③

SURAH AL-HADEED : 57

1. Everything in the heavens and the earth is busy accomplishing *Allah's* ordained programme. He wields absolute power. However His power is not blind; it is based absolutely on wisdom.

2. Only His Law is in force in the universe. No one else has any authority and even life and death are regulated under His Laws. He has determined measures for everything and He has full control over them. (These measures are called Laws.)

3. He is above and beyond time and space. He was the first; and He would be the last. For Him there is no beginning and no end. He overpowers everything but this power is invisible and works imperceptively. Law is always invisible and non-physical. However its results can be perceived; and it may be said that His attributes of creation and *Rabubiyyat* are the visible manifestations of His being. His being is invisible to the human eyes. In this way one can say that He is Transcendent and Imminent. He has the knowledge of everything.

هُوَ الَّذِي خَلَقَ السَّمٰوٰتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ ۚ يَعْلَمُ مَا يَلِجُ
فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا ۖ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ ۚ
وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٤﴾ لَهُ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ ۚ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٥﴾ يُولِجُ اللَّيْلَ
فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ ۚ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٦﴾ آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَنْفِقُوا مِمَّا جَعَلَكُمْ
مُسْتَخْلَفِينَ فِيهِ ۖ فَالَّذِينَ آمَنُوا مِنْكُمْ وَأَنْفَقُوا لَهُمْ أَجْرٌ كَبِيرٌ ﴿٧﴾

4. He has created the heavens and earth after passing them through six different aeons; and he has kept its central control in His own hands. He knows everything that enters the earth and all that comes out of it; as well as all that descends from the sky and all that ascends towards it. He is with you wherever you happen to be and He sees whatever you do.

5. He enjoys absolute authority and control over everything in the universe. Everything revolves around His Laws and every matter is decided according to His Laws. Nothing can go out of its ambit.

6. It is only according to His Laws that night progressively enters the (light of) day; and the day slowly passes into the night. Not only is He aware of the secrets of outer universe, but He also has knowledge of even that which passes through your hearts.

7. Therefore you should believe *Allah* and believe His *Rasool*, through whom He has sent His Laws to mankind. (The practical manifestation of this *Eiman* is that you should) Keep the means of wealth that you have inherited from others open for the nourishment of all.

Remember there is great reward for those of you who have faith in the truthfulness of Divine Laws and who keep their wealth open for the nourishment of others.

وَمَا لَكُمْ لَا تُؤْمِنُونَ بِاللَّهِ ۚ وَالرَّسُولُ يَدْعُوكُمْ لِتُؤْمِنُوا بِرَبِّكُمْ وَقَدْ أَخَذَ مِيثَاقَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ۝٨
هُوَ الَّذِي يُنَزِّلُ عَلَىٰ عَبْدِهِ آيَاتٍ بَيِّنَاتٍ لِيُخْرِجَكُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَإِنَّ اللَّهَ بِكُمْ لَرَءُوفٌ
رَحِيمٌ ۝٩ وَمَا لَكُمْ أَلَّا تُنْفِقُوا فِي سَبِيلِ اللَّهِ وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ ۚ لَا يَسْتَوِي
١ ع ١٠ ١٤ مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ وَقَاتَلَ ۚ أُولَٰئِكَ أَعْظَمُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدُ
وَقَاتَلُوا ۚ وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ۝١٠

---

8. After the above elaboration what is stopping you from believing the system proposed by *Allah*. This system is not a mere conviction or philosophical idea, but the *Rasool* is extending a practical invitation to you; and he has also taken a firm pledge from you. Thus, when you have already professed *Eiman* and made a covenant, then what is stopping you from giving it a practical shape?

9. Do you know the purpose of this invitation? The purpose is to take you out of the deep darkness of death into the bright, shining light of life. For this purpose *Allah* has sent him this Divine Code. He desires that you should develop fully. (He has provided abundant food on earth for your physical development; and for the growth of your 'self', He has sent this Code of Guidance.)

10. When the fact is that everything in the heavens and on earth belongs to *Allah* the Almighty; then how can they consider themselves the owners of all sources of wealth and not keep it open for the growth of others?

Also remember that those who (strive for the establishment of the Divine Order without waiting for its results and accordingly) keep their wealth open and available; and if required come out on to the battlefield, they certainly are "pioneers". Their status is higher than those who join this Order after it has been established and they have seen the results. In other words, those of you who had kept their wealth open even before this system was established and were ready to die for it, cannot be equal to those who did so afterwards. *Allah* has promised reward, comfort and pleasures to all of you (and everyone has a share in the fruits of the success of the Divine Order). This is because *Allah* is fully aware of all that you do (and according to Him status is determined according to one's deeds ~8:74;9:100;

مَنْ ذَا الَّذِي يُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا فَيُضٰعِفَهُ لَهُ وَلَهُ أَجْرٌ كَرِيمٌ ﴿١١﴾ يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنٰتِ
يَسْعٰى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمٰنِهِمْ بُشْرٰىكُمُ الْيَوْمَ جَنّٰتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهٰرُ خٰلِدِينَ
فِيهَا ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾ يَوْمَ يَقُولُ الْمُنٰفِقُونَ وَالْمُنٰفِقٰتُ لِلَّذِينَ اٰمَنُوا انْظُرُونَا نَقْتَبِسْ
مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُمْ بِسُورٍ لَهُ بَابٌ بَاطِنُهُ فِيهِ الرَّحْمَةُ
وَظَاهِرُهُ مِنْ قِبَلِهِ الْعَذَابُ ﴿١٣﴾

11. The wealth of those who place it at the disposal of the authorities responsible for the establishment of the Divine Order, will be returned manyfold. These reources would help in the establishment of a social system that would ensure all kinds of comfort and pleasures for everyone. Even their own 'self' would develop in a way that would make them worthy of dignity and respect. (In this way their present and future, this world and the hereafter, would be bright);

12. So bright that the light off the foreheads of *Momin* men and women would guide them through life, from the front and right (and left). They will be told, "There is good news for you today. The news of ever-fresh products and joys that would never wither away and always remain evergreen and fresh. This is a supreme achievement for whoever receives it!"

13. These hypocritical people who outwardly claim to be with you but in fact are not, will ask the *Momineen*, "Hold on for a while, so we also can get benefit from your light." In respect of this they will be told, "(This light cannot be loaned to others. It comes out of one's own deeds and hence if possible) Go back to your previous life and try to obtain it from there." (This light is the outcome of one's deeds during worldly life. Since no one can revert back to it, nobody can obtain the light from anywhere now. The one whose 'lamp' is extinguished in this world will remain in darkness in the hereafter as well ~ 17:72). A wall will be raised between the two groups (7:46) and in it there will be a door. Inside (where *Momineen* will be living) there will be all the happiness, benevolence and peace and outside (where the *Munafeqeen* will abide) there will be wrath and chastisement. (There is very little outward difference between *Eiman* and hypocrisy but in terms of results they are the opposite of each other.)

يُنَادُونَهُمْ أَلَمْ نَكُن مَّعَكُمْ ۖ قَالُوا بَلَىٰ وَلَٰكِنَّكُمْ فَتَنتُمْ أَنفُسَكُمْ وَتَرَبَّصْتُمْ وَارْتَبْتُمْ وَغَرَّتْكُمُ الْأَمَانِيُّ
حَتَّىٰ جَاءَ أَمْرُ اللَّهِ وَغَرَّكُم بِاللَّهِ الْغَرُورُ ﴿١٤﴾ فَالْيَوْمَ لَا يُؤْخَذُ مِنكُمْ فِدْيَةٌ وَلَا مِنَ الَّذِينَ كَفَرُوا ۚ
مَأْوَاكُمُ النَّارُ ۖ هِيَ مَوْلَاكُمْ ۖ وَبِئْسَ الْمَصِيرُ ﴿١٥﴾ أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ
وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ
فَقَسَتْ قُلُوبُهُمْ ۖ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴿١٦﴾

14. Those *Munafiqeen* (hypocrites) shall call the *Momineen* and say, "Were we not living together with you (then why have you gone apart)?" They will reply, "Yes it is correct that you (outwardly) used to be with us, but you kept yourself in deception. You always kept yourself on the fence and waited to see which side would be victorious, so that you could join them. You were always in doubt about the truthfulness of the Divine Order. You allowed your selfish ends and wishful thinking to tempt you and your self-deceit continued till the hour of Divine Revolution. (Therefore how can you say that you used to be with us?)

15. (Moreover, you were also under the deception that in case of accountability, you would get away by paying some ransom.) Now you will see that ransom will be accepted neither from you nor from those who openly rebelled against and denied the Divine Laws. (Both of you fall in the same category.) Hence the ultimate refuge and abode for all of you is *Jahannum*. It is your only companion; and now you will see how awful your destination is!

16. As for the people who have (recently) joined the *Momineen* but are still weak in *Eiman* (49:14), hasn't the time been ripe (after unveiling the facts) for them to have firm *Eiman* as a result of which their hearts could bow to the Divine Law. The Divine Law has been revealed as absolute truth and reality, and hopefully they will not become like the people who were earlier given the Divine Books, but went astray after their hearts hardened with the passage of time.

اعلموا ان الله يحي الارض بعد موتها ط قد بينا لكم الايت لعلكم تعقلون ﴿۱۷﴾
ان المصدقين والمصدقت واقرضوا الله قرضا حسنا يضعف لهم ولهم اجر كريم ﴿۱۸﴾
والذين امنوا بالله ورسله اولئك هم الصديقون ۖ والشهداء عند ربهم ط لهم اجرهم
ونورهم ط والذين كفروا وكذبوا باياتنا اولئك اصحب الجحيم ﴿۱۹﴾ ع

(۲ ع ۹ ۱۹)

17. (As for those who despite attaining the faith are not as yet confident and assured, there is no need to be disheartened. They too can get on the right path.) Do they not see how the Divine Law enlivens the earth after it has become lifeless? Similarly they too can get new life with this Divine Code. Now we have very clearly explained Our Signs to you so that you may think rationally about it and arrive at the correct conclusion.

18. Remember that all the men or women who testify to their faith with their deeds and give (loan) their wealth to the Divine Order for constructive purposes, do get it back manyfold, together with a dignified and respectable life as a bonus (in this world as well as in the hereafter).

19. And for those who believe in *Allah* and His *Rasool* in this manner, are being true to their confession of *Eiman* and are guarding *Nizam-e-Rabubiat* through their struggle and deeds (4:69), there shall be high honour as well the light that has been mentioned above (57:12). On the other hand for those who deny the truth and belie the Divine Laws, the ways of life remain dark. They cannot proceed further. They are the inmates of *Jahannum*.

اِعْلَمُوْٓا اَنَّمَا الْحَيٰوةُ الدُّنْيَا لَعِبٌ وَّلَهْوٌ وَّزِيْنَةٌ وَّتَفَاخُرٌۢ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْاَمْوَالِ وَالْاَوْلَادِ ۭ
كَمَثَلِ غَيْثٍ اَعْجَبَ الْكُفَّارَ نَبَاتُهٗ ثُمَّ يَهِيْجُ فَتَرٰىهُ مُصْفَرًّا ثُمَّ يَكُوْنُ حُطٰمًا ۭ
وَفِي الْاٰخِرَةِ عَذَابٌ شَدِيْدٌ ۙ وَّمَغْفِرَةٌ مِّنَ اللّٰهِ وَرِضْوَانٌ ۭ وَمَا الْحَيٰوةُ الدُّنْيَآ اِلَّا مَتَاعُ
الْغُرُوْرِ (20) سَابِقُوْٓا اِلٰى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا كَعَرْضِ السَّمَاۗءِ وَالْاَرْضِ ۙ
اُعِدَّتْ لِلَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرُسُلِهٖ ۭ ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَاۗءُ ۭ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ (21)

20. (Their eyes are always set on quick worldly gain, although according to the Quranic concept of life) These are merely toys that provide temporary amusement. You may use them as ornamentation or decoration and boast about them. You may pride yourself that you possess more than others or compete amongst yourselves in respect of wealth and children. (These things too are important, provided they are used/utilized for achieving a higher goal in life. However if they are taken as an end in themselves then this is a false concept.) The gain you get from it can be described like the parable of a crop that sprouts and swells after a few drops of rain and the sight of which delights the farmer. However with a little bit of heat it starts to wither, turns yellow and then crumbles to dust, eventually becoming a grave calamity for the farmer. There is only one way to get out of these disasters and that is to keep one's struggle in harmony with Divine Laws.

Listen once again. If this worldly existence is taken as an end in itself one can certainly acquire comforts, but these would be temporary and cheap. Human beings are deceived in this way (16:92; 83:26; 102:1).

•

21. (The instinct to excel over each other is natural in every person[1]; but you have selected a wrong field in which to satisfy this desire. The right field is that) You should seek protection from destructive forces by following Divine Laws and working towards the *Jannat* whose comfort, bliss and happiness are spread throughout the universe. It is not confined to one place but covers the heavens and earth (3:132). It has been prepared for those who believe in *Allah* and His *Rusul*. These comforts and luxuries can be obtained by everyone who wants to achieve in accordance with Divine Laws. *Allah* is the Giver of abundant comforts and bounties. So if you want to excel, do so in this field!

1. The preservation of 'self' is a trait of life that is instinctively available in all living things. The urge to excel and to be ahead of others is part of this instinct. Should a man satisfy it in a way that he develops his 'self' more than others; then this would raise this instinct to human level rather than remaining at animal level.

مَآ اَصَابَ مِنْ مُّصِيْبَةٍ فِي الْاَرْضِ وَلَا فِيْٓ اَنْفُسِكُمْ اِلَّا فِيْ كِتٰبٍ مِّنْ قَبْلِ اَنْ نَّبْرَاَهَا ؕ
اِنَّ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ۝٢٢ لِّكَيْلَا تَاْسَوْا عَلٰى مَا فَاتَكُمْ وَلَا تَفْرَحُوْا بِمَآ اٰتٰىكُمْ ؕ وَاللّٰهُ
لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرِ ۝٢٣ الَّذِيْنَ يَبْخَلُوْنَ وَيَاْمُرُوْنَ النَّاسَ بِالْبُخْلِ ؕ وَمَنْ يَّتَوَلَّ فَاِنَّ
اللّٰهَ هُوَ الْغَنِيُّ الْحَمِيْدُ ۝٢٤

22. (According to the law that has been described, only those who strive for them can obtain material comforts. The capacity and capability to earn varies from person to person and even external factors sometimes play a great role in this. Thus strictly applying the above criterion would not be fair. All these factors are also within Our Sight therefore) Before the occurrence of any external or internal episodes, We have provided for their compensation; and to make such a provision in our Law of *Rabubiyyat* was not difficult for Us.

23. (In this system the products from collective labour are kept open and available to satisfy the requirements of all people. As a result the deficiency in a person's capacity to earn less, for any reason, is not a problem.) Hence the inability to earn more does not cause any grief. On the other hand there are those who can earn much more, but they do not consider this to be their own doing and hence are not proud about it. They do not consider whatever they earn to be their private property. They know that the people who are self-conceited and want to feel elevated due to unearned credits are not considered noble by the Divine Law.

24. These are the people who collect and hoard everything exclusively for themselves, even though the major portion may be due to factors that are not their own. Considering that such an attitude might be illegal in the eyes of society, they enact laws which claim that such an attitude is not dishonourable. They do not openly violate the Divine Laws (because they do not have the courage to do so. In fact) They devise other ways and excuses to escape them.
Tell them that the Divine System is not dependent on them and does not need their help to fulfill its requirements. It has full power to make His programme worthy of all praise!

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنٰتِ وَأَنْزَلْنَا مَعَهُمُ الْكِتٰبَ وَالْمِيْزَانَ لِيَقُوْمَ النَّاسُ
بِالْقِسْطِ ۚ وَأَنْزَلْنَا الْحَدِيْدَ فِيْهِ بَأْسٌ شَدِيْدٌ وَّمَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللّٰهُ مَنْ يَّنْصُرُهٗ
وَرُسُلَهٗ بِالْغَيْبِ ۚ إِنَّ اللّٰهَ قَوِيٌّ عَزِيْزٌ ﴿٢٥﴾ وَلَقَدْ أَرْسَلْنَا نُوْحًا وَّإِبْرٰهِيْمَ وَجَعَلْنَا فِيْ ذُرِّيَّتِهِمَا ٣ ع ٦ ١٩
النُّبُوَّةَ وَالْكِتٰبَ فَمِنْهُمْ مُّهْتَدٍ ۚ وَكَثِيْرٌ مِّنْهُمْ فٰسِقُوْنَ ﴿٢٦﴾

25. In order to achieve this objective *Allah* has sent His *Rusul* to different nations for clear and explicit reasons. Every *Rasool* brought with him a code of laws. With the help of that code they established a society in which every action of a person would produce a proper result and people would adhere to justice and equity. For the stability of society, alongwith the Code of Law He also sent down a very hard, sharp and piercing sword (made of iron). Since this hardness helps in establishing the system of justice and peace and provides protection for the oppressed, instead of being harmful it is greatly beneficial to mankind. It also marks out those who help the Divine Order established by the messengers of *Allah*; and although its pleasant and beneficial results cannot be felt visibly they continue giving sacrifices on account of their firm faith. The Divine Order that has all the power and force in it is thus established with the help of these people.

26. This then was the supreme objective for which We had sent various *Anbia*. For instance, We had sent *Noah* and *Abraham* and continued bestowing *Nabuwwah* and the Book on their progeny. Some of their progeny were on the right path, but most of them went astray.

ثُمَّ قَفَّيْنَا عَلٰٓى اٰثَارِهِمْ بِرُسُلِنَا وَقَفَّيْنَا بِعِيْسَى ابْنِ مَرْيَمَ وَاٰتَيْنٰهُ الْاِنْجِيْلَ ۙ وَ
جَعَلْنَا فِيْ قُلُوْبِ الَّذِيْنَ اتَّبَعُوْهُ رَاْفَةً وَّرَحْمَةً ؕ وَرَهْبَانِيَّةَ ۨابْتَدَعُوْهَا مَا كَتَبْنٰهَا
عَلَيْهِمْ اِلَّا ابْتِغَآءَ رِضْوَانِ اللّٰهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا ۚ فَاٰتَيْنَا الَّذِيْنَ اٰمَنُوْا مِنْهُمْ
اَجْرَهُمْ ۚ وَكَثِيْرٌ مِّنْهُمْ فٰسِقُوْنَ ﴿۲۷﴾ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَاٰمِنُوْا بِرَسُوْلِهٖ
يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَّحْمَتِهٖ وَيَجْعَلْ لَّكُمْ نُوْرًا تَمْشُوْنَ بِهٖ وَيَغْفِرْ لَكُمْ ؕ وَاللّٰهُ
غَفُوْرٌ رَّحِيْمٌ ۚ ﴿۲۸﴾

27. Thereafter We sent other *Rusul* in their footsteps and then (last amongst the *Bani Israel*) came *Jesus*, son of *Mary*, to whom We gave the *Injeel* (New Testament). (As a result of the preaching of *Jesus*) The hearts of people who followed him were engendered with compassion and kindness for each other. As for the institution of monasticism that you see prevalent amongst them, it has been invented by themselves. We certainly did not ordain or prescribe it for them. (*Deen* does not preach monasticism or soofism.) They adopted it on their own under the assumption that it was the way to seek the pleasure of *Allah* (but they could not adhere to it as they ought to have, because it was just not possible to do so).

So we will reward those amongst them who now believe in the *Quran*. However, many of them are treading the erroneous path.

28. (This is Our System that has been in force from the beginning. Therefore) O *Jamat-ul-Momineen*, you should guard the Divine Laws and whatever your *Rasool* tells you according to the *Wahi*, believe in it and obey it. In this way He will bestow His bounties on you twofold (one part in this world and the other in the hereafter). He will also grant you such an illuminating (*Quranic*) vision that whatever path you travel will be enlightened and as such you will remain safe from all types of destruction. Always remember that in the Divine System, the provision of protection from destructive elements as well as the means for development of your life have both been provided in abundance.

لِّئَلَّا يَعْلَمَ أَهْلُ الْكِتَابِ أَلَّا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّن فَضْلِ اللَّهِ ۙ وَأَنَّ الْفَضْلَ بِيَدِ

٣ ع ٢٠ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾

29. If you adopt this course of action, the result will be that these '*Ahl-ul-Kitab*' (the followers of earlier revelations), particularly the Jews (who oppose this mission and are proud that all sources of wealth and the keys to treasures are with them) will know that thcy do not hold any monopoly or authority over thc bounties of Almighty. This can also be obtained in abundance by those who have faith in the *Quran*. The bounties of wealth are linked to the Divine Laws. Whoever wants the bountics can acquire them according to the Divine laws. He is the Master of infinite bounty. He is not the *Rabb* of a particular (*Bani-Israel*) nation. He is *Rabb* of the whole of humanity (1:1).

قَدْ سَمِعَ اللّٰهُ (٢٨)

سُوْرَةُ الْمُجَادَلَةِ (٥٨)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قَدْ سَمِعَ اللّٰهُ قَوْلَ الَّتِيْ تُجَادِلُكَ فِيْ زَوْجِهَا وَتَشْتَكِيْٓ ٢٨ الجزء
اِلَى اللّٰهِ ۖ وَاللّٰهُ يَسْمَعُ تَحَاوُرَكُمَا ۭ اِنَّ اللّٰهَ سَمِيْعٌۢ بَصِيْرٌ ① اَلَّذِيْنَ يُظٰهِرُوْنَ مِنْكُمْ مِّنْ نِّسَاۗىِٕهِمْ مَّا هُنَّ
اُمَّهٰتِهِمْ ۭ اِنْ اُمَّهٰتُهُمْ اِلَّا الّٰۗـِٔيْ وَلَدْنَهُمْ ۭ وَاِنَّهُمْ لَيَقُوْلُوْنَ مُنْكَرًا مِّنَ الْقَوْلِ وَزُوْرًا ۭ
وَاِنَّ اللّٰهَ لَعَفُوٌّ غَفُوْرٌ ②

PARA : 28 SURAH AL-MUJADILA : 58

1. *Allah* has heard the assertion of the woman who was arguing with you (O *Rasool*!) about her husband and complaining to *Allah* about his unjust treatment (so that her grievance may be redressed in the Divine Court). *Allah* was listening to the conversation between the two of you. He is All-hearing, All-seeing. (Now listen to His decision.)

2. Those amongst you who (in a fit of rage) call their wives as mothers, should know that the wives do not in actual fact become their mothers. (They do not become *Haram* for you by the simple utterance of these words.) Only those who gave birth to them are their mothers (33:4). Those who do utter these words in rage should know that such words are absurd, superfluous and against facts. The Divine guidance is to ignore such foolish talk and gibberish (and not to take it seriously to the extent of declaring a wife to be *Haram*). This Law keeps them safe from the unpleasant outcome of such frivolous utterances.

وَالَّذِينَ يُظَاهِرُونَ مِن نِّسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ مِّن قَبْلِ أَن يَتَمَاسَّا ۚ
ذَٰلِكُمْ تُوعَظُونَ بِهِ ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ③ فَمَن لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ
مِن قَبْلِ أَن يَتَمَاسَّا ۖ فَمَن لَّمْ يَسْتَطِعْ فَإِطْعَامُ سِتِّينَ مِسْكِينًا ۚ ذَٰلِكَ لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ ۚ
وَتِلْكَ حُدُودُ اللَّهِ ۗ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ④ إِنَّ الَّذِينَ يُحَادُّونَ اللَّهَ وَرَسُولَهُ
كُبِتُوا كَمَا كُبِتَ الَّذِينَ مِن قَبْلِهِمْ ۚ وَقَدْ أَنزَلْنَا آيَاتٍ بَيِّنَاتٍ ۚ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ ⑤

3. (But such absurdities should not become everyday phenomenon; and be allowed to prevail in society. Such things do not happen in the society of decent and noble people.) People who (even inadvertently) call their wives as their mothers (or use similar words), and later repent and wish to take their words back then (the penalty for this is) before they resume their conjugal relations, they should free a slave. They must suffer some penalty so that they keep themselves under control and not utter whatever comes to their mind. This is being ordained so that you learn a lesson and realise that *Allah* is fully aware of all that you do.

4. If one does not have (a slave or if slavery no longer exists in that society), then he should fast for two consecutive months before they resume conjugal relations. If he is unable to do so (observe the fast for two consecutive months) then he should feed sixty indigent people. This is (being prescribed) so that you shall have absolute *Eiman* on the truthfulness of the system ordained by *Allah* and established through His *Rasool*.

These boundaries have been laid down by *Allah* and you have to remain within them. (If you violate them by mistake then as mentioned above, the remedy has also been prescribed. Those who totally deny these bounds are the *Kafireen* and) For the *Kafireen* there shall be a grievous punishment.

5. People who deny the Divine Order and oppose it will ultimately be disgraced like those before them. Verily We have explicitly revealed Our Laws and for those who (still) deny the truth, there will be very disgraceful chastisement.

يَوْمَ يَبْعَثُهُمُ اللّٰهُ جَمِيْعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوْا ۭ اَحْصٰىهُ اللّٰهُ وَنَسُوْهُ ۭ وَاللّٰهُ عَلٰى كُلِّ
ع ٢ شَيْءٍ شَهِيْدٌ ﴿٦﴾ اَلَمْ تَرَ اَنَّ اللّٰهَ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۭ مَا يَكُوْنُ مِنْ نَّجْوٰى
ثَلٰثَةٍ اِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ اِلَّا هُوَ سَادِسُهُمْ وَلَآ اَدْنٰى مِنْ ذٰلِكَ وَلَآ اَكْثَرَ اِلَّا هُوَ
مَعَهُمْ اَيْنَ مَا كَانُوْا ۚ ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوْا يَوْمَ الْقِيٰمَةِ ۭ اِنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿٧﴾ اَلَمْ
تَرَ اِلَى الَّذِيْنَ نُهُوْا عَنِ النَّجْوٰى ثُمَّ يَعُوْدُوْنَ لِمَا نُهُوْا عَنْهُ وَيَتَنٰجَوْنَ بِالْاِثْمِ وَالْعُدْوَانِ
وَمَعْصِيَتِ الرَّسُوْلِ ۡ وَاِذَا جَاۗءُوْكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللّٰهُ ۙ وَيَقُوْلُوْنَ فِيْٓ اَنْفُسِهِمْ
لَوْلَا يُعَذِّبُنَا اللّٰهُ بِمَا نَقُوْلُ ۭ حَسْبُهُمْ جَهَنَّمُ ۚ يَصْلَوْنَهَا ۚ فَبِئْسَ الْمَصِيْرُ ﴿٨﴾

6. On that Day, *Allah* will raise all of them up (again) and make them aware of the results of their deeds. *Allah's* Law of *Mukafat* preserves everything, although people themselves may have forgotten their deeds. Everything remains before Him.

7. Have they not considered that *Allah* knows about everything that exists in the heavens and earth, so much so that if three people secretly discuss something, then He is the fourth one among them; and if they are five He is the sixth one. (These numbers are given as examples.) If the number is more or less or whatever it is and wherever they may be, *Allah* is always with them. Then He makes the results of their deeds known to them (on the Day of manifestation of deeds). Certainly He has full knowledge of everything.

8. Have you not observed that those who were forbidden to hold secret consultations have reverted to them and are conspiring with a view to committing various offenses. Some of these consultations are confined to themselves and some affect others. They even go to the extent of conspiring against the Divine Order. (All this is done by hypocritical means and) When they come to you they greet you (in a low tone) with (ambiguous) words which *Allah* has not sanctioned for use in greetings. Then they ask themselves (if *Allah* knows everything then) why does He not punish us for what we say. (They do not know that) The *Jahannum* that has been prepared for them is sufficient for them as punishment; they will be admitted in it (and will see for themselves) what an awful abode it is.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا تَنَاجَيْتُمْ فَلَا تَتَنَاجَوْا بِالْاِثْمِ وَالْعُدْوَانِ وَمَعْصِيَتِ الرَّسُوْلِ وَتَنَاجَوْا
بِالْبِرِّ وَالتَّقْوٰى ۭ وَاتَّقُوا اللّٰهَ الَّذِيْٓ اِلَيْهِ تُحْشَرُوْنَ ۝٩ اِنَّمَا النَّجْوٰى مِنَ الشَّيْطٰنِ لِيَحْزُنَ
الَّذِيْنَ اٰمَنُوْا وَلَيْسَ بِضَاۗرِّهِمْ شَيْـًٔا اِلَّا بِاِذْنِ اللّٰهِ ۭ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ۝١٠
يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا قِيْلَ لَكُمْ تَفَسَّحُوْا فِي الْمَجٰلِسِ فَافْسَحُوْا يَفْسَحِ اللّٰهُ لَكُمْ ۚ وَاِذَا قِيْلَ
انْشُزُوْا فَانْشُزُوْا يَرْفَعِ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ ۙ وَالَّذِيْنَ اُوْتُوا الْعِلْمَ دَرَجٰتٍ ۭ وَاللّٰهُ بِمَا تَعْمَلُوْنَ
خَبِيْرٌ ۝١١

9. O *Jamat-ul-Momineen*! You should not hold mutual consultations with a view to commit a crime or plan rebellion against the Divine Order. Always hold consultations for noble causes and *Taqwa* (guarding the Divine Laws). In short, you should always remain conscious of and guard the Divine Laws because that should be your ultimate and central point of all your efforts.

10. Remember that in all secret consultations of the *Munafiqeen*, the basic motive is their selfish desire that instigates rebellion in them. Their purpose is to dishearten and sadden the *Momineen*. However, they do not know that they cannot harm the *Momineen* in the least, as losses (or gains) occur according to the Divine Laws. And *Jamat-ul-Momineen* are fully conscious of the Divine Laws and always guard them. Therefore such conspiracies cannot harm them in anyway. They have full confidence and trust in the firmness of these Divine Laws.

11. O *Jamat-ul-Momineen* (the *Munafiqeen* come to your assemblies and sit very closely together so that they can whisper to each other, so) when you are told to spread out in gatherings, do so and sit separately from each other. (In this way they too would have to sit apart from each other. Moreover this will remove your doubt that any one amongst you is conspiring against a particular person. This should be the normal way of sitting in such gatherings.) In a similar manner *Allah* will also open up many avenues for you. And when you are told to disperse after the assembly is over, you should get up and do so. (These matters appear very ordinary but they have far reaching effects.) (As regards adherence to such manners) *Allah* will elevate the status of those who accept such behaviour to be correct and true and know their rationale. Remember *Allah's* Law of *Mukafat* is fully aware of all that you do.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِذَا نَاجَيْتُمُ الرَّسُوْلَ فَقَدِّمُوْا بَيْنَ يَدَيْ نَجْوٰىكُمْ صَدَقَةً ؕ ذٰلِكَ خَيْرٌ لَّكُمْ
وَاَطْهَرُ ؕ فَاِنْ لَّمْ تَجِدُوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۱۲﴾ ءَاَشْفَقْتُمْ اَنْ تُقَدِّمُوْا بَيْنَ يَدَيْ نَجْوٰىكُمْ
صَدَقٰتٍ ؕ فَاِذْ لَمْ تَفْعَلُوْا وَتَابَ اللّٰهُ عَلَيْكُمْ فَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَاَطِيْعُوا اللّٰهَ
وَرَسُوْلَهٗ ؕ وَاللّٰهُ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿۱۳﴾ اَلَمْ تَرَ اِلَى الَّذِيْنَ تَوَلَّوْا قَوْمًا غَضِبَ اللّٰهُ عَلَيْهِمْ ؕ (۲ ع ۲)
مَا هُمْ مِّنْكُمْ وَلَا مِنْهُمْ ۙ وَيَحْلِفُوْنَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُوْنَ ﴿۱۴﴾

12. O *Jamat-ul-Momineen*, whenever you want to privately consult the *Rasool* then you should first, according to your capability, offer something for the social welfare of people. Not only would this be for your own good, but it will also remove many other doubts. (Another advantage would be that the *Munafiqeen* who are always insisting on meeting the *Rasool* for private consultations, would stop doing so. However if sometimes you do not have anything to give it does not matter. (You should inform the *Rasool* about this). Provisions have been made in the Divine Law for such situations because the aim is to provide protection and training (and not to inflict any hardship on you).

13. The requirement that you should offer something to the *Rasool* before consulting him in privacy should not perturb you. (This will help save a lot of *Rasool's* time, which other people waste in trivialities.) A provision has already been made for those who are unable to offer anything. (The need for making such provisions is for the initial stages of a mission; as in these gatherings the atmosphere and style of consultations is totally different ~ 42:38). You should strive hard for the establishment of '*Nizam-us-Salat*' and for providing nourishment to needy human beings. For this purpose you should fully obey the Divine Order. Then such precautionary measures would not be required. Remember *Allah* is fully aware of all that you do.

14. (Such precautionary steps are essential at this stage, because some hypocrites, the *Munafiqeen*, who have penetrated your organization can be dangerous to your Order. In fact they establish bonds of friendship with people who have been condemned for opposing and rebelling against the Divine Order. They are neither sincerely with you nor are they openly with your opponents. They assure you of their sincerity by swearing falsely; and they do all this knowingly.

أَعَدَّ اللَّهُ لَهُمْ عَذَابًا شَدِيدًا ۖ إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ﴿١٥﴾ اتَّخَذُوا أَيْمَانَهُمْ جُنَّةً فَصَدُّوا
عَن سَبِيلِ اللَّهِ فَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٦﴾ لَّن تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُم مِّنَ اللَّهِ شَيْئًا ۚ
أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿١٧﴾ يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ
لَكُمْ ۖ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ ۚ أَلَا إِنَّهُمْ هُمُ الْكَاذِبُونَ ﴿١٨﴾ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ
فَأَنسَاهُمْ ذِكْرَ اللَّهِ ۚ أُولَٰئِكَ حِزْبُ الشَّيْطَانِ ۚ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ ﴿١٩﴾ إِنَّ الَّذِينَ
يُحَادُّونَ اللَّهَ وَرَسُولَهُ أُولَٰئِكَ فِي الْأَذَلِّينَ ﴿٢٠﴾

15. As their attitude is most abominable, a severe chastisement has been ordained for them as per *Allah's* Law.

16. They make their false oaths a shield and while taking shelter behind it, obstruct people from coming towards the Divine Order. They will get a humiliating punishment.

17. The wealth they are so proud of and the family members on whose strength they are taking such a stand, will be of no avail to them against *Allah's* Law of *Mukafat*. They shall enter *Jahannum* of doom and destruction and abide therein for ever.

18. On that Day, *Allah* will raise them all (unveiled). Like they are doing now before you, even at that time they will swear before Him, thinking that such oaths will show that they are trustworthy and make them succeed in their fraud. (How can they outwit *Allah*? His Law of *Mukafat* knows even the secrets of their hearts.) Remember! They are great liars.

19. The fact is that rebellious and selfish desires have completely overpowered them and these compel them to tread the same path. That is why they have become oblivious to the Divine Code. They are partisans of *Shaitan*. And it should be understood clearly that the partisans of *Shaitan* will truly be the losers!

20. Just think. Can those who oppose the Divine Order that is being established for the good of humanity ever succeed? Ultimately they will be totally humiliated.

كَتَبَ اللّٰهُ لَاَغْلِبَنَّ اَنَا وَرُسُلِيْ ؕ اِنَّ اللّٰهَ قَوِيٌّ عَزِيْزٌ ﴿٢١﴾ لَا تَجِدُ قَوْمًا يُّؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ
يُوَآدُّوْنَ مَنْ حَآدَّ اللّٰهَ وَرَسُوْلَهٗ وَلَوْ كَانُوْٓا اٰبَآءَهُمْ اَوْ اَبْنَآءَهُمْ اَوْ اِخْوَانَهُمْ اَوْ عَشِيْرَتَهُمْ ؕ اُولٰٓئِكَ
كَتَبَ فِيْ قُلُوْبِهِمُ الْاِيْمَانَ وَاَيَّدَهُمْ بِرُوْحٍ مِّنْهُ ؕ وَيُدْخِلُهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ
خٰلِدِيْنَ فِيْهَا ؕ رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ ؕ اُولٰٓئِكَ حِزْبُ اللّٰهِ ؕ اَلَآ اِنَّ حِزْبَ اللّٰهِ هُمُ
٣ ع ٩ ٣ الْمُفْلِحُوْنَ ﴿٢٢﴾

21. It is *Allah's* decree (the Law) that in the tussle between good and evil, good will prevail. *Allah's Rusul* shall ultimately be victorious and successful. This is the decree of *Allah*, who is Almighty and All-powerful. It is just not possible for any power on earth to defeat it.

22. (It therefore stands as a fact that the good and evil are the opposites of each other. There is a continuous tussle between them.) How is it possible for people who have faith in the Divine Law and the life hereafter, to establish bonds of friendship with those who oppose the Divine Order; even though the opponents may be their fathers (or mothers), or their sons (or daughters), or their brothers, or their other kindred (3:117; 60:4).

These (*Momineen*) are the people in whose hearts *Eiman* has penetrated deeply and taken firm roots; and for them *Allah's Wahi* (the *Quran*) is a source of great strength. They shall abide (in this world as well as in the hereafter) in a happy and blissful society where freshness and greenery shall never fade. When they have harmonized their lives with Divine Laws, they are sure to receive *Allah's* bounties and blessings.

This is *Allah's* party (as opposed to the party of *Shaitan*); and remember that *Allah's* party will ultimately be successful. Truth eventually prevails.

سُوْرَةُ الْحَشْرِ (٥٩)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ
الْحَكِيْمُ ﴿١﴾ هُوَ الَّذِيْٓ اَخْرَجَ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ مِنْ دِيَارِهِمْ لِاَوَّلِ الْحَشْرِ ۭ مَا ظَنَنْتُمْ وقف النبي
اَنْ يَّخْرُجُوْا وَظَنُّوْٓا اَنَّهُمْ مَّانِعَتُهُمْ حُصُوْنُهُمْ مِّنَ اللّٰهِ فَاَتٰىهُمُ اللّٰهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوْا ۤ وَقَذَفَ
فِيْ قُلُوْبِهِمُ الرُّعْبَ يُخْرِبُوْنَ بُيُوْتَهُمْ بِاَيْدِيْهِمْ وَاَيْدِي الْمُؤْمِنِيْنَ ۤ فَاعْتَبِرُوْا يٰٓاُولِي الْاَبْصَارِ ﴿٢﴾

SURAH AL-HASHAR : 59

1. Everything in the heavens and on earth is busy fulfilling the programme ordained by *Allah* the Almighty, the All-Powerful. His power however is not the force of blind nature; it is based on absolute wisdom.

2. Amongst the examples of manifestation of the authority and power of His Law of *Mukafat*, is the episode of the *Ahl-ul-kitab* (the Jews). These people revolted against the Divine Order and ultimately ended up in a war. (They were very proud of their power and strength, but) As soon as the first battle took place with a section (of the *Momineen*), the *Ahl-ul-kitab* ran away from the battlefield. (They were then given another chance to correct themselves and give up deceit and disorder. Thus no further action was taken against them; except that as a precautionary measure) They were moved out of the city.

As they were so proud of their fortifications, you could not expect them to leave their habitations so easily. They were confident that the fortifications would protect them against your attack. However, *Allah's* Law of *Mukafat* overtook them in a manner they never expected and filled their hearts with terror, to the extent that they started leaving their homes on their own. (As for those who resisted) Their destruction came at your hands.

O you who are wise and rational. As you have seen what happens to those who oppose the truth, will you not learn a lesson from this episode?

وَلَوْلَآ أَن كَتَبَ اللَّهُ عَلَيْهِمُ الْجَلَآءَ لَعَذَّبَهُمْ فِي الدُّنْيَا ۖ وَلَهُمْ فِي الْآخِرَةِ عَذَابُ النَّارِ ﴿٣﴾
ذَٰلِكَ بِأَنَّهُمْ شَآقُّوا اللَّهَ وَرَسُولَهُ ۖ وَمَن يُشَآقِّ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٤﴾ مَا قَطَعْتُم مِّن
لِّينَةٍ أَوْ تَرَكْتُمُوهَا قَآئِمَةً عَلَىٰٓ أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَٰسِقِينَ ﴿٥﴾ وَمَآ أَفَآءَ اللَّهُ عَلَىٰ رَسُولِهِۦ مِنْهُمْ
فَمَآ أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ وَلَٰكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُۥ عَلَىٰ مَن يَشَآءُ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ ﴿٦﴾

3. Had *Allah* not ordained this banishment for them they would have been given very severe punishment in this world. As for the punishment in the hereafter, it shall be an extreme chastisement.

4. This is because they rebelled against the Divine Order being established by the *Rasool* (for the good and welfare of humanity. Everyone should bear in mind that) According to the Law of *Mukafat*, the end for whoever rebels against this system of justice and equity, would be miserable. This Law does not stop pursuing offenders!

5. (At the time of siege and as necessitated by the strategy of battle) You cut down some palm trees and left some standing at their roots. You did all this according to Divine Laws which permitted you to wage war against them (22:39). The objective was to show that people who go astray suffer disgrace.

6. And without war you obtained booty from this expedition. You did not have to charge horses or camels for it. As per His Law of *Mashiyyat Allah* bestows upon His *Rusul*, victory over the adversaries. He has devised measures for everything and He has full control over them.

مَآ اَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ مِنْ اَهْلِ الْقُرٰى فَلِلّٰهِ وَلِلرَّسُوْلِ وَلِذِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ
وَابْنِ السَّبِيْلِ كَىْ لَا يَكُوْنَ دُوْلَةًۢ بَيْنَ الْاَغْنِيَآءِ مِنْكُمْ ؕ وَمَآ اٰتٰىكُمُ الرَّسُوْلُ فَخُذُوْهُ ۚ وَمَا
نَهٰىكُمْ عَنْهُ فَانْتَهُوْا ۚ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ۷ لِلْفُقَرَآءِ الْمُهٰجِرِيْنَ الَّذِيْنَ وقف لازم
اُخْرِجُوْا مِنْ دِيَارِهِمْ وَاَمْوَالِهِمْ يَبْتَغُوْنَ فَضْلًا مِّنَ اللّٰهِ وَرِضْوَانًا وَّيَنْصُرُوْنَ اللّٰهَ وَرَسُوْلَهٗ ؕ اُولٰٓئِكَ
هُمُ الصّٰدِقُوْنَ ۚ ۸

7. The nature of gains which come into your possession without waging war, is different from other booty (8:41). It should remain in the custody of the Divine System, so that it is used for meeting the requirements of needy people. These may include near relations like orphans (of those who took part in battle or were killed); those who are left alone; the helpless in society, the one whose on-going business receives a set back; those who for some reason are not capable of doing any work; or the wayfarers who need help. Moreover it should not be distributed in a manner that it becomes concentrated in the hands of those amongst you who are already rich (while the needy remain deprived). Therefore willingly accept whatever the *Rasool* (the central authority of the Divine System) gives you in this distribution and refrain from demanding from that he has withheld (9:59). Always guard the Divine Laws and remember that very strict action is taken against violaters.

8. Also in the spoils of war there is a share for immigrants (*Muhajireen*) who were thrown out of their dwellings and deprived of their possessions. They certainly deserve financial help. They are always willing to help the Divine Order in whatever manner they can. These are the people who proved their claim to *Eiman* by giving sacrifices. (That is why their opponents perpetrated all kinds of hardships and torture on them 22:40.)

وَالَّذِينَ تَبَوَّءُو الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ
حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَنْ يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ
هُمُ الْمُفْلِحُونَ ﴿٩﴾ وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا
بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾ أَلَمْ تَرَ إِلَى (١) ع ١٠ (٣) الربع
الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ
مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١١﴾

---

9. On the other side are those who are also true to their faith. They had consolidated their faith even before the *Hijra* and had made room in their own dwellings for the *Muhajireen*. These people (the *Ansar* of *Madina*) welcome with love and affection whoever comes to them from amongst the *Muhajireen*. Further they never think that they themselves should be receiving whatever the *Muhajireen* are being given. They always give preference to the needs of the newcomers, even if they themselves are indigent and living a life of hardship. (This is the symbol of a true *Momin*.)

Remember! The people who are likely to achieve prosperity are those who change their personalities and no longer push others aside to selfishly quench their own thirst. Realising that the other person's thirst is more demanding they voluntarily allow them to satisfy it first.

10. (There is no denying the fact that the status of those who professed *Eiman* and migrated under adverse circumstances is very high. However) The faith of those who followed them is also very strong and firm. They express their desire by saying, "O our *Rabb*! Grant us means of protection; and also to our brethren who preceded us in professing *Eiman*. Do not ever put any grudge in our hearts for those who profess *Eiman*. You are compassionate and provider of means of nourishment."

11. (This then is the character of true *Momineen*. On the other hand, have you ever considered the attitude of the *Munafiqeen*? They say to the '*Ahl-ul-Kitaab*' who have rejected and revolted against the Divine Order and with whom they have established brotherhood, "If you are thrown out from your dwellings, we too shall leave with you. We shall not care about or obey any one's order or decision. If war is waged against you, we shall certainly come to your help."

However *Allah* stands witness to the fact that they indeed are liars. (If they are untrue to their word in professing *Eiman*, then they are also not honest about their commitment.)

لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ ۚ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ ۚ وَلَئِنْ نَصَرُوهُمْ لَيُوَلُّنَّ الْأَدْبَارَ
ثُمَّ لَا يُنْصَرُونَ ﴿١٢﴾ لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٣﴾
لَا يُقَاتِلُونَكُمْ جَمِيعًا إِلَّا فِي قُرًى مُحَصَّنَةٍ أَوْ مِنْ وَرَاءِ جُدُرٍ ۚ بَأْسُهُمْ بَيْنَهُمْ شَدِيدٌ ۚ تَحْسَبُهُمْ جَمِيعًا
وَقُلُوبُهُمْ شَتَّىٰ ۚ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿١٤﴾ كَمَثَلِ الَّذِينَ مِنْ قَبْلِهِمْ قَرِيبًا ۖ ذَاقُوا وَبَالَ
أَمْرِهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٥﴾

12. If they (the *Ahl-ul-Kitaab*) are driven out of their homes, these people (the *Munafiqeen* shall never accompany them. And if war is waged they (*Munafiqeen*) will not come to their help. If they are forced to help, at the time of war they will run away from the battlefield. Thus they would not be of any help to them. (In fact this would amount to opposing them.)

13. They (the Jews) had been cautioned and threatened with the Law of *Mukafat* since long. However it did not create as much terror or fear in their hearts as now (by seeing your party and the army) because these people (are impressed by visible and perceivable forces and) do not understand the force of Law.

14. (They hold you with so much awe that) Even if they all join-up to face you they will not have the courage to fight you in an open battlefield. They shall either fight you from within their own fortified strongholds or from behind the city walls. This is also because they have a lot of mistrust amongst themselves. Although (apparently) they look united their hearts are against one another. (If they use even little intellect, they would understand that such artificial unity can never take them to success. Real unity is that of the heart and it comes with *Eiman* and a common objective. Therein lies the real secret of strength.)

15. Their (the *Munafiqeens*) plight is also like those (Jews) who have just suffered the consequences of their own doings (59:2). Hence they will be subjected to grievous chastisement just like that which the Jews suffered.

كَمَثَلِ الشَّیْطٰنِ اِذْ قَالَ لِلْاِنْسَانِ اكْفُرْ ۚ فَلَمَّا كَفَرَ قَالَ اِنِّیْ بَرِیْٓءٌ مِّنْكَ اِنِّیْۤ اَخَافُ اللّٰهَ

رَبَّ الْعٰلَمِیْنَ ﴿۱۶﴾ فَكَانَ عَاقِبَتَهُمَاۤ اَنَّهُمَا فِی النَّارِ خَالِدَیْنِ فِیْهَا ؕ وَ ذٰلِكَ جَزٰٓؤُا الظّٰلِمِیْنَ ﴿۱۷﴾ یٰۤاَیُّهَا (٢ ع ٥)

الَّذِیْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَ لْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۚ وَ اتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ خَبِیْرٌۢ بِمَا

تَعْمَلُوْنَ ﴿۱۸﴾ وَ لَا تَكُوْنُوْا كَالَّذِیْنَ نَسُوا اللّٰهَ فَاَنْسٰىهُمْ اَنْفُسَهُمْ ؕ اُولٰٓىِٕكَ هُمُ الْفٰسِقُوْنَ ﴿۱۹﴾

---

16. (As for the *Munafiqeen* who claim that they shall help them) Their plight is like that of *Shaitan* who at first incites man to deny the truth; and when man does so (and the consequences show up) then he (*Shaitan*) stands apart and says plainly, "I have nothing to do with whatever you have done and I take no responsibility. I really am afraid of *Allah*, the *Rabb* of all the worlds." (Such is the consequence for those who trust the *Munafiqeen*.)

17. As such both of them end up abiding in burning chastisement. In fact such will be the end for those who commit '*Zulm*' and aggression.

18. (O *Jamat-ul-Momineen*! Beware lest your plight becomes like the people mentioned afore. Therefore) You should always guard the Divine Laws and (ignoring immediate individual gains) keep in view what you have done for the pleasures of the future. This would only be possible if you continue guarding the Divine Laws under all circumstances. Remember! The Divine Law of *Mukafat* is fully aware of what you do. (It does not let anyone's efforts go to waste.)

19. (Always keep the reality in view that the objective of life is not only the nourishment of the physical body. It is also the nourishment and development of 'self'. In fact this is the basic objective of life; and the physical body is a means to attain it. This objective can only be achieved by following the Divine Laws. Therefore) You should not be like those who became oblivious to the Divine Laws with the result that they lost sight of their own selves (and reduced their life to animal level). They forgot their "selves" and made "mine" their ultimate objective. These are the people who stray from the right course. The result of forgetting God is that man becomes oblivious of his own "self". Forgetting God and forgetting one' "self" are direct consequences of each other.

لَا يَسْتَوِيْٓ اَصْحٰبُ النَّارِ وَاَصْحٰبُ الْجَنَّةِ ۭ اَصْحٰبُ الْجَنَّةِ هُمُ الْفَاۗىِٕزُوْنَ ۝٢٠ لَوْ اَنْزَلْنَا هٰذَا الْقُرْاٰنَ
عَلٰي جَبَلٍ لَّرَاَيْتَهٗ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللّٰهِ ۭ وَتِلْكَ الْاَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ
يَتَفَكَّرُوْنَ ۝٢١ هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ ۚ هُوَ الرَّحْمٰنُ الرَّحِيْمُ ۝٢٢

20. Remember that life of *Jannat* calls for the nurturing and solidarity of 'self'. Neglecting 'self' would lead you to *Jahannum*; and it is obvious that residents of *Jannat* and *Jahannum* can never be equal. Only the residents of *Jannat* will receive pleasures and successes.

21. (And life of *Jannat* can only be attained if *Quran* penetrates deep into your hearts. The impact of this *Quran* is so great that, to give you an example) If We had put this *Quran* in the heart of a mountain (and given it the faculty of consciousness), you would have seen it (the mountain) trembling in humility, just from the very thought of violating *Allah's* Law. And it would have burst under the sense of responsibility. We offer such parables so that people may reflect, reason and comprehend the magnificence of this *Quran* and understand the consequences of violating it.

22. And why should it not be magnificent? It is the Book of *Allah*, the Possessor of absolute power and authority. He has knowledge of the unseen and all that can be perceived. (He knows the present state of everything as well as its latent potentialities and abilities. Remember! The distinction between the seen and unseen is from human perspective only. From God's point of view it is all evident and) He provides nourishment for the development of the abilities and potentialities of everything, free of cost.

هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْمَلِكُ الْقُدُّوْسُ السَّلٰمُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيْزُ الْجَبَّارُ
الْمُتَكَبِّرُ ۭ سُبْحٰنَ اللّٰهِ عَمَّا يُشْرِكُوْنَ ۝٢٣ هُوَ اللّٰهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْاَسْمَاۗءُ
الْحُسْنٰى ۭ يُسَبِّحُ لَهٗ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝٢٤

23. Yes all this is from *Allah*, besides Whom no one else enjoys any power or authority. The entire universe belongs to Him. Only His law is in force in it; and no one else's. His powers and knowledge are unlimited. His Being is most perfect and beyond any defect; and He provides nourishment for the development and completion of one's personality. He protects everything in the universe from the effects of destructive forces and nothing is outside the umbrella of His guardianship. He has complete control and authority; and He therefore has the power to take His programme to its destined goal. He has kept everything bound strictly within His Laws so that these may not disperse here and there and disturb the universal system. There is no one equal to Him; and all greatness belongs to Him. He is far above the possibility that the power and authority of any one else can be ascribed a share with Him.

24. *Allah* is the Creator of everything. Such is the pattern of His creative activity that He starts the process from its initial stage, then passes it through various evolutionary stages of development so that unnecessary elements wither away, when it finally takes a particular form that distinguishes it from other things. (At that stage you say that a thing has been created.)

The above are some of the Divine attributes. All these attributes, in their most proportionate, perfect and highest form, are concentrated in His Being. Such is His system that everything in the heavens and on earth, remains busy fulfilling His designated programme. He alone is the possessor of all might; and His might is based on absolute wisdom.

(This is *Allah*, whose Book is the *Quran*. It is obvious that the Book of the Almighty who has these attributes, would also have these magnificent qualities. Also as far as is humanly possible, these Divine attributes would also be reflected in the personality of the people who follow this Book. They would stand as guarantors of universal peace and prosperity.)

سُورَةُ الْمُمْتَحِنَةِ (٦٠)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ
تُلْقُونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ يُخْرِجُونَ الرَّسُولَ وَإِيَّاكُمْ أَنْ تُؤْمِنُوا
بِاللَّهِ رَبِّكُمْ إِنْ كُنْتُمْ خَرَجْتُمْ جِهَادًا فِي سَبِيلِي وَابْتِغَاءَ مَرْضَاتِي تُسِرُّونَ إِلَيْهِمْ بِالْمَوَدَّةِ وَأَنَا
أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا أَعْلَنْتُمْ وَمَنْ يَفْعَلْهُ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ١

SURAH AL-MUMTAHENA : 59

1. O *Jamat-ul-Momineen*, do not take the enemies of the Divine System, who are also your enemies, as your friends (3:117). While they are opposing this Code of Divine Order that has come from the Almighty, you should never establish relations of affection and affinity with them. (The basis of relations should be your *Deen* and not personal preferences or family ties ~ 60:4; 9, 13.) Their enmity is so deep that they have forced the *Rasool* and yourself to leave your homes, simply because you have professed *Eiman* on *Allah*, your *Rabb*. Just ponder whether these two attitudes can be together? On the one hand you come out to wage '*Jehad*' in order to establish this Divine System and following My Law; while on the other you establish secret friendships with these enemies? Remember, whatever you conceal or reveal is all known to me; and whoever from amongst you does this, will stray from the right path.

إِن يَثْقَفُوكُمْ يَكُونُوا لَكُمْ أَعْدَاءً وَيَبْسُطُوا إِلَيْكُمْ أَيْدِيَهُمْ وَأَلْسِنَتَهُم بِالسُّوءِ وَوَدُّوا لَوْ
تَكْفُرُونَ ﴿٢﴾ لَن تَنفَعَكُمْ أَرْحَامُكُمْ وَلَا أَوْلَادُكُمْ ۚ يَوْمَ الْقِيَامَةِ يَفْصِلُ بَيْنَكُمْ ۚ وَاللَّهُ بِمَا معانقة السماع الوقف على القيامة
تَعْمَلُونَ بَصِيرٌ ﴿٣﴾ قَدْ كَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي إِبْرَاهِيمَ وَالَّذِينَ مَعَهُ إِذْ قَالُوا لِقَوْمِهِمْ إِنَّا
بُرَآءُ مِنكُمْ وَمِمَّا تَعْبُدُونَ مِن دُونِ اللَّهِ كَفَرْنَا بِكُمْ وَبَدَا بَيْنَنَا وَبَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَاءُ أَبَدًا
حَتَّىٰ تُؤْمِنُوا بِاللَّهِ وَحْدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَمَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِن
شَيْءٍ ۖ رَّبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ ﴿٤﴾

2. If ever they conquer you, you will see for yourselves the extent of their enmity and the misery they can afflict on you with their hands and tongues. Their only desire is to make you deviate from your *Deen* and become like them once again.

3. It is true that you have blood relations with them, but remember that on the Day of Judgment, neither your relatives nor your children will be of any help. At that time you would be visibly separated from each other; and it will be your own deeds which *Allah* sees so well, that will help you.

4. In order to understand this (the position of personal relations as compared to the Divine Order) you have the excellent model of *Abraham* and his companions. This should give you peace of mind by removing all your concerns (33:21). They openly told their people (those with whom they had blood relations), "We are disgusted with you and your deities which you worship, leaving Allah aside (37:85-86). We totally reject your way of life and consider it wrong; and on account of this there will always be enmity and hatred between us, until you profess *Eiman* on *Allah.*" (In this way you will become our brethren in *Deen* ~ 3:117; 58:22). However *Abraham* did tell his father that he would beseech *Allah* the Almighty to grant him (his father) the faith and make provisions for his protection. However at the same time he had made it clear to him that if he (his father) did not believe, then he (*Abraham*) had no power to help him against *Allah's* Law of *Mukafat*. (Thus when his father did not believe, *Abraham* abandoned him ~ 9:114; 14:41; 19:47.) *Abraham* and his companions ignoring the power, strength and authority of their people, broke their relationship with them and declared to their *Rabb*, "We have complete faith and trust in the truthfulness of Your Laws. Leaving aside everything else we follow only Your laws. Every step in our journey of life shall be towards You, as that is the only goal of our lives."

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِينَ كَفَرُوا وَاغْفِرْ لَنَا رَبَّنَا ۖ إِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ ٥ لَقَدْ كَانَ لَكُمْ
فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ ۚ وَمَن يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ٦
عَسَى اللَّهُ أَن يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُم مِّنْهُم مَّوَدَّةً ۚ وَاللَّهُ قَدِيرٌ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ ٧
لَّا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُم مِّن دِيَارِكُمْ أَن تَبَرُّوهُمْ وَتُقْسِطُوا
إِلَيْهِمْ ۚ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ٨

5. At the same time they asked their nourisher, "O our *Rabb*, we should not become playthings for the people who deny your *Deen*. Therefore O Our *Rabb*, provide us with means of protection. You are Almighty and All-wise!"

6. This was the conduct of *Abraham* and his companions; and it is an excellent example for those who have faith in *Allah* and the Day of Judgment. (The loss would be that of whoever turns away from this way of life, and not that of *Allah*.) He is independent of (unaffected by) what they do; and He is worthy of all *Hamd* (praise).

7. You should not be in haste. He is creating circumstances in which people who presently harbour enmity will develop love and affection for you (by professing *Eiman* and thus becoming your brethren in *Deen*). All this happens according to the measures determined by *Allah*, through which you obtain protection and nourishment for development.

8. It must be clarified that *Allah* does not stop you from showing open kindness. You have to deal fairly and justly with all who, on account of your *Deen*, have neither waged war against you nor expelled you from your dwellings. As has been said before (5:8), justice will also be done to whoever wages war against you, because *Allah* likes those who are just and fair. (Thus, over and above being just, you should be cordial with those who have not waged war against you.)

إِنَّمَا يَنْهَاكُمُ اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُم مِّن دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ
أَن تَوَلَّوْهُمْ ۚ وَمَن يَتَوَلَّهُمْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٩﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ
فَامْتَحِنُوهُنَّ ۖ اللَّهُ أَعْلَمُ بِإِيمَانِهِنَّ ۖ فَإِنْ عَلِمْتُمُوهُنَّ مُؤْمِنَاتٍ فَلَا تَرْجِعُوهُنَّ إِلَى الْكُفَّارِ ۖ لَا هُنَّ
حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّونَ لَهُنَّ ۖ وَآتُوهُم مَّا أَنفَقُوا ۚ وَلَا جُنَاحَ عَلَيْكُمْ أَن تَنكِحُوهُنَّ إِذَا آتَيْتُمُوهُنَّ
أُجُورَهُنَّ ۚ وَلَا تُمْسِكُوا بِعِصَمِ الْكَوَافِرِ وَاسْأَلُوا مَا أَنفَقْتُمْ وَلْيَسْأَلُوا مَا أَنفَقُوا ۚ ذَٰلِكُمْ حُكْمُ
اللَّهِ ۖ يَحْكُمُ بَيْنَكُمْ ۚ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠﴾

9. He only forbids you from making friends with people who fought with you over matters of *Deen*, drove you out from your homes and rendered help to those who did so. Therefore do not establish friendly relations or affection with them. Those who do so shall be considered criminals.

10. (There is now another important clause.) At this time many Muslim women are coming to you after migrating from *Makkah*. Whenever they come to you, investigate their cases yourself, although *Allah* is fully aware of who amongst them are true to their *Eiman*. (However you cannot reach the right conclusion without proper investigation. Do not leave it to *Allah*, but investigate their cases yourself). If after scrutiny you are satisfied that they are firm and true in faith, then do not turn them back to the *Kuffar*. This is because they have professed *Eiman* and their spouses are still *Kafir* (and a *Momin* woman cannot live as wife with a non-Muslim husband, just like how a *Momin* ma n cannot marry a *Kafir* woman). Therefore neither are these Muslim women lawful for *Kafir* husbands, nor are the *Kuffar* for Muslim women. As such the question of these Muslim women returning to them does not arise. However, justice demands that whatever they have spent on their marriage to these women, should be repaid to them. Thereafter there is no harm if you marry them, on payment of dowers to previous husbands (4:24).

Likewise do not hold back those of your women who have not professed *Eiman*. Your marital relationship with them is over. However this issue would be better finalized after recovering from the *Kuffar*, whatever you have spent on the marriage. Similarly pay the *Kuffar* for their women who have come over to you, whatever is due to them.

This is the command of your *Allah*. All such disputed matters should be decided according to His commandments, as His judgments are based on knowledge and wisdom; (whereas there is a possibility that your emotions will affect the decisions you take).

وان فاتكم شيء من ازواجكم الى الكفار فعاقبتم فاتوا الذين ذهبت ازواجهم مثل ما انفقوا
واتقوا الله الذي انتم به مؤمنون ١١ يايها النبي اذا جاءك المؤمنت يبايعنك على ان لا يشركن
بالله شيئا ولا يسرقن ولا يزنين ولا يقتلن اولادهن ولا ياتين ببهتان يفترينه بين ايديهن
وارجلهن ولا يعصينك في معروف فبايعهن واستغفر لهن الله ان الله غفور رحيم ١٢ يايها الذين
امنوا لا تتولوا قوما غضب الله عليهم قد يئسوا من الاخرة كما يئس الكفار
من اصحب القبور ١٣

11. In case the wives of some of you have stayed back with *Kuffar* who are not ready to pay the amount due or retain a portion of it (the amount which you had spent on them), then keep an account. When your turn comes you can deduct this amount from what you have to pay them. Use this money to reimburse their Muslim ex-husbands. (Settle your accounts in this way, but remember this may not be done individually, but at State level.)

In any case the *Kuffar* can do whatever they like. However you should always act in accordance with the Laws of *Allah*, which you believe in. (This is the basic difference between a *Kafir* and a *Momin*; a *Momin* never looses sight of the Divine Laws.)

12. O *Nabi*! When *Momin* women come to you (after migration), you should take oath of allegiance (in your capacity as the central authority of the Divine Order) that they will not associate anybody with *Allah* (meaning obedience should only be to *Allah's* Laws); will not steal; will not commit fornication; will not kill their children (81:8); will not indulge in slander concocted by themselves; and will not disobey you in matters of State Laws. (Your personal opinions will not be binding on them; but the directives issued by you in your capacity as the central authority of the Divine Order will have to be obeyed.)

Accept their oath of allegiance on the aforementioned matters, then on behalf of the Divine System make arrangements for their protection. The responsibility for providing nourishment and protection to all members of the society lies with it.

13. (All laws and directives in respect of relationships with the *Kuffar* have been explained in detail. Therefore) O *Jamat-ul-Momineen*, you should not establish any friendly relations with those who have been declared guilty on account of their opposition to the Divine Order. Won't it look odd and awkward that while they stand condemned in the eyes of your System, you still maintain friendship with them? Remember the basic difference between *Eiman* and *Kuffar* is the concept of the Law of *Mukafat* and the life hereafter. These people have rejected these basic concepts, just like those *Kuffar* who are now dead and lay buried in their graves. (The rejection of the basic commands of *Deen* is the prime reason why keeping friendly relations with those who have been declared criminals because they oppose

سُوْرَةُ الصَّفِّ (٦١)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿١﴾
يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِمَ تَقُوْلُوْنَ مَا لَا تَفْعَلُوْنَ ﴿٢﴾ كَبُرَ مَقْتًا عِنْدَ اللّٰهِ اَنْ تَقُوْلُوْا مَا لَا تَفْعَلُوْنَ ﴿٣﴾
اِنَّ اللّٰهَ يُحِبُّ الَّذِيْنَ يُقَاتِلُوْنَ فِيْ سَبِيْلِهٖ صَفًّا كَاَنَّهُمْ بُنْيَانٌ مَّرْصُوْصٌ ﴿٤﴾

SURAH AS-SAFF : 61

1. Everything in the heavens and on earth is busy in fulfilling the designated programme of *Allah* the Almighty. His Law is extremely strong and overpowering. However, this power is extremely rational. Laws always based on rationallity.

2. (Reflect seriously over everything that has been said afore and see what conclusion this gigantic system of the universe takes you to. You will see that through its performance, everything manifests its duties. Therefore you should also substantiate your claim to *Eiman* with your conduct.) O *Jamat-ul-Momineen*, do not make tall claims which you cannot substantiate. You must do whatever you say you will. Harmony in what you say and do is the only proof of truthfulness of your *Eiman*.

3. According to the Divine Law it is most loathsome and questionable that you say you will do something, which then you do not do.

4. *Allah* does not like those who just talk. He likes those who (when the necessity arises) come out to fight for the sake of establishing and strengthening the Divine Order; and then fight standing firm in solid ranks, like a wall strengthened by pouring molten lead.

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَٰقَوْمِ لِمَ تُؤْذُونَنِي وَقَد تَّعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ ۖ فَلَمَّا زَاغُوٓا أَزَاغَ
اللَّهُ قُلُوبَهُمْ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَٰسِقِينَ ۝٥ وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَٰبَنِيٓ إِسْرَٰٓءِيلَ إِنِّي
رَسُولُ اللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِي مِنۢ بَعْدِي اسْمُهُۥٓ
أَحْمَدُ ۖ فَلَمَّا جَآءَهُم بِالْبَيِّنَٰتِ قَالُوا هَٰذَا سِحْرٌ مُّبِينٌ ۝٦ وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ
وَهُوَ يُدْعَىٰٓ إِلَى الْإِسْلَٰمِ ۚ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّٰلِمِينَ ۝٧

5. (*Moses*' nation used to talk a lot, but when they were called upon to do something they looked for excuses and thus became a source of vexation for their *Rasool*. So these were the circumstances under which) *Moses* said to his people, "Why do you always remain a source of trouble and torture for me, although you know that I have been sent towards you as a *Rasool* from *Allah*. (Any path I ask you to adopt is proposed by the Almighty and is for your own good.)" But inspite of this they did not give up their erroneous ways. As they strayed from the right way, the outcome according to the Law of *Mukafat* was that their hearts turned further away from the truth (51:9). The Divine Law states that people who knowingly go astray cannot reach their destination.

6. This was the condition of the nation of *Bani-Israel* at the time their *Nabi Jesus*, son of Mary, told them "I am *Allah's* messenger sent to you. I have come to prove the truthfulness of what has been revealed to you in *Torah* (previous books). I also give you glad tidings of another *Rasool*, who shall come after me and whose name shall be *'Ahmad'*. (But the people who were a source of trouble and nuisance for *Moses*, also mistreated Jesus in a way that everyone is aware of. How could they believe the news of a *Rasool* that was to come?) Now when that awaited *Rasool* has finally come and brought clear and evident Laws, they say "This is (not *Allah's Wahi*) but a manifest lie (that has been concocted by him)."

7. (This *Rasool* has been mentioned in their own books. However in order to belie him they interpolate their books, giving different interpretations and explaining that this person was not the *Rasool* whose tiding was given by Jesus.) Tell them that according to the Divine Law, concocting things and attributing them to *Allah* is a very serious offense. (Just think of why you belie this *Rasool*? What wrong or objectionable things is he telling you?) He is only inviting you towards Islam, the same *Deen* that *Anbia* from *Bani-Israel* had been presenting to you, but which is not available to you in its original form.

Remember! A straight and clear path of life can never open up for people who do not allow things to stay in their appropriate places.

يُرِيدُونَ لِيُطْفِـُٔوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ ﴿٨﴾ هُوَ الَّذِي أَرْسَلَ رَسُولَهُ
(١) (ع ٩) (٩) بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ ﴿٩﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا هَلْ أَدُلُّكُمْ
عَلَىٰ تِجَارَةٍ تُنجِيكُم مِّنْ عَذَابٍ أَلِيمٍ ﴿١٠﴾ تُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِكُمْ
وَأَنفُسِكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ﴿١١﴾

8. Do you think that with such attitude and actions you can extinguish the Divine Light (the *Quran*)? You can never succeed in your designs. (Just imagine! Can they ever extinguish the light of the sun by just blowing at it?) *Allah* is determined to make His light perfect and spread it all over, regardless of how much the *Kuffar* may detest it (9:32).

9. It is *Allah* Who has sent His *Rasool* with a Code of Guidance and a system of life based on absolute truth. He has done so with the aim that it will ultimately triumph over all other fake systems in the world, no matter how detestable it may be to those who other than those given by *Allah*, want to obey laws of various other gods (9:33).

10. O *Jamat-ul-Momineen*! Come, I will tell you a glorious principle of life. (Every person in this world wants to do a business in which he can make a profit. Nobody wants to give up his gains. Anyone who does not consider profit and loss is insane. Despite taking all precautions before entering a business bargain, a person can suffer a loss because he failed to assess the deal correctly. Just imagine (how wonderful it would be if you discover a business which would never lose!) Let me tell you of a business in which you shall never suffer a loss! It will save you from grave suffering (that results from loss in business).

11. And that business is that you should have complete conviction in the truthfulness and comprehensiveness of the Divine Order, that is being established by *Allah's Rasool*. You should strive hard with your wealth and possessions and if need be, give your lives! If you reflect on this rationally, you will see that there is much profit in this business (9:111).

يَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلْكُمْ جَنّٰتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهٰرُ وَمَسٰكِنَ طَيِّبَةً فِي جَنّٰتِ عَدْنٍ ط
ذٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢﴾ وَأُخْرٰى تُحِبُّونَهَا ط نَصْرٌ مِنَ اللّٰهِ وَفَتْحٌ قَرِيبٌ ط وَبَشِّرِ الْمُؤْمِنِينَ ﴿١٣﴾ يٰأَيُّهَا
الَّذِينَ اٰمَنُوا كُونُوا أَنْصَارَ اللّٰهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ لِلْحَوَارِيّٖنَ مَنْ أَنْصَارِي إِلَى اللّٰهِ ط قَالَ
الْحَوَارِيُّونَ نَحْنُ أَنْصَارُ اللّٰهِ فَاٰمَنَتْ طَّائِفَةٌ مِنْ بَنِي إِسْرَاءِيلَ وَكَفَرَتْ طَّائِفَةٌ ج فَأَيَّدْنَا الَّذِينَ
٢ ع ٥ ١٠ اٰمَنُوا عَلٰى عَدُوِّهِمْ فَأَصْبَحُوا ظٰهِرِينَ ﴿١٤﴾ ع

12. This System will provide you with the resources that will protect you from disasters which chase you. In this world as well as in the hereafter, it will grant you a heavenly life which would never lose freshness. (For example) You will have evergreen gardens and most beautiful houses to live in. For whoever attains it, this is indeed a supreme achievement.

13. Besides this, there is one more favour that you would love to have. (You would want to establish your dominion not only in Arabia, but in the outside world as well ~ 33:27.) For this you will get full support and assistance from Laws of *Allah*, due to which the doors of success will open one after the other.

O *Rasool*! Give these glad tidings to the *Momineen*, your companions.

14. However, *Allah* will not make all this possible unilaterally. In the human world, human beings themselves should join hands to accomplish His programmes. Therefore, O *Jamat-ul-Momineen*, all of you should become helpers of *Allah* in establishing the system. Previously also, wherever such systems were established, they all came into existence through human effort. For instance *Jesus*, son of Mary, had similarly asked his devoted disciples, "Tell me, who amongst you will help me in establishing the Divine Order?" To this his disciples replied in unison, "For this purpose we shall become *Allah's* helpers." The result of their efforts was that one group amongst the *Bani-Israel* believed in the truthfulness of this System, while another turned against it. When a tussle arose between them, We helped those who had believed this *Deen*; and they overpowdered their enemies.

(This is what had happened at that time and the same will happen now. Eventually from amongst those who oppose you, will emerge a group that would stand up against the enemies of the *Deen* and help in the establishment of the Divine Order. This group will be endowed with *Allah's* corroboration and support.)

سُوْرَةُ الْجُمُعَةِ (٦٢)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يُسَبِّحُ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ الْمَلِكِ الْقُدُّوْسِ
الْعَزِيْزِ الْحَكِيْمِ ﴿١﴾ هُوَ الَّذِيْ بَعَثَ فِي الْاُمِّيّٖنَ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ وَيُعَلِّمُهُمُ الْكِتٰبَ
وَالْحِكْمَةَ وَاِنْ كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلٰلٍ مُّبِيْنٍ ﴿٢﴾ وَّاٰخَرِيْنَ مِنْهُمْ لَمَّا يَلْحَقُوْا بِهِمْ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٣﴾

SURAH AL-JUMA : 62

1. Everything in the heavens and on earth is actively busy fulfilling the designated programme of the Almighty *Allah*, the Sovereign, whose power and authority has no limits. He has full control over everything and exercises this control with wisdom.

2. (In order to enforce a Divine System in the human world, similar to the one in the universe where everything functions according to the Divine Law, *Allah* Almighty started sending a chain of Divine Guidance.) The last link of that chain is this *Rasool*, who has come to the people who had previously never received any Divine Book. This *Rasool* presents the Divine Laws to the people and then explains the objective and wisdom behind them. At the same time he gives them a work programme that will help develop their potentialities. Hence, as a result of his teaching of the Divine Message and training, a nation that was previously totally lost came over to the right path.

3. (The message of the *Rasool* is not confined to this nation only.) This message is also for those who will come after these people. In other words, the *Rasool* has been sent to humanity at large, the present as well as future generations. (That is why the *Quran* has been preserved for all times to come.) The *Rasool's* task of passing on the message would continue forever by his followers, through the *Quran*. This has been done under the command of *Allah*, Who alone is All-mighty and truly Wise.

ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ۚ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ٤ مَثَلُ الَّذِيْنَ حُمِّلُوا التَّوْرٰىةَ ثُمَّ
لَمْ يَحْمِلُوْهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ اَسْفَارًا ؕ بِئْسَ مَثَلُ الْقَوْمِ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِ اللّٰهِ ؕ وَاللّٰهُ لَا يَهْدِى
الْقَوْمَ الظّٰلِمِيْنَ ٥ قُلْ يٰۤاَيُّهَا الَّذِيْنَ هَادُوْۤا اِنْ زَعَمْتُمْ اَنَّكُمْ اَوْلِيَآءُ لِلّٰهِ مِنْ دُوْنِ النَّاسِ فَتَمَنَّوُا
الْمَوْتَ اِنْ كُنْتُمْ صٰدِقِيْنَ ٦ وَلَا يَتَمَنَّوْنَهٗۤ اَبَدًا ۢ بِمَا قَدَّمَتْ اَيْدِيْهِمْ ؕ وَاللّٰهُ عَلِيْمٌ ۢ بِالظّٰلِمِيْنَ ٧

4. Bestowing *Wahi* is the sole and exclusive prerogative of *Allah* the Almighty. For this exalted status He selects whoever He wills. It is also a fact that the guidance which is given through this *Wahi*, is one of His blessings. It is available to all those who want to benefit from it. (*Wahi* was revealed by *Allah* only to the *Anbia*; but guidance through this *Wahi* is available to everyone.) What a sublime act of grace it is (that He provided mankind with means of nourishment, to meet their physical needs; and provided guidance of *Wahi* for the development of their human life). He truly is the Master of magnificent bounties.

5. (But only the people who comprehend what they read and then act upon it can benefit from *Allah's* Book. The Book would be of no use if it is carried around wrapped in beautiful covers. This is what the *Bani-Israel* did to *Allah's* book; and you can see their condition.) The *Torah* was given to them and they were told that it was their duty to act upon it. However they (carried the book with extreme reverence but) did not undertake the responsibilities it imposed on them. An apt parable would be that of a donkey laden with books. (It is obvious that the books cannot benefit the donkey in the least). This is an example of people who admit to the truthfulness of Divine Laws, but belie it by their deeds. How wretched their plight would be. The people who treat the Divine Book in this way obviously cannot find the right path. (Can a donkey ever go on the right path just because the books containing guidance, namely the distinction between right and wrong, are laden on its back?)

6. (Such was the conduct of *Bani-Israel*. They merely carried the Divine Book around instead of obtaining guidance from it, and at the same time they remained under the false impression that they alone were the favourites of *Allah*.) Tell them, "If you really are the only ones who are *Allah's* closest friends and favourites, then aspire to die in His cause. This would substantiate your claim." (2:94)

7. You will see that they will never wish for death, because they know that after they die, they would have to bear the consequences of what they had done in the past. *Allah* knows very well what goes on in the hearts of such criminals.

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُم

بِمَا كُنتُمْ تَعْمَلُونَ ۝٨ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِن يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ (١) ع (٨) (١١)

وَذَرُوا الْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ تَعْلَمُونَ ۝٩ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا

مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيرًا لَّعَلَّكُمْ تُفْلِحُونَ ۝١٠ وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ

قَائِمًا ۚ قُلْ مَا عِندَ اللَّهِ خَيْرٌ مِّنَ اللَّهْوِ وَمِنَ التِّجَارَةِ ۚ وَاللَّهُ خَيْرُ الرَّازِقِينَ ۝١١ (٢) ع (٣) (١٢)

---

8. Tell them, "The death that you are running away from will surely come to you one day. At that time you will have to revert to His Law of *Mukafat* - the Law of the Almighty Who knows all that is secret as well as that which is manifest - whereby the consequences of what you have done will be disclosed.

9. (Why did this happen to the Jews? It did so because they turned *Allah's Deen* into a religion. As a consequence their 'collective force' withered away and what remained behind were simple rituals, a private relationship between God and man.) O *Jamat-ul-Momineen*, be careful that this does not happen to you. You should always live a collective life, which in fact is the requirement of *Deen*. In this regard (for example), whenever you are called upon to a community congregation for *Salat*, you should come to it quickly leaving behind all business, to listen with your own ears to the Divine Laws and instruction for which you are being summoned and according to which you have to function. If you ponder over it, you will realize how beneficial these congregations are for you.

10. And when this congregation of *Salat* is over, disperse and go wherever you like in search of livelihood. However do not think that the requirement of your *Deen* is only to hold such congregations. The laws were conveyed and explained to you so that at all times and in every aspect of life, you should keep them in mind. Now that you have come out in search of livelihood and business, keep these directives in view. Therein lies the key to your success and prosperity. (Let others choose whatever path they like for their success. For your success you should follow the Divine Laws only. This in fact is the only real success.)

11. When these people (who have recently converted to *Islam* and thus lack proper training) see an opportunity for a good business or some amusement, then (O *Rasool*!) they run toward it leaving you standing alone. Tell them that whatever they get by following the Divine Law is far better and beneficial than all other business. It is also much more attractive than any other amusement. Remember! The means of livelihood that you get according to Divine Laws are most pleasant and beneficial.

سورة المنفقون (٦٣)

بسم الله الرحمن الرحيم

إذا جاءك المنفقون قالوا نشهد إنك لرسول الله و وقف لازم
الله يعلم إنك لرسوله والله يشهد إن المنفقين لكذبون ١ اتخذوا أيمانهم جنة فصدوا
عن سبيل الله إنهم ساء ما كانوا يعملون ٢ ذلك بأنهم امنوا ثم كفروا فطبع على
قلوبهم فهم لا يفقهون ٣

SURAH AL-MUNAFIQOON : 63

1. (O *Rasool*) When these *Munafiqeen* (hypocrites) come to you, they swear that you are undoubtedly *Allah's Rasool*. *Allah* is aware that you are indeed His *Rasool*. However, these people only say this verbally but do not really believe that you are a *Rasool*. Therefore they are liars. (When someone's words and mind are not in harmony then that person is lying, although what he may be saying is factually true. According to *Quran*, when the heart and tongue are not in harmony, then what is spoken is a lie. This is also known as hypocrisy.)

2. They made their oaths a screen for their falsehood, so that they could divert people from the path of *Allah*. Whatever they are doing is extremely harmful (for them).

3. We are exposing them because outwardly they declare themselves to be *Momin*; but whenever any situation arises they adopt *Kufr*. In fact they do not profess *Eiman* from the depth of their hearts. The psychological effect of this hypocritical attitude is the sealing of their hearts, making them devoid of thinking or understanding anything.

وَإِذَا رَأَيْتَهُمْ تُعْجِبُكَ أَجْسَامُهُمْ ۖ وَإِن يَقُولُوا تَسْمَعْ لِقَوْلِهِمْ ۖ كَأَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ ۖ يَحْسَبُونَ كُلَّ
صَيْحَةٍ عَلَيْهِمْ ۚ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ ۚ قَاتَلَهُمُ اللَّهُ ۖ أَنَّىٰ يُؤْفَكُونَ ﴿٤﴾ وَإِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ
لَكُمْ رَسُولُ اللَّهِ لَوَّوْا رُءُوسَهُمْ وَرَأَيْتَهُمْ يَصُدُّونَ وَهُم مُّسْتَكْبِرُونَ ﴿٥﴾ سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ
لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَن يَغْفِرَ اللَّهُ لَهُمْ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٦﴾ هُمُ الَّذِينَ يَقُولُونَ
لَا تُنفِقُوا عَلَىٰ مَنْ عِندَ رَسُولِ اللَّهِ حَتَّىٰ يَنفَضُّوا ۗ وَلِلَّهِ خَزَائِنُ السَّمَاوَاتِ وَالْأَرْضِ وَلَٰكِنَّ الْمُنَافِقِينَ
لَا يَفْقَهُونَ ﴿٧﴾

---

4. Outwardly their appearance looks surprisingly pleasing; and they speak in such an innocent manner that everyone likes to listen to and believe them. But internally their condition is like that of a moth-eaten wooden skeleton that is propped up against a wall. They lack self-confidence and the energy of life, They are so cowardly that they panic upon the slightest of commotion, fearing calamities will occur. They are always fearful lest any conspiracy is being hatched against them.

They are your enemies and therefore you should be cautious about them. *Allah* condemns them! What an adverse attitude they have adopted?

5. When they are asked to come forward and admit their omissions and deficiencies, so that *Allah's Rasool* may seek protection for them through the Divine System, they turn away. They wait a while and then walk away in arrogance.

6. O *Rasool*! (We know how much your heart desires to somehow save them from disaster but) Your wishes cannot save them from destruction. It makes no difference to them whether you pray for them or not. They have transgressed and gone so far away that they will surely be punished according to *Allah's* Law of *Mukafat*. Accordingly to the Divine Law, avenues of peace and prosperity do not open for those who leave the right path and go astray (without any intention of changing their attitude).

7. Such is their plight (that let alone helping the Divine Order), they even tell others not to give any financial help to those who are with this *Rasool*. In this way they hope (that when they start dying of hunger) the followers would leave the *Rasool* and disperse, whereby his mission would fail.

Tell them that treasures of the heavens and earth are with *Allah* the Almighty. He does not need your help; but most certainly these hypocrites do not comprehend!

يَقُولُونَ لَئِن رَّجَعْنَآ إِلَى ٱلْمَدِينَةِ لَيُخْرِجَنَّ ٱلْأَعَزُّ مِنْهَا ٱلْأَذَلَّ ۚ وَلِلَّهِ ٱلْعِزَّةُ وَلِرَسُولِهِۦ وَلِلْمُؤْمِنِينَ
وَلَٰكِنَّ ٱلْمُنَٰفِقِينَ لَا يَعْلَمُونَ ﴿٨﴾ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُلْهِكُمْ أَمْوَٰلُكُمْ وَلَآ أَوْلَٰدُكُمْ عَن (١ ع ٨ ١٣)
ذِكْرِ ٱللَّهِ ۚ وَمَن يَفْعَلْ ذَٰلِكَ فَأُو۟لَٰٓئِكَ هُمُ ٱلْخَٰسِرُونَ ﴿٩﴾ وَأَنفِقُوا۟ مِن مَّا رَزَقْنَٰكُم مِّن قَبْلِ أَن يَأْتِيَ
أَحَدَكُمُ ٱلْمَوْتُ فَيَقُولَ رَبِّ لَوْلَآ أَخَّرْتَنِيٓ إِلَىٰٓ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ ٱلصَّٰلِحِينَ ﴿١٠﴾ وَلَن
يُؤَخِّرَ ٱللَّهُ نَفْسًا إِذَا جَآءَ أَجَلُهَا ۚ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴿١١﴾ (٢ ع ٣ ١٤)

8. These people say, "Wait till we go back to *Madina*. You will see how the chieftains of *Madina* drive these weak and contemptible people out of the city." Little do they know that respect and authority are reserved for the associates of the Divine Order; and therefore for *Momineen*. These *Munafiqeen* do not understand this reality.

9. (These are the designs of *Munafiqeen*. Therefore) O *Jamat-ul-Momineen*! Beware and do not get trapped into their plans lest your plight becomes similar to theirs (the *Munafiqeen*); and the love of wealth and your children makes you oblivious to Divine Laws. Whoever behaves like this should remember that he will suffer a grave loss.

10. Before death approaches any of you, keep whatever *Allah* has given you open for the establishment of Divine Order. Otherwise you shall say in sheer desperation, "O my *Rabb*, if you had given me some respite I would have testified my claim to the faith. I would have been among those who are busy completing your beneficial programme, thus improving the lot of humanity as well as their own personalities."

11. But the unalterable Law of *Allah* is that no respite is given after death comes to a person (therefore you should not procrastinate in whatever you want to do). *Allah* is fully aware of everything you do!

سُوْرَةُ التَّغَابُنِ (۶۴)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يُسَبِّحُ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ لَهُ الْمُلْكُ وَلَهُ
الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝۱ هُوَ الَّذِيْ خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَّمِنْكُمْ مُّؤْمِنٌ وَاللّٰهُ بِمَا تَعْمَلُوْنَ
بَصِيْرٌ ۝۲ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَاَحْسَنَ صُوَرَكُمْ وَاِلَيْهِ الْمَصِيْرُ ۝۳

SURAH AL-TAGHABUN : 64

1. Everything in the heavens and on earth is actively fulfilling the designated programme of *Allah* the Almighty. He is the source of all power and *Hamd*; and accordingly He has devised measures (Laws) for everything over which He exercises full control (7:31-36; 14:1-2; 16:5-6; 18:7; 67:1-5).

2. It is He Who gave you human form. (And the greatest quality of a human being is his capability of choice and discretion. Accordingly) Some of you are *Kafir* (who do not accept Divine Laws) and others are *Momin* (who accept these Laws). (No other creation in the universe has been given the discretionary ability to either accept or reject Divine Laws. This discretion is given exclusively to human beings, and that is why they are held responsible for their actions ~ 18:29. (Although mankind have been given this choice, they do not have the authority to go on the wrong path and expect to be rewarded as if the right one had been taken.) The consequences of his deeds will be compiled according to *Allah's* Law of *Mukafat*, which sees everything.

3. He has created this grand universe as an absolute reality. (It is not an illusion, mirage or a meaningless dream.) He granted you a countenance, wherein He concentrated the full potential for beauty and grandeur. (In order to see that this potential is manifested, there has to be an objective standard. This standard can be none other than *Allah* Himself, Whose attributes are ultimate, perfect and most beautiful. You should keep that standard before you and as far as is humanly possible, try to imbibe these Divine attributes in your own person. That is the ultimate aim of your life in this world.

يَعْلَمُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ وَيَعْلَمُ مَا تُسِرُّوْنَ وَمَا تُعْلِنُوْنَ ۗ وَاللّٰهُ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿٤﴾
اَلَمْ يَاْتِكُمْ نَبَؤُا الَّذِيْنَ كَفَرُوْا مِنْ قَبْلُ فَذَاقُوْا وَبَالَ اَمْرِهِمْ وَلَهُمْ عَذَابٌ اَلِيْمٌ ﴿٥﴾ ذٰلِكَ بِاَنَّهٗ كَانَتْ
تَّاْتِيْهِمْ رُسُلُهُمْ بِالْبَيِّنٰتِ فَقَالُوْٓا اَبَشَرٌ يَّهْدُوْنَنَا فَكَفَرُوْا وَتَوَلَّوْا وَّاسْتَغْنَى اللّٰهُ ۗ وَاللّٰهُ غَنِيٌّ حَمِيْدٌ ﴿٦﴾
زَعَمَ الَّذِيْنَ كَفَرُوْٓا اَنْ لَّنْ يُّبْعَثُوْا ۗ قُلْ بَلٰى وَرَبِّيْ لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ بِمَا عَمِلْتُمْ ۗ وَذٰلِكَ عَلَى اللّٰهِ
يَسِيْرٌ ﴿٧﴾

4. He is aware of everything that exists in the outer universe; as well as whatever happens in your inner world or becomes manifest through your deeds. He is even aware of the imperceptible thoughts which cross your minds. (Therefore it is just not possible that any of your deeds will go unnoticed. However, in this world this would only happen if a proper social order exists.)

5. This is evident from historical episodes of earlier nations. Whoever amongst them denied the truthfulness of Divine Laws and established their systems on false principles, had to face the consequences. They were caught in a grievous chastisement of doom and destruction.

6. The messengers of *Allah* came to them with clear self-evident reasons and Laws, but they contemptuously looked down upon them and said, "Do we accept the leadership of men (like us)?" (The criterion should not have been that the person conveying the message is one like them. Rather it should have been the nature of the concepts that he presents. However, without reflecting over it and with arrogance and prejudice) They rejected it, turned around and went away in a different direction. (They consequently suffered; and no harm was done to *Allah*.) He is beyond needing people's assistance for the accomplishment of His programmes. He is Self sufficient and worthy of all *Hamd*.

7. (Like their predecessors) People who deny the Divine Code are under the wrong impression that they possess mighty powers whereby they cannot be dislodged from their obstructive attitude towards the Divine Order. Tell them not to be under such false impression for they cannot be in the way of *Allah's Nizam-e-Rabubiyat*. "You shall certainly be dislodged so that humanity can continue to go forward. At that time you will see the outcome of your deeds." And it is not at all difficult for *Allah* to do so, for this can be easily achieved according to His Law of *Mukafat*.

فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَالنُّورِ الَّذِي أَنزَلْنَا ۚ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٨﴾ يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ
ذَٰلِكَ يَوْمُ التَّغَابُنِ ۗ وَمَن يُؤْمِن بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرِي
مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۚ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾ وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
أُولَٰئِكَ أَصْحَابُ النَّارِ خَالِدِينَ فِيهَا ۖ وَبِئْسَ الْمَصِيرُ ﴿١٠﴾ مَا أَصَابَ مِن مُّصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ ۗ وَمَن ع ١ ١٠ ١٥
يُؤْمِن بِاللَّهِ يَهْدِ قَلْبَهُ ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١١﴾

8. (Tell them that if they want, there is still time to remain safe from this doom.) They should believe in *Allah* and His *Rasool*; that is the Divine Code (the *Quran*) that *Allah* has sent as illuminating guidance for your intellect (just like the light which the sun provides for your eyes to see). *Allah's* Law of Mukafat is fully aware of everything you do.

9. However if you do not do this, then the final decision of this tussle will take place on the battlefield, on the day all of you will gather. That will be the day of either victory or defeat. The outcome of this clash will bring forth each group's shortcomings which were responsible for their defeat. The shortcomings of the *Jamaat* that believes in the truthfulness of Divine Laws and works according to the beneficent programme set by it, will be compensated by their righteous deeds. In this way (by overpowering their opponents) they shall establish a heavenly society. That society's freshness shall never fade; and they will abide there beyond count of time. (They will enjoy heavenly life as long as that society remains intact.) This obviously is a great achievement (and their position shall be the same in life hereafter).

10. On the contrary, those who deny the truthfulness of this system and belie Our Laws, are destined for unending suffering and destruction. What an awful end to life!

11. It should be clearly understood that everything in the universe happens according to the Divine Law (according to set regulations and not in a haphazard manner. This is so because) He has full knowledge of everything.

The intellect of whoever believes in the truthfulness of these Laws receives illuminating guidance, with the help of which he can understand the causes and effects of incidents that take place. (It is obvious that the life of a nation which can understand the mechanism of how these incidents take place, how to derive benefits from them, and how to safeguard themselves from their ill effects, can be very successful!)

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۚ فَإِن تَوَلَّيْتُمْ فَإِنَّمَا عَلَىٰ رَسُولِنَا الْبَلَاغُ الْمُبِينُ ﴿١٢﴾ اللَّهُ لَا إِلَٰهَ إِلَّا هُوَ ۚ وَعَلَى اللَّهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ ﴿١٣﴾ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّ مِنْ أَزْوَاجِكُمْ وَأَوْلَادِكُمْ عَدُوًّا لَّكُمْ فَاحْذَرُوهُمْ ۚ وَإِن تَعْفُوا وَ
تَصْفَحُوا وَتَغْفِرُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤﴾ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ۚ وَاللَّهُ عِندَهُ أَجْرٌ عَظِيمٌ ﴿١٥﴾

12. (If you want to inculcate these qualities you have to) Obey the Divine Order that is being established by *Allah's Rasool*. If you turn away (no harm will come to *Allah* or His *Rasool*. The loss would be yours because) The responsibility of Our *Rasool* is only to explicitly convey these Laws to you. To work according to them is your own responsibility.

13. (And remember that you can never attain success by turning away from these Laws. The reason is that) Only *Allah's* Law is in force in the universe. No one else enjoys any authority or power. People who are convinced of this reality have full trust and confidence in the firmness of these Laws.

14. (O *Jamat-ul-Momineen*, you who are striving for the establishment of this *Nizam-e-Rabubiyat*, should particularly keep one thing in view. This system is based on the concept that you work hard and that after meeting the needs of your family from your earnings, you keep the rest open and available for mankind. Should your spouses and children not think in this way not accept this concept due to shortsightedness, then they would be in your way. And) It is likely that some of your spouses and children may become your enemies. Hence keep this in mind. If you go beyond their shortsightedness and extend the concept of universal *Rabubiyyat* beyond the fourwalls of your own homes, you will be able to establish a system that provides protection and means of development to all the people (including your own family).

15. With this background your wealth and children serve as a crucible for you, out of which you can come out either as pure gold, or a heap of ashes. You shall become pure gold if you never forget that real and productive reward of your labour is that which you get according to Divine Laws.

(You have already been told how to remove such struggle from your domestic life. At the time of choosing a life partner you should consider that both of you should have similar views and ideologies. Also, you should train your children so that they too grow up with the same idea. Such a home will not have this kind of tussle ~ 2:221.)

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَاسْمَعُوا وَأَطِيعُوا وَأَنفِقُوا خَيْرًا لِّأَنفُسِكُمْ ۗ وَمَن يُوقَ شُحَّ نَفْسِهِ فَأُولَٰئِكَ هُمُ
الْمُفْلِحُونَ ﴿١٦﴾ إِن تُقْرِضُوا اللَّهَ قَرْضًا حَسَنًا يُضَاعِفْهُ لَكُمْ وَيَغْفِرْ لَكُمْ ۚ وَاللَّهُ شَكُورٌ حَلِيمٌ ﴿١٧﴾ عَالِمُ
(٢) ع (٨) (١٦) الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

16. Therefore guard the Divine Laws to the best of your ability. Listen carefully to the directives of the Divine System and obey them. Keep your earnings open for public nourishment. Your own betterment lies in this. This will broaden your outlook and will not let the instinct to gather everything for oneself and deprive others, to prevail. Man's selfish instinct teaches him that his crop would only flourish if he waters his fields and brushes aside the needs of others. On the other hand, Our Law of *Rabubiyyat* is that ultimately the crops of only those who give preference to other people's needs would flourish (59:9).

17. The Law also teaches you that whatever you give for the nourishment and development of others, is in actual fact a 'loan' that you give to *Allah* the Almighty. If you give it for the establishment of the Divine System, He will return it to you manyfold. He will also protect you from possible harm.

Allah fully rewards everyone's effort and ignores their minor shortcomings, because He is forbearing and has broad vision.

18. He knows all that is hidden as well as that which is manifest. He has full control over His Laws; and this control is rational.

سُورَةُ الطَّلَاقِ (٦٥)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ
وَأَحْصُوا الْعِدَّةَ ۖ وَاتَّقُوا اللَّهَ رَبَّكُمْ ۖ لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِينَ
بِفَاحِشَةٍ مُبَيِّنَةٍ ۚ وَتِلْكَ حُدُودُ اللَّهِ ۚ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ ۚ لَا تَدْرِي
لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذَٰلِكَ أَمْرًا ﴿١﴾

SURAH AL-TALAQ : 65

1. O *Nabi*! When you decide divorce cases of women, tell people that the waiting period (*Iddat*) is of immense importance. You must observe this period. Accordingly it is important that you count that period accurately; and thus fully guard the Divine Laws of your *Rabb* (2:228-237; 33:49). During this period do not ask these divorced women to leave their homes (65:6). (During this period they have a right to stay in their homes.) Therefore, neither should you ask them to leave, nor should they leave on their own (without a valid reason), except if they are being openly lewd (in which case they could be asked to leave). These are the limits (Laws) prescribed by *Allah* the Almighty, and whoever transgresses these limits commits *Zulm* on himself (besides the damage he inflicts on others).

There is some wisdom in this provision for keeping women in their houses during the *Iddat*; and of their staying therein. Even though during *Iddat* they do not live as husband and wife, it is possible that as a consequence of this separation, circumstances which bring them to reconciliation may be created (provided the divorce is such that further reconciliation is still possible).

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذَوَيْ عَدْلٍ
مِّنكُمْ وَأَقِيمُوا الشَّهَادَةَ لِلَّهِ ذَٰلِكُمْ يُوعَظُ بِهِ مَن كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجًا ۝٢ وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَن
يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ۝٣

2. And when the *Iddat* period is about to end, then once again re-examin dispassionately the whole situation. If there is a possibility of maintaining the relationship, then why separate? It is better to live again like a husband and wife, according to the recognized procedure. However, if reconciliation is not possible, (then) separate according to the recognized procedure. While taking the final decision, let two persons from amongst you be witnesses (They should not take sides and) They should stay firm as witnesses, taking it as a sacred duty. This emphasis is being given to a person who believes in the Divine Laws and in the life hereafter.

It is just possible that you might experience some difficulty in complying with these instructions, but always remember that if there is any difficulty in adherening to the law, the Divine System will provide some solution for the problem.

3. You may face some financial difficulties in doing so. However the Divine System will alleviate these in a way that you may not expect! Remember, the system satisfactorily provides for whoever trusts it and ultimately leaves nothing undecided. This is so because *Allah* has devised measures (rules and regulations) for everything (and matters that are decided according to rules and regulations have neither uncertainty nor difficulty).

(It is important for the court deciding on divorce cases to keep in view all these points and their implications; and to make suitable provisions for the difficulties and complications.)

وَالّٰٓـِٔيْ يَىِٕسْنَ مِنَ الْمَحِيْضِ مِنْ نِّسَآىِٕكُمْ اِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلٰثَةُ اَشْهُرٍ ۙ وَّالّٰٓـِٔيْ
لَمْ يَحِضْنَ ؕ وَاُولَاتُ الْاَحْمَالِ اَجَلُهُنَّ اَنْ يَّضَعْنَ حَمْلَهُنَّ ؕ وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مِنْ اَمْرِهٖ يُسْرًا ۝٤
ذٰلِكَ اَمْرُ اللّٰهِ اَنْزَلَهٗٓ اِلَيْكُمْ ؕ وَمَنْ يَّتَّقِ اللّٰهَ يُكَفِّرْ عَنْهُ سَيِّاٰتِهٖ وَيُعْظِمْ لَهٗٓ اَجْرًا ۝٥ اَسْكِنُوْهُنَّ
مِنْ حَيْثُ سَكَنْتُمْ مِّنْ وُّجْدِكُمْ وَلَا تُضَآرُّوْهُنَّ لِتُضَيِّقُوْا عَلَيْهِنَّ ؕ وَاِنْ كُنَّ اُولَاتِ حَمْلٍ فَاَنْفِقُوْا
عَلَيْهِنَّ حَتّٰى يَضَعْنَ حَمْلَهُنَّ ۚ فَاِنْ اَرْضَعْنَ لَكُمْ فَاٰتُوْهُنَّ اُجُوْرَهُنَّ ۚ وَاْتَمِرُوْا بَيْنَكُمْ بِمَعْرُوْفٍ ۚ
وَاِنْ تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهٗٓ اُخْرٰى ۝٦

---

4. (As has been mentioned earlier in verse 2:228, the period of *Iddat* should normally be three menstrual cycles. However) In cases where women have menopause, difficulty arises as how to calculate their *Iddat*. In such cases instead of three menstrual cycles, it would be three months. This period would be same for women who due to some medical reason have not had their 'periods'. And for pregnant women it is till the termination of pregnancy.

(Some persons may feel that the *Iddat* period is too long, as they have to bear the expenses of the divorced wife. But there is no need to be afraid.) The Divine System would make things easy for whoever guards the Laws of *Allah*. (The respective court should keep these matters in view and find solutions.)

5. This is the commandment that *Allah* has sent down to you. For whoever guards these Laws, the Divine Order removes the difficulties which result from such family maladjustments. *Allah* will greatly reward that person (who faces difficulties in carrying out these directives).

6. You should keep divorced women in the same place and in the same standard and style of living, as you yourself live. Do not do or say anything which would harass or torture them. And if they are pregnant then you have to bear all expenses till the termination of pregnancy. After the delivery, if they suckle the baby for you (because you cannot make some alternative arrangements and with mutual consultation it is decided that only 'she' should suckle the child even after the divorce is final) then pay them for that. The details of this arrangement should be worked out by mutual consultation, according to norms. If any or both of you find it difficult to resolve this matter, then let some other woman suckle the baby.

لِيُنفِقْ ذُو سَعَةٍ مِّن سَعَتِهِ ۖ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنفِقْ مِمَّا آتَاهُ اللَّهُ ۚ لَا يُكَلِّفُ اللَّهُ نَفْسًا
إِلَّا مَا آتَاهَا ۚ سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا ﴿٧﴾ وَكَأَيِّن مِّن قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسَبْنَاهَا ١ ع ١٧
حِسَابًا شَدِيدًا وَعَذَّبْنَاهَا عَذَابًا نُّكْرًا ﴿٨﴾ فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا ﴿٩﴾ أَعَدَّ اللَّهُ
مع لَهُمْ عَذَابًا شَدِيدًا ۖ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ الَّذِينَ آمَنُوا ۚ قَدْ أَنزَلَ اللَّهُ إِلَيْكُمْ ذِكْرًا ﴿١٠﴾

7. As regards fixing alimony for the women under divorce proceedings, or for suckling the child, you should let a wealthy man spend according to his means; while let the one whose means are limited spend in accordance with what *Allah* has given him. Remember *Allah's* Law does not burden a human being beyond his capacity. If the man runs into some financial difficulty on account of this extra expenditure, then relief can be provided according to Divine Laws. (This aspect should also be kept in mind when deciding the case.)

8. (These laws pertain to your family life. Outwardly it looks like they are personal laws pertaining to the private life of individuals, and that they have no effect on the public life of the nation. This is very superficial thinking and on these basis secular governments have bifurcated their Laws into public and personal. This is a mistake since life is an indivisible and it cannot be divided into segments, with each aspect not affecting the other. These matters have great influence on the social life of nations. Therefore the pages of history bear testimony to the fact that) Many nations rebelled against (these kind of) Divine Laws and opposed His messengers. However Our Law of *Mukafat* took a serious account of them and as a result they suffered chastisement.

9. Thus they tasted the disastrous consequences of their self-made laws and regulations. It is obvious that when someone leaves the Divine Laws and starts formulating self-made laws, then the outcome can be devastation and destruction.

10. According to *Allah's* Law of *Mukafat* such nations suffer severe chastisement. Therefore, O you who are endowed with insight, intellect and understanding, those of you who have professed *Eiman* should always guard the Divine Laws. It is for this purpose that *Allah* has sent these Guidelines to you.

رَسُولًا يَتْلُوا عَلَيْكُمْ آيٰتِ اللّٰهِ مُبَيِّنٰتٍ لِّيُخْرِجَ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۭ وَمَنْ يُّؤْمِنْ
بِاللّٰهِ وَيَعْمَلْ صَالِحًا يُّدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ۭ قَدْ اَحْسَنَ اللّٰهُ لَهٗ رِزْقًا ﴿١١﴾ اَللّٰهُ الَّذِيْ
خَلَقَ سَبْعَ سَمٰوٰتٍ وَّمِنَ الْاَرْضِ مِثْلَهُنَّ ۭ يَتَنَزَّلُ الْاَمْرُ بَيْنَهُنَّ لِتَعْلَمُوْٓا اَنَّ اللّٰهَ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ۙ وَّاَنَّ
(٢) (ع ٥) (١٨) اللّٰهَ قَدْ اَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ﴿١٢﴾ ع

11. He has sent these through this *Rasool*, who conveys unto you the Divine Message which is very clear and explicit in its meaning. The purpose is that He may take the people who believe in the truthfulness of Divine Laws and do righteous deeds, out of the depths of darkness into enlightenment.

Remember, *Allah's* Law of *Mukafat* admits the one who has firm conviction in the truthfulness of the Divine Laws and acts according to the programme prescribed by Him, into a heavenly life that never fades in freshness. He will abide therein beyond count of time; and *Allah* will provide him means of nourishment in the most magnificent and graceful manner (in this world as well as in the hereafter).

12. This system of *Rabubiyyat* is from *Allah*, Who has created several celestial bodies high up in the cosmos; and a corresponding lower one[1] for each. And He implements His programmes in all these celestial bodies (and they are continuously carrying out His programme).

(He has explained all these matters so that) You should understand that everything in the universe functions according to standards and measures (Laws) set by Him; and nothing is ever outside His knowledge.

---

1. "High" and "low" are relative terms. Should you have three objects one above the other, the middle one will be lower than the upper one; and higher than the lower one. Thus every "low" has a "high" and every "high" has a "low". The same is the case with celestial bodies. Every celestial body is higher than the lower one, and lower than the higher one. This is what is meant by an "*Ard*" for every "*Sama*". "*Sama*" implies height and '*Ard*' the 'lowness". Thus "*Sama*" stands for higher celestial body and '*Ard*' for lower ones.

سُورَةُ التَّحْرِيمِ (٦٦)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰٓاَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَآ اَحَلَّ اللّٰهُ لَكَ ۚ تَبْتَغِيْ مَرْضَاتَ اَزْوَاجِكَ ؕ
وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝١ قَدْ فَرَضَ اللّٰهُ لَكُمْ تَحِلَّةَ اَيْمَانِكُمْ ۚ وَاللّٰهُ مَوْلٰىكُمْ ۚ وَهُوَ الْعَلِيْمُ الْحَكِيْمُ ۝٢

SURAH AL-TAHREEM : 66

1. O *Nabi*! Given whatever *Allah* Almighty has made legal for you, why did you impose restriction on yourself just to please your wives? (This is important because your actions do not remain confined to your person. You may leave something because you do not like it; but your followers might think that this thing is intrinsically bad and therefore forbid it for themselves.) It has happened before you. Jacob decides not it each camels meat as it was not pleased to taste, but the Jews declares it Harane. (3/92) Therefore you have to be extra cautious.

2. (If you have taken an oath in this regard, then do not worry.) The Divine Laws has already made provision to break such oaths and an atonement has be to made (2:225; 5:89). *Allah* surely is your Protector. (Accordingly He has made provisions in the Law to expiate for mistakes or human emotions.) He is well aware (of such weaknesses) and therefore has based His Law on wisdom.

وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا ۚ فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَّفَ بَعْضَهُ وَأَعْرَضَ عَنْ
بَعْضٍ ۖ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنبَأَكَ هَٰذَا ۖ قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ ﴿٣﴾ إِن تَتُوبَا إِلَى اللَّهِ فَقَدْ صَغَتْ
قُلُوبُكُمَا ۖ وَإِن تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ ۖ وَالْمَلَائِكَةُ بَعْدَ ذَٰلِكَ ظَهِيرٌ ﴿٤﴾

3. (This other episode is also worth mentioning.) The *Nabi* said something in confidence to one of his wives. (Such conversations between husbands and wives do take place.) The wife divulged it to another woman (although she should not have done so) But *Allah* made it known to the *Nabi* (through that other woman[1]). Then he narrated a portion of that to his wife and withheld a part from her. (He made it known to her that he had found out about it but did not disclose the source.) Whereupon she asked him, "Who has told you this?" He said "This has been told to me by the one (that woman) to whom you disclosed the secrecy; and this is how she came to know about it[2]."

4. At this *Allah* ordered "It would be good if both you women (who share this secret) seek *Allah's* forgiveness, because you have behaved abnormally. However, if both of you team up and oppose the *Nabi*, then remember (you cannot do any harm to him, as he is right and because) *Allah* the Almighty, His Law which has been revealed to him through *Gabriel*, the *Jamaat* of righteous *Momineen* and the *Malaika*, are with him. They all shall support him.

---

1. Everything that human beings ordinarily learn or which can be learned by normal means, many a time can be attributed to *Allah*. For example in 5:4, the method of training dogs has been attributed to *Allah*, even though it is common knowledge that any man who has learnt how he, can teach the dogs. (Similarly see 2:282; 96:4-5; 55:4.)

2. If *Al-Aleem, Al-Khabeer* refer to *Allah*, then it would mean what has been described under the above note.

عَسٰى رَبُّهٗۤ اِنْ طَلَّقَكُنَّ اَنْ يُّبْدِلَهٗۤ اَزْوَاجًا خَيْرًا مِّنْكُنَّ مُسْلِمٰتٍ مُّؤْمِنٰتٍ قٰنِتٰتٍ تٰٓئِبٰتٍ عٰبِدٰتٍ سٰٓئِحٰتٍ
ثَيِّبٰتٍ وَّاَبْكَارًا ۝٥ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْۤا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا وَّقُوْدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلٰٓئِكَةٌ
غِلَاظٌ شِدَادٌ لَّا يَعْصُوْنَ اللّٰهَ مَاۤ اَمَرَهُمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ ۝٦ يٰۤاَيُّهَا الَّذِيْنَ كَفَرُوْا لَا تَعْتَذِرُوا الْيَوْمَ
اِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُوْنَ ۝٧

5. (The life of husband and wife should be that of harmony, peace and affection. If such a situation does not prevail then it is better to part with each other. As such, if you continue to oppose him then he would have no choice but to divorce you. If this happens keep in mind that) His *Rabb* shall find him women who would be better wives than you. They would be better in the sense that they would submit to Divine Laws; believe completely in their truthfulness; and reserve all their capabilities for this mission. Should they have any slip, they would take immediate steps for correcting it. They would obey the Divine Laws under all circumstances and accompany the *Nabi* in his travels and in *Jihad* (9:112).

Women having these qualities would be willing to marry him, whether they are divorcees, widows or virgins.

6. (O *Jamat-ul-Momineen*, these family laws are being revealed to you so that you may) Ward off and save yourself and your family members from the disastrous results of erroneous ways; from the chastisement of *Jahannum* where the deeds of human beings who enter add fuel to the fire. In fact they are not human beings but stones, because they lose their capabilities of growth. This destruction sometimes comes in the form of war and sometimes in the shape of the negative results of an unjust system (2:24). Very severe and powerful heavenly forces are appointed as wardens of this *Jahannum*. They do not disobey and forthwith carry out whatever command is given to them.

7. (At the time of Judgment) People who at this time refuse to adopt the right course of life will be told, "You will not gain anything from lame excuses. You shall be but recompensed for what you were doing."

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا تُوْبُوْۤا اِلَى اللّٰهِ تَوْبَةً نَّصُوْحًا ؕ عَسٰى رَبُّكُمْ اَنْ يُّكَفِّرَ عَنْكُمْ سَيِّاٰتِكُمْ وَيُدْخِلَكُمْ جَنّٰتٍ
تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۙ يَوْمَ لَا يُخْزِي اللّٰهُ النَّبِيَّ وَالَّذِيْنَ اٰمَنُوْا مَعَهٗ ۚ نُوْرُهُمْ يَسْعٰى بَيْنَ اَيْدِيْهِمْ وَبِاَيْمَانِهِمْ
يَقُوْلُوْنَ رَبَّنَاۤ اَتْمِمْ لَنَا نُوْرَنَا وَاغْفِرْ لَنَا ۚ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٨﴾ يٰۤاَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنٰفِقِيْنَ
وَاغْلُظْ عَلَيْهِمْ ؕ وَمَاْوٰىهُمْ جَهَنَّمُ ؕ وَبِئْسَ الْمَصِيْرُ ﴿٩﴾ ضَرَبَ اللّٰهُ مَثَلًا لِّلَّذِيْنَ كَفَرُوا امْرَاَتَ نُوْحٍ وَّامْرَاَتَ
لُوْطٍ ؕ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتٰهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللّٰهِ شَيْئًا وَّقِيْلَ ادْخُلَا
النَّارَ مَعَ الدّٰخِلِيْنَ ﴿١٠﴾

---

8. O *Jamat-ul-Momineen*! You should always remain conscious that if during the course of your life you take a step in the wrong direction, take immediate corrective measures and come back to the right course. Thereafter stick to it so firmly that you never drift to the erroneous course again. In this way the Law of *Mukafat* would efface the ill effects of your omissions and also grant you a heavenly life, the freshness of which will never fade. At that time, the *Nabi* and his companions will not feel low or humiliated anywhere. They will enjoy all the pleasures and successes of life. Their light (of insight) will travel ahead of them and on their right (and left). In this way all avenues of their life would be illuminated and they would continue advancing with the prayers, "O our *Rabb*! Make this light of ours perfect in every way and keep us safe from all pitfalls. Undoubtedly everything happens here according to measures determined by You."

9. O *Nabi*! Tell them that the way to realizing their prayers is to continuously struggle against the mischief of the *Munafiqeen* and opposition of the *Kuffar*. Keep yourselves steadfast and attain complete supremacy over them with a stern hand. It is in this way that your opponents will meet the chastisement of *Jahannum*. How vile their end will be!

10. (While discussing the immutability of the Law of *Mukafat*) *Allah* sets forth for those who deny this Law, the example of the wives of *Noah* and Lot. They were wedded to two of Our most righteous people, but both of them were not faithful to them (in that they did not share their *Eiman* with them). Their noble husbands could render them no help against the Divine Law of ***Mukafat***. These women perished along with other people who were destroyed. (In other words, the noble deeds of husbands could not help the wives, even though these relations are very intimate.)

وَضَرَبَ اللّٰهُ مَثَلًا لِّلَّذِيْنَ اٰمَنُوا امْرَاَتَ فِرْعَوْنَ ۘ اِذْ قَالَتْ رَبِّ ابْنِ لِيْ عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَ نَجِّنِيْ وقف لازم
مِنْ فِرْعَوْنَ وَعَمَلِهٖ وَنَجِّنِيْ مِنَ الْقَوْمِ الظّٰلِمِيْنَ ﴿١١﴾ وَمَرْيَمَ ابْنَتَ عِمْرٰنَ الَّتِيْٓ اَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا
فِيْهِ مِنْ رُّوْحِنَا وَصَدَّقَتْ بِكَلِمٰتِ رَبِّهَا وَكُتُبِهٖ وَكَانَتْ مِنَ الْقٰنِتِيْنَ ﴿١٢﴾ ع ٢ ٥ ٢٠

11. On the contrary, for the *Momineen*, *Allah* sets forth the example of *Pharaoh's* wife. She always used to pray, "O my *Rabb*. Build a house for me in *Jannat* and save me from Pharaoh and his erroneous deeds; rather from the entire nation that perpetuates oppression and *Zulm*. (This example shows that the erroneous deeds of the husband have no adverse effect on the wife's *Eiman*.)

12. And the third example is that of Mary, daughter of *Imran*. She kept her chastity (in the atmosphere of monastery, where the immoral priests sought an innocent girl. She never allowed anyone even to touch her. She did not care for the customary rules of the monastic order. She married and then conceived.) We gave a spark of Divine Energy into the newly born baby (as is done in the case of each human off-spring). She thus testified to the truthfulness of the Divine Laws revealed by her *Rabb* and His Books. She was one of the most obedient subjects of *Allah*.

(In these examples it is apparent that bonds of relationships or the effects of one's surroundings cannot become an obstacle to one's *Eiman*. Man has been bestowed with a strong willpower with which he can overcome all such hindrances. This was the basis of *Allah's* proclamation to *Iblees*, that he would never be able to influence His subjects ~ 15:40; 17:65.)

تبرک الذی (۲۹)

An important explanation!

A great 'revolution' has been much talked about, generally in the preceding paras of the *Quran* and with particular emphasis in the last two. Upon reflecting on the relevant verses, one can comprehend three possible forms of this revolution.

One possibility is that of a revolution in the outer world, where an event such as this may occur and throw everything into a wide spread disorder. The second may happen in the human world. In fact, such a revolution did occur during the time of *Rasool-Allah* (PBUH). It can happen also at any time in the future time when a wrong system (based on a man made code of laws) is replaced by a *Quranic* socio-economic system which completely changes the social, political and economic aspects of human life. The third one pertains to life after death, wherein human intellect and comprehension would change and the concept of time and space shall bear an entirely new sense.

If literal meanings of the words used by the *Quran* are taken, then the stated revolution would pertain only to the outer universe. However, taken allegorically, they would either point to a revolution within the internal life of nations, or bring forth concepts pertaining to life hereafter. The allegorical meanings of the *Quranic* words have been adopted in this exposition and the relevant verses have been explained accordingly.

Should one wish to take their literal meanings, either any customary translation of the *Quran* or "Lughat-ul-*Quran*", a lexicon of the *Quran* compiled by Mr. G.A. Parwez may be referred to. The latter gives both the literal and allegorical meanings, from which one may determine one's own viewpoint.

The manner in which *Quranic* text has been arranged is also similar to that normally adopted for 'text books'. In earlier parts the facts (truths) have been explained at length; but as the student progresses, the details are given in brief and more emphasis are laid on facts. By the last (thirtieth) Para, the concepts become very condensed as if "the whole sky is in the pupil of an eye". Verses consist of only two or three words but they carry a vast treasures of meanings. Such condensation can only be elaborated upon by adopting the allegorical sense, which is the style used in this exposition.

سُوْرَةُ الْمُلْكِ (۶۷)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الجزء ۲۹ تَبٰرَكَ الَّذِيْ بِيَدِهِ الْمُلْكُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرُ ۙ ۱

الَّذِيْ خَلَقَ الْمَوْتَ وَالْحَيٰوةَ لِيَبْلُوَكُمْ اَيُّكُمْ اَحْسَنُ عَمَلًا ۭ وَهُوَ الْعَزِيْزُ الْغَفُوْرُ ۙ ۲

SURAH AL-MULK : 67

1. That Being has in His own hands the full control and authority over everything in the universe. He guarantees the development, nourishment and stability of everything and is the Master of all pleasures and comforts. For this purpose He has determined measures (Laws) over which He has complete control. (The outstanding feature of the system that will be established in this world according to the Divine Law, is that it would be for the good of all humanity. Moreover, the system will be implemented through Laws.)

2. For the evolutionary process, He has laid down the principle of tussle between opposing elements. This law also works in the human world. If the constructive elements within an individual or a nation dominate their respective lives, then they can contine to exist and go forward. Those who go against it lose their abilities for progress and growth and ultimately die. The death of a human being also tests the capabilities of his self. (If that person's self has developed, it would be capable of passing through further evolutionary stages. That is called the life of *Jannat*. If it has not developed it is unfit for further progress and hence this is the life of *Jahannum*. Therefore for a *Momin*, death is the gateway to higher levels of progress and development and not an impediment.) This is the *Allah* Who controls all His programmes and protects them from destructive forces (11:7; 18:7).

الَّذِي خَلَقَ سَبْعَ سَمٰوٰتٍ طِبَاقًا ۖ مَا تَرَىٰ فِي خَلْقِ الرَّحْمٰنِ مِن تَفٰوُتٍ ۖ فَارْجِعِ الْبَصَرَ هَلْ تَرَىٰ مِن
فُطُورٍ ﴿٣﴾ ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنقَلِبْ إِلَيْكَ الْبَصَرُ خَاسِئًا وَهُوَ حَسِيرٌ ﴿٤﴾ وَلَقَدْ زَيَّنَّا السَّمَاءَ
الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنٰهَا رُجُومًا لِّلشَّيٰطِينِ ۖ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ﴿٥﴾ وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ
عَذَابُ جَهَنَّمَ ۖ وَبِئْسَ الْمَصِيرُ ﴿٦﴾

3. (If you want to see how wonderfully this programme functions and how His sovereignty and protection work in absolute harmony, then take a look at the gigantic machinery of the universe.) He has made the various heavenly bodies in outer space in a way that they can maintain complete conformity (and not collide) with each other.

Have a good look all around. You will not find any defect or disproportions in the creation of '*Ar-Rahman*'. Not once. But look again and over again and reflect deeply over it. You will not see any flaws or fissures anywhere. Nothing will be out of sequence or incomplete.

4. Turn your vision again towards the vastness of the universe. Do so yet again; and everytime your gaze will fall back upon you, dazzled and tired. (This is the scenario of Our universe which is working according to Our Laws. If the Divine System is introduced in your own society, you too will find such harmony, instead of chaos and disorder.)

5. And We adorned the visible sky with shining stars. (These stars are also celestial bodies like your earth, but) Those who have no knowledge of Our Laws and live a life of whims and ignorance, foretell and guess the unknown from the position of these stars. Now, after the revelation of *Quran*, the era of knowledge and research has ushered in; and that of fortune-tellers and soothsayers will gradually end. They will be unable to fool others and their end shall be destruction (15:17; 37:6-9; 72:8).

6. This is not confined to them alone. For all who deny the Divine Law, in any walk of life, the end shall be doom and destruction. And what an awful end it shall be!

إِذَآ أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهِيقًا وَهِيَ تَفُورُ ٧ تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ كُلَّمَآ أُلْقِيَ فِيهَا فَوْجٌ سَأَلَهُمْ
خَزَنَتُهَآ أَلَمْ يَأْتِكُمْ نَذِيرٌ ٨ قَالُوا بَلَىٰ قَدْ جَآءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِن شَيْءٍ
إِنْ أَنتُمْ إِلَّا فِي ضَلَٰلٍ كَبِيرٍ ٩ وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِيٓ أَصْحَٰبِ السَّعِيرِ ١٠
فَاعْتَرَفُوا بِذَنۢبِهِمْ فَسُحْقًا لِّأَصْحَٰبِ السَّعِيرِ ١١ إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُم مَّغْفِرَةٌ
وَأَجْرٌ كَبِيرٌ ١٢ وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِۦٓ إِنَّهُۥ عَلِيمٌۢ بِذَاتِ الصُّدُورِ ١٣

---

7. When they are thrown into the doom of *Jahannum*, very painful and disturbing cries shall be heard from within. It (*Jahannum*) will be raging storm;

8. And this violent storm will be so violent that it will appear bursting in fury. Whenever a nation is thrown therein, the wardens of *Jahannum* ask them, "Did no one come to warn you and caution you about the consequences of your erroneous deeds?"

9. And they shall reply, "Such a person certainly came to warn us but (unfortunately we disbelieved him and) we told him that he was lying; that no such thing as *Allah's Wahi* has been revealed to him. (Instead we blamed those who followed him, saying that) They were lost in great delusion (and that we were on the right path).

10. "Truly we did not utilize our intellect and ability to think; and we opposed him with sheer prejudice and stubbornness. Had we listened to him attentively and used our intellect, we would not be in this *Jahannum*?" (Only the one who does not think and use intellect goes to Jahannum ~ 7:179.)

11. Upon seeing the chastisement with their own eyes, they will confess their guilt. But alas! A person who (after the period of respite is over) goes to hell because of his bad deeds, will be deprived of all joys and pleasures.

12. On the contrary, there is protection and excellent rewards for people who keep in mind the unseen results of their deeds (committed as per the Law of *Mukafat*); and are afraid of the consequences of erroneous deeds.

13. (However this cannot be achieved by accepting these Laws; but at the same time by secretly making plans against them. You cannot deceive Almighty *Allah* like this.) It does not make any difference to Him whether you keep your plans secret or make them public. He knows even the innermost secrets of your hearts.

ع ۱۸ ۱ ألا يعلم من خلق وهو اللطيف الخبير ۝١٤ هو الذي جعل لكم الأرض ذلولا فامشوا في
مناكبها وكلوا من رزقه وإليه النشور ۝١٥ ءأمنتم من في السماء أن يخسف بكم الأرض
فإذا هي تمور ۝١٦ أم أمنتم من في السماء أن يرسل عليكم حاصبا فستعلمون كيف نذير ۝١٧
وقف لازم اختلافی وقف غفران وقف منزل ولقد كذب الذين من قبلهم فكيف كان نكير ۝١٨ أولم يروا إلى الطير فوقهم صافات ويقبضن
ما يمسكهن إلا الرحمن إنه بكل شيء بصير ۝١٩

14. Just imagine, if the Almighty who created you is not aware of your hearts, then who else would be? His vision is all-penetrating; and He is aware of everything.

15. The Almighty has arranged for your development by making the means of sustenance (the earth) subservient to you. You should thus seek the ways to acquire these means and bring out the nourishment that He has bestowed for your use.

But do not ever believe that you have become the sole-owners of these sources of nourishment and that you can use them the way you like. These have been given to you in trust. Therefore, you should always remember that you have to account for them to the Almighty. (This attitude and vision will infuse new life into a decaying human society.)

16. (When you become the sole masters of the sources of nourishment and forget the purpose for which He has created these means, then) Are you not becoming negligent of His Law of *Mukafat*? Just imagine. If He suspends these economic facilities; makes the land dusty and barren (67:21; 67:30; 80:25); or buries you in the ground with one earthquake, then what can you do?

17. Or just imagine that, if one of the heavenly bodies starts showering stones due to some discordance, then can you remain safe from this destruction?

You may be taking these things lightly but very soon you will realize what We meant by these warnings? (It is not only natural calamities that destroy nations; erroneous social systems also do so.)

18. Similarly, even people before you had not accepted Our warnings. You can go through the pages of history and see how awful and destructive the results of their denial were.

19. (You do not have any idea about the mighty powers of the laws of nature. It needs vast knowledge and experience to comprehend them. But if you want to estimate it, just look at the birds flying in space. (Anything that heavy cannot be suspended in air. Yet birds fly swiftly through air.) Can anything other than the law of *Ar-Rahman* keep them in this position? The fact is that His Law of *Rabubiyyat* takes note of the requirements and necessities of everything.

أَمَّنْ هَٰذَا الَّذِي هُوَ جُندٌ لَّكُمْ يَنصُرُكُم مِّن دُونِ الرَّحْمَٰنِ ۚ إِنِ الْكَافِرُونَ إِلَّا فِي غُرُورٍ ﴿٢٠﴾ أَمَّنْ هَٰذَا
الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ ۚ بَل لَّجُّوا فِي عُتُوٍّ وَنُفُورٍ ﴿٢١﴾ أَفَمَن يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ
أَمَّن يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٢٢﴾ قُلْ هُوَ الَّذِي أَنشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ ۖ
قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾ قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾ وَيَقُولُونَ مَتَىٰ هَٰذَا
الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٢٥﴾

20. Say! If as a result of your belief and opposition to the Divine Law, destruction overcomes you, is there any force that can help you against these?

In fact the people who reject and violate the Divine Laws are lost in self-deception and delusion. They do not understand that no force can defeat the Divine Law.

21. Ask them: If the Almighty withholds the earth's ability to produce food, then who will provide you sustenance? But people cannot comprehend such matters because they are swayed by their rebellious passions and animosity. (The basic requirement for understanding somethingis that one should not be swayed by passion.)

22. Ask them whether a person who does not use his mind, is guided by his passion and walks with his face cast down, can be equated with one who walks upright on the right path?

23. Tell them that the Almighty did not create you like animals. He endowed you with the faculties of sight, hearing and reasoning, which you can utilize to live a life as human beings. Now just think of how you are using these faculties!

24. Say, it is He who has dispersed you all over the earth (and provided you with abundant sources of nourishment). (This dispersal however does not mean that you have gone out of the ambit of Divine Laws. No, not at all!). You are being brought to His Law of *Mukafat* from everywhere (and every step of yours takes you in that direction ~ 23:79).

25. (Whenever the Law of *Mukafat* is mentioned before them) They ask, "If what you say is really true, then tell us when the doom which you warn us about will occur?"

قل إنما العلم عند الله وإنما أنا نذير مبين ٢٦ فلما رأوه زلفة سيئت وجوه الذين كفروا و
قيل هذا الذي كنتم به تدعون ٢٧ قل أرءيتم إن أهلكني الله ومن معي أو رحمنا فمن يجير
الكفرين من عذاب أليم ٢٨ قل هو الرحمن ءامنا به وعليه توكلنا فستعلمون من هو في ضلل
(٢) ع (٢) مبين ٢٩ قل أرءيتم إن أصبح ماؤكم غورا فمن يأتيكم بماء معين ٣٠

26. Tell them, "The knowledge about when the doom would come rests with *Allah* alone. But I can tell you for certain that the outcome of your erroneous way of life shall be very destructive; and this doom is bound to come."

27. (They are presently clamouring for this doom, but) When they do see it at close hand, their faces will darken with grief. At that time they would be told, "This is the doom that you were calling for."

28. You should tell them, "Let alone what may happen to me and my companions whether we are destroyed or whether *Allah's Rahmat* and *Rabubiyyat* is bestowed on us. Tell me, when doom and destruction overcome you because of your denial and rebellious attitude, then who will save you?"

29. Tell them, "The Almighty we believe in is *Ar-Rahman*, the One who has the responsibility for the nourishment and development of the universe. We have full faith in His Laws of growth and development (and therefore we will not be doomed). You will soon realize who is lost in error (and who is on the right path).

30. (The discussion started from the point that you should not sit over and take as your personal property the sources of nourishment which have been provided for all mankind. In this regard it is worth repeating) Ask them once again about the Divine Law according to which water gushes forth the earth through springs. Suppose His law is reversed and instead of coming up the water vanishes underground. Then who can supply you with clear running water (on which your life depends)? (56:63-74).

(Only one thing matters to those who reflect on these matters. Means of sustenance are gifts from *Allah*; and their distribution should also be according to His Laws.)

سُورَةُ الْقَلَمِ (٦٨)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

نٓ ۚ وَالْقَلَمِ وَمَا يَسْطُرُوْنَ ﴿١﴾ مَآ اَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُوْنٍ ﴿٢﴾
وَاِنَّ لَكَ لَاَجْرًا غَيْرَ مَمْنُوْنٍ ﴿٣﴾ وَاِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ ﴿٤﴾ فَسَتُبْصِرُ وَيُبْصِرُوْنَ ﴿٥﴾ بِاَيِّىكُمُ الْمَفْتُوْنُ ﴿٦﴾
اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيْلِهٖ ۖ وَهُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ ﴿٧﴾

SURAH AL-QALAM : 68

1-3. O *Rasool*! These opponents say that you are not in your senses. Ask them about the (power of) pen and the ink1; and what is written with them (the treasure of knowledge). Do insane people present the kind of guidance you are presenting them through this Book?[1]

You have been bestowed with the highest award (of *Nabuwwat* and dominion) by *Allah's* grace. Therefore the rewards for your efforts will never end.

4. If ever they use their intellect and think sensibly, they will clearly realize that a well balanced person whose exalted and sublime conduct makes him an embodiment of virtue, can never be an insane person. (What kind of society would it be if knowledge and the sword are accompanied by exemplary conduct?)

5/6. This is the conceptual evidence; but for practical evidence you have to wait for a while. The results manifested by the system established by you will testify as to who amongst you is either self-conceited or bereft of reason.

7. Your *Rabb* certainly knows who is on the right path and who has gone astray. (Let both of them walk all day. At the end of the day when their journey finishes, it will be clear who has reached his destination, and who was lost along the way.)

---

1. "*Noon*" also means sword. "*Noon walqalam*" thus means "the sword and the *Quran*", that is 'Divine Law and power to implement it'. Islamic system of government is based on both of these. The Divine Law oversees the government so that it may not abuse its authority unnecessarily; and the power makes sure that Divine Values do not become just sermons.

فَلَا تُطِعِ الْمُكَذِّبِينَ ﴿٨﴾ وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ ﴿٩﴾ وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِينٍ ﴿١٠﴾ هَمَّازٍ
مَّشَّاءٍ بِنَمِيمٍ ﴿١١﴾ مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾ عُتُلٍّ بَعْدَ ذَٰلِكَ زَنِيمٍ ﴿١٣﴾ أَن كَانَ ذَا مَالٍ وَبَنِينَ ﴿١٤﴾
إِذَا تُتْلَىٰ عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ﴿١٥﴾

8/9. These people have now adopted such tactics so that you may become exasperated with the accusations and agree to compromise with them. (In other words) They want you to budge from your position. Then they will become soft and reach some compromise. However, you should never agree with them, because the truth is unchangeable. (Even if it shifts a little, truth becomes false and therefore it is a defeat. On the contrary falsehood loses nothing, no matter what position it takes. If it is false, it will stay false. There is only one correct answer; and false answers can be in hundreds ~ 10:15; 11:113; 17:74.)

10. (O *Rasool*!) The representative of the opposing party (who has come to you with an offer of conciliation) is a despicable and mean liar with low mentality. In order to show that he is telling the truth, he swears a lot.

11. By his slandering and defaming tales he wants to create factions and doubts amongst your people. His point of view is so deformed that he does not see any good anywhere. Everything he sees is bad and defective. He always mixes truth with falsehood and wherever he goes he spreads rumours and creates disorder.

12. He himself does not do anything good; and he hinders others from doing so. He is in the forefront amongst those who transgress the righteous course of life; and he is lacking in good and constructive deeds.

13. He is cruel, crude, quarrelsome and greedily swallows everything belonging to others. As he totally lacks the fine and pleasant things of life, he is mean and low.

14. Inspite of his lowly character, he has become the leader of people simply because of his wealth and large tribe (family).

15. (He is so intoxicated with wealth and power that) When the Divine Laws are conveyed to him, he comtemptuously says with hatred and arrogance that these are merely the fables of ancient times.

سَنَسِمُهٗ عَلَى الْخُرْطُوْمِ ﴿۱۶﴾ اِنَّا بَلَوْنٰهُمْ كَمَا بَلَوْنَآ اَصْحٰبَ الْجَنَّةِ اِذْ اَقْسَمُوْا لَيَصْرِمُنَّهَا مُصْبِحِيْنَ ﴿۱۷﴾ وَ
لَا يَسْتَثْنُوْنَ ﴿۱۸﴾ فَطَافَ عَلَيْهَا طَآئِفٌ مِّنْ رَّبِّكَ وَهُمْ نَآئِمُوْنَ ﴿۱۹﴾ فَاَصْبَحَتْ كَالصَّرِيْمِ ﴿۲۰﴾ فَتَنَادَوْا
مُصْبِحِيْنَ ﴿۲۱﴾ اَنِ اغْدُوْا عَلٰى حَرْثِكُمْ اِنْ كُنْتُمْ صٰرِمِيْنَ ﴿۲۲﴾ فَانْطَلَقُوْا وَهُمْ يَتَخَافَتُوْنَ ﴿۲۳﴾ اَنْ لَّا يَدْخُلَنَّهَا
الْيَوْمَ عَلَيْكُمْ مِّسْكِيْنٌ ﴿۲۴﴾ وَّغَدَوْا عَلٰى حَرْدٍ قٰدِرِيْنَ ﴿۲۵﴾ فَلَمَّا رَاَوْهَا قَالُوْٓا اِنَّا لَضَآلُّوْنَ ﴿۲۶﴾ بَلْ نَحْنُ
مَحْرُوْمُوْنَ ﴿۲۷﴾

16. You will soon see how his false pride is destroyed; and how he is publicly humiliated.

17. We will give them the kind of lesson We had given the people who owned a certain garden[1]. They had a big garden laden with fruit and vowed that they would be harvesting its fruit in the morning.

18. And they had no intention of giving any portion of it for the needy and the poor.

19. So what happened? While they were still sleeping, an unexpected and sudden calamity (a locust swarm) occured and swallowed their entire crop;

20. And left behind a barren field, instead of a lush green and blooming garden.

21/22. At day break they called each other and said, "Let us proceed early in the morning, collect the fruit and be free."

23/24. So they left their houses and while walking whispered to each other "Be careful that no needy person comes near by."

25. Thus they came close to the garden and made arrangements to stop any needy person from reaching there.

26. When they reached there, they said (after seeing the garden and the fields) "Have we lost our way?" (These gardens and fields do not appear to be ours.)

27. (When they were sure that the fields were actually theirs) They cried out, "We have surely been rendered destitute. We have lost everything."

---

1. Such example has also been given in (18:32-44).

قَالَ أَوْسَطُهُمْ أَلَمْ أَقُل لَّكُمْ لَوْلَا تُسَبِّحُونَ ﴿٢٨﴾ قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٢٩﴾ فَأَقْبَلَ بَعْضُهُمْ
عَلَىٰ بَعْضٍ يَتَلَاوَمُونَ ﴿٣٠﴾ قَالُوا يَا وَيْلَنَا إِنَّا كُنَّا طَاغِينَ ﴿٣١﴾ عَسَىٰ رَبُّنَا أَن يُبْدِلَنَا خَيْرًا مِّنْهَا إِنَّا
إِلَىٰ رَبِّنَا رَاغِبُونَ ﴿٣٢﴾ كَذَٰلِكَ الْعَذَابُ ۖ وَلَعَذَابُ الْآخِرَةِ أَكْبَرُ ۚ لَوْ كَانُوا يَعْلَمُونَ ﴿٣٣﴾ إِنَّ لِلْمُتَّقِينَ ع ١ ٢٢ ٣
عِندَ رَبِّهِمْ جَنَّاتِ النَّعِيمِ ﴿٣٤﴾ أَفَنَجْعَلُ الْمُسْلِمِينَ كَالْمُجْرِمِينَ ﴿٣٥﴾

28. One of them who had always remained moderate said, "Did I not caution you to keep your struggle in conformity with the Divine Laws?" (You did not listen to me and now you have seen the result.)

29. They said, "There is no doubt that we had ignored the rights of the poor and the needy. This amounts to *Zulm*. *Zulm* always brings about such an end. (On the other hand *Allah* the Almighty is far above destroying people's labour without any reason.)

30/31. Then they started blaming each other saying, "Oh, it was you who persuaded others to adopt this attitude; and we became transgressors and rebelled against Divine Laws.

32. Now we turn again towards the Divine Law and hope that He may give us better sustenance in exchange.

33. O *Rasool*! You should tell these opponents that whoever rebels against the Divine Laws will face similar destruction in this world; and the chastisement in the hereafter would be more severe. If only they would understand this!

34. On the contrary, people who are conscious of the Divine Law of *Rabubiyyat* (and give priority to the rights of the poor and needy) will be bestowed with a blissful life in which every kind of comfort will be available.

35. This is because We cannot treat people who obey Our Laws, like those who rebel against and violate them. (When their paths are leading them in different directions, how can their destination be the same?)

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٣٦﴾ أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ﴿٣٧﴾ إِنَّ لَكُمْ فِيهِ لَمَا تَخَيَّرُونَ ﴿٣٨﴾ أَمْ لَكُمْ
أَيْمَانٌ عَلَيْنَا بَالِغَةٌ إِلَىٰ يَوْمِ الْقِيَامَةِ إِنَّ لَكُمْ لَمَا تَحْكُمُونَ ﴿٣٩﴾ سَلْهُمْ أَيُّهُم بِذَٰلِكَ زَعِيمٌ ﴿٤٠﴾ أَمْ لَهُمْ شُرَكَاءُ
فَلْيَأْتُوا بِشُرَكَائِهِمْ إِن كَانُوا صَادِقِينَ ﴿٤١﴾ يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا
يَسْتَطِيعُونَ ﴿٤٢﴾ خَاشِعَةً أَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ۖ وَقَدْ كَانُوا يُدْعَوْنَ إِلَى السُّجُودِ وَهُمْ سَالِمُونَ ﴿٤٣﴾

36. (They believe that they can do whatever they like, as there would be no one to question them.) Ask them, "What has happened to you that you are taking such decisions?"

37-38. Do you have a Divine Writ which says that no matter what course you adopt, the results would be to your liking?

39. Or have you taken a promise from *Allah* that no matter what you decide, you are bound to gain? (Heads or tails, you will always win!) And that *Allah* will hold the promise good till the Day of Judgment; and that you can do whatever you like, for you will gain in every case?

40. Ask them, "Who amongst you can dare say with absolute confidence that he has taken such a promise from *Allah*, which He is bound to honour?"

41. Furthermore, do they have any other partners? Then let them produce their partners to testify their claim.

42. (All these are their self-made stories. Almighty's Law of *Mukafat* is unalterable and according to it, whatever is sown will be reaped. Therefore) The Day when the destructive results of their erroneous deeds will come before them is approaching. It will be a titanic clash and they will be faced with severe calamities on all sides. At that time some of them shall consider bowing before the Divine Laws, but by then the time of respite will be over. It would no longer be possible for them to do so and avert destruction.

43. At that time, their gazes would be lowered in disgrace and their faces covered by the darkness of ignominy. Earlier, during the period of respite, they were asked to submit to the Divine Laws. Then it was still within their discretion to save themselves from destruction, but they did not care. How can they escape now?

فَذَرْنِي وَمَن يُكَذِّبُ بِهَٰذَا الْحَدِيثِ سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿٤٤﴾ وَأُمْلِي لَهُمْ إِنَّ
كَيْدِي مَتِينٌ ﴿٤٥﴾ أَمْ تَسْأَلُهُمْ أَجْرًا فَهُم مِّن مَّغْرَمٍ مُّثْقَلُونَ ﴿٤٦﴾ أَمْ عِندَهُمُ الْغَيْبُ فَهُمْ
وقف لازم يَكْتُبُونَ ﴿٤٧﴾ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تَكُن كَصَاحِبِ الْحُوتِ إِذْ نَادَىٰ وَهُوَ مَكْظُومٌ ﴿٤٨﴾ لَّوْلَا أَن
تَدَارَكَهُ نِعْمَةٌ مِّن رَّبِّهِ لَنُبِذَ بِالْعَرَاءِ وَهُوَ مَذْمُومٌ ﴿٤٩﴾ فَاجْتَبَاهُ رَبُّهُ فَجَعَلَهُ مِنَ الصَّالِحِينَ ﴿٥٠﴾

---

44. (So, O *Rasool*! Remain busy in completing your programme). As far these people who belie Our Law of *Mukafat* are concerned, hand them over to Us. Step by step We shall lead them to destruction. And we will do this in a way that they will not know from which side the destruction came.

45. We are giving them respite and Our plan is very firm and strong. They cannot escape from it.

46. Just think; are you asking the people who are running away from you like this for any compensation which they consider to be an unbearable burden on them? (52:40)

47. Or have they come to know from some hidden source (that whatever you say will not take place); and accordingly have jotted this down in writing, to preserve it with them (and are therefore so bold about it)?

48. You should not bother about them; and be steadfast in the fulfillment of the programme suggested by your *Rabb*. Do not be in haste like(*Jonah*) of the fish. (He got fed-up with the opposition of his nation and migrated from them before the appointed time ~ 21:87; 37:139.) He got into trouble and then cried out to Us in sheer agony and grief.

49. Had he not received means of nourishment and relief from his *Rabb*, he would have been cast alone in a miserable condition, on a barren plain near the seashore. He could have never escaped from there (37:146).

50. (But this was a passing misfortune which befell him due to miscalculation. Otherwise) He was one of Our righteous and noble subjects and remains as such in Our sight. (Therefore O *Rasool*! Do not be in haste. Remain firm and steadfast in your programme and take every step accordingly. Thus you will remain safe from every danger.)

وَإِن يَكَادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ ﴿٥١﴾ وَمَا هُوَ إِلَّا ذِكْرٌ لِّلْعَالَمِينَ ﴿٥٢﴾

الربع وقف لازم ٢ ع ١٩ ٣

51. The main reaction of these *Kuffar*, whenever they hear the *Quran*, is to (sometimes) call you insane (and sometimes an illusionist or a poet); and to stare at you so that you may get exasperated and leave your position.

52. (But do not worry. If these people refuse to adopt this code, for they may as well not. This code of life has not been revealed for them alone.) This is a code of life for the whole of mankind.

(If they do not adopt it, some other nation will. Whoever adopts it will attain successes, dignity and honour. The respect of human beings is only attached to this code of life. Any nation that wants can adopt it.)

سُورَةُ الْحَاقَّةِ (٦٩)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الْحَاقَّةُ ﴿١﴾ مَا الْحَاقَّةُ ﴿٢﴾ وَمَا أَدْرَاكَ مَا الْحَاقَّةُ ﴿٣﴾ كَذَّبَتْ
ثَمُودُ وَعَادٌ بِالْقَارِعَةِ ﴿٤﴾ فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ ﴿٥﴾ وَأَمَّا عَادٌ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ﴿٦﴾
سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَىٰ كَأَنَّهُمْ أَعْجَازُ نَخْلٍ
خَاوِيَةٍ ﴿٧﴾

SURAH AL-HAAQQAH : 69

1/2/3. The destruction is bound to manifest itself as absolute reality. And what is this destruction? Who else can explain this better than the Almighty (what the destruction is and why it is bound to come)?

4. It is the same kind of destruction that befell previous nations, according to Our Law of *Mukafat*. (For example) The people of *Thamud* and *Aad* were warned by us that if they did not mend their erroneous ways, a shattering destruction would overcome them. They belied the warning; and what was the result?

5. With shocking thunder *Thamud* was hit by a very violent earthquake, which destroyed it.

6. The tribe of *Aad* was destroyed by a stormy, furiously raging and extremely violent wind.

7. That wind storm continued unceasingly blowing over them for seven nights and eight days, and completely destroyed them. If you were there, you would have seen how they had been thrown to the ground, as if large palm trees had been uprooted (54:20).

فَهَلْ تَرَىٰ لَهُم مِّن بَاقِيَةٍ ۝٨ وَجَاءَ فِرْعَوْنُ وَمَن قَبْلَهُ وَالْمُؤْتَفِكَاتُ بِالْخَاطِئَةِ ۝٩ فَعَصَوْا رَسُولَ
رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَّابِيَةً ۝١٠ إِنَّا لَمَّا طَغَى الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ ۝١١ لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَا
أُذُنٌ وَاعِيَةٌ ۝١٢ فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ ۝١٣ وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ۝١٤
فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ۝١٥

8. Do you see any of them surviving? All of them have been wiped out from the face of this earth!

9. Similarly, there was the end of Pharaoh and of other nations that had lived before him; and also the wrongdoers (the people of Lot) whose habitations were overturned.

10. They disobeyed the *Rusul* of their *Rabb*, and accordingly the Law of *Mukafat* seized them with a tightening grip.

11. (People who opposed the *Rusul* were destroyed this way, but We saved those who supported them.) For example at the time of *Noah*, when during the great flood the water level rose beyond limits, We (O *Jamat-ul-Momineen* who believed in a creed like you) boarded them onto the floating ark.

12. (We have narrated to you the stories of earlier nations so that) These may serve as historical evidence and reminders of the Law of *Mukafat*. And attentive ears may become conscious of them (12:11).

Similar calamity is likely to befall these opponents.

13/14. When the first trumpet of war is blown, the big leaders and their armies will all be destroyed. The rebellion and their pride (of national leaders) will be crushed in one leveling stroke.

15. On that Day, this destruction will come to pass.

وَانْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ ﴿١٦﴾ وَالْمَلَكُ عَلَىٰ أَرْجَائِهَا ۚ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ
ثَمَانِيَةٌ ﴿١٧﴾ يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَىٰ مِنْكُمْ خَافِيَةٌ ﴿١٨﴾ فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَاؤُمُ
اقْرَءُوا كِتَابِيَهْ ﴿١٩﴾ إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَهْ ﴿٢٠﴾ فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿٢١﴾ فِي جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾
قُطُوفُهَا دَانِيَةٌ ﴿٢٣﴾ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿٢٤﴾ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ
بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيَهْ ﴿٢٥﴾ وَلَمْ أَدْرِ مَا حِسَابِيَهْ ﴿٢٦﴾

16. On that Day, the power of the rebellious and arrogant would be torn to pieces and the grip of every tyrant shall be loosened.

17. All the heavenly forces will surround them, and the central control of the order of *Rabubiyyat* will be divided into eight departments[1].

18. On that Day, all of you will be exposed and all secrets will be revealed. Nothing will remain hidden.

19. The one holding a righteous record will happily say, "Come all of you, and read my record book!"

20. (He will also say), "I always kept in mind that one day I will be called to give my account. (It was because of this precaution that I kept away from evil deeds.)

21. He will thus be in the blissful state of life he desires;

22/23. In a lofty heavenly society, wherein fruits will always be within everybody's reach.

24. They shall be told, "Eat and drink to your full satisfaction. This is the reward for the works that you had been doing in the days gone by."

25. The one whose record will be placed in his left hand will say (in utter despair), "How I wish this record was neither given to me;

26. "Nor would I have known where I stand according to my record.

1. In all the above verses, allegorical meanings of the words have been derived and applied to the destruction of *Quraish* at the hands of the *Momineen*. This is because in earlier verses the destruction that has been described had taken place in this world. (Therefore in these verses, the destruction of *Quraish* should also be mentioned with reference to destruction in this world.) However, if one takes the literal meanings of these words, then these verses talk about a universal revolution which at this time we cannot understand. In this regard, please refer to the explanatory note given at the beginning of Para 29.

يٰلَيْتَهَا كَانَتِ الْقَاضِيَةَ ﴿٢٧﴾ مَآ أَغْنٰى عَنِّيْ مَالِيَهْ ﴿٢٨﴾ هَلَكَ عَنِّيْ سُلْطٰنِيَهْ ﴿٢٩﴾ خُذُوْهُ
فَغُلُّوْهُ ﴿٣٠﴾ ثُمَّ الْجَحِيْمَ صَلُّوْهُ ﴿٣١﴾ ثُمَّ فِيْ سِلْسِلَةٍ ذَرْعُهَا سَبْعُوْنَ ذِرَاعًا فَاسْلُكُوْهُ ﴿٣٢﴾ إِنَّهٗ كَانَ
لَا يُؤْمِنُ بِاللّٰهِ الْعَظِيْمِ ﴿٣٣﴾ وَلَا يَحُضُّ عَلٰى طَعَامِ الْمِسْكِيْنِ ﴿٣٤﴾ فَلَيْسَ لَهُ الْيَوْمَ هٰهُنَا حَمِيْمٌ ﴿٣٥﴾

27. "I wish death had ended my life.

28. "Alas, all my wealth (which I felt so proud of) is of no avail to me.

29. "All my power and authority (which made me arrogant) has vanished."

30. Thereupon the command will come, "Seize him and put shackles around his neck.

31. "Then push him into *Jahannum*.

32. "And then tie him to a long chain there.

33. "He is the one who did not have belief in Supreme *Allah's* Law of *Mukafat*."

34. This is because of his attitude whereby he never persuaded other people to help in establishing a system in which every indigent person incapable of earning, would continue getting means of nourishment.

35. (He was under the impression that because of great wealth, he did not need any system in which every person was an associate who cared for others. At that time however, he will realize how desperately everyone needs friends and sympathizers. But) At that time he shall have no friend or sympathizer.

وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ﴿٣٦﴾ لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ﴿٣٧﴾ فَلَا أُقْسِمُ بِمَا تُبْصِرُونَ ﴿٣٨﴾ وَمَا
لَا تُبْصِرُونَ ﴿٣٩﴾ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَا تُؤْمِنُونَ ﴿٤١﴾ وَلَا بِقَوْلِ
كَاهِنٍ قَلِيلًا مَا تَذَكَّرُونَ ﴿٤٢﴾ تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ ﴿٤٣﴾ وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ﴿٤٤﴾
لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾

36. He shall get nothing but boiling water to drink (which would further increase the thirst). In other words, he would drink his own tears;

37. Which truly is the diet of wrong divers.!

38/39. (O *Rasool*! Tell these people that whatever they are being told is not guesswork, but an absolute reality.) The events that have happened before you and those that are yet to come stand testimony to this fact.

40. And these sayings are being spoken (and conveyed to you) by our most respectable messenger.

41/42. He is conveying are Our commands to you. These are not the sayings of a poet or a soothsayer's guesswork. (This certainly is *Allah's Wahi.*) There are however, very few who use their intellect and logic to ponder it; and believe in the truthfulness of these sayings and adopt them as a Divine Code.

43. This *Quran* has been revealed from the Almighty, Who is the sustainer of all the nations of the world. (The objective is that by following this code people should nourish and develop their selves.)

44-46. There is no mixture of human ideas in the *Wahi* of *Allah*. If the *Rasool* had ever dared to attribute some (of his own) saying unto Us, we would have indeed seized him firmly grip by his right hand and deprived him of his ability and power to act. We would never have allowed his programme to progress; and would have made his faculties ineffective and his plans lifeless.

فَمَا مِنكُم مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٤٧﴾ وَإِنَّهُ لَتَذْكِرَةٌ لِّلْمُتَّقِينَ ﴿٤٨﴾ وَإِنَّا لَنَعْلَمُ أَنَّ مِنكُم مُّكَذِّبِينَ ﴿٤٩﴾
(٢ ع ١٥ ٦) وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ﴿٥٠﴾ وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿٥١﴾ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٥٢﴾

47. None of you would have been able to stop Us from doing so.

48. (Even after such clear and candid evidence, your people do not believe in the truth. This is because) Only those who want to be safe from the destructive effects of evil deeds, take heed.

49. And We also know that (while some people among you have, after using intellect and reason, professed *Eiman* on this *Quran*) there are others who belie it.

50. (But their denial does not make any difference. This Revolution is bound to come and) For people who deny it, it will remain a source of bitter regret for the rest of their lives.

51. This is an absolute truth and a reality. (It certainly will come true. It is not a conjecture or guesswork but *Al-Haaqqa*, a concrete reality.)

52. Therefore (O *Rasool*! Do not take any notice of their accusations and) actively fulfill the programme of your most sublime *Rabb*. (The results shall confirm that all your claims were based on truth.)

سُورَةُ الْمَعَارِجِ (٧٠)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ۝١ لِّلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ ۝٢
مِّنَ اللَّهِ ذِي الْمَعَارِجِ ۝٣ تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ۝٤
فَاصْبِرْ صَبْرًا جَمِيلًا ۝٥ إِنَّهُمْ يَرَوْنَهُ بَعِيدًا ۝٦ وَنَرَاهُ قَرِيبًا ۝٧

SURAH AL-MAARIJ : 70

1/2. (O *Rasool*!) Your opponents who deny the truth, repeatedly demand that you tell them about the chastisement about which you warn them. Ask them if they know that the chastisement about which they are so anxious is not a pleasant thing at all. That is a calamity which will surely befall them and no power on earth can avert it.

3. It is taking some time because it will occur according to *Allah's* Law of *Mukafat*. He completes all His schemes in ascending steps of evolution. He does not take it from the beginning to its culmination in one go; it is completed gradually.

4. He initiates His scheme from the lowest point and then the heavenly forces (which are functioning in the 'realm of creation' - Khalq) and the Divine Energy (which is at work in the realm of *Amr*) uplift that process and pass it through various stages of development. These stages take years and years to complete. And the duration of some of them is thousands of years; may be fifty thousand years (or even more ~ 22:47; 32:5; 35:10; 78:38; 97:4).

5. (So you should not be perturbed by their persistent queries but) Remain gracefully steadfast in your programme. It will be completed in its own time.

6. They think that the doom is far away;

7. But We see it close by.

يوم تكون السماء كالمهل ﴿٨﴾ وتكون الجبال كالعهن ﴿٩﴾ ولا يسئل حميم حميما ﴿١٠﴾ يبصرونهم يود
المجرم لو يفتدي من عذاب يومئذ ببنيه ﴿١١﴾ وصاحبته وأخيه ﴿١٢﴾ وفصيلته التي تؤويه ﴿١٣﴾
ومن في الأرض جميعا ثم ينجيه ﴿١٤﴾ كلا إنها لظى ﴿١٥﴾ نزاعة للشوى ﴿١٦﴾ تدعوا من أدبر
وتولى ﴿١٧﴾ وجمع فأوعى ﴿١٨﴾ إن الإنسان خلق هلوعا ﴿١٩﴾

8. At that time the authority and powers of these grand chieftains will wither away. Their high positions shall crumble down to earth; and their firm grips would loosen (55:37).

9. And the people who presently seem to be firmly fixed like mountains, will appear like flakes of wool blowing away in the air (101:5); and bent like a broken bow.

10. Everyone will be so self-centered that even the dearest of friends will not care about each other (as to what is happening to them).

11-13. Although they will be within each other's sight, the guilty ones will see that their friends are not helping them. On that day, every sinner would like to redeem himself from the chastisement by offering a ransom, whether this be his son, wife, brother or other members of his clan who had claimed to stand by him, and for whom he had given up the principles of justice, equity and fair play;

14. And all the wealth on earth, so that he could save himself.

15. But he would never be able to save himself from the raging fire;

16. Which would draw out all his powers and make him a lifeless limb.

17. It is not far off. It is summoning back everyone who had turned away from the Divine System and had sought avenues of escape.

18. In other words hedoes not keep his wealth freely available for public welfare, but amasses and hoards it by filling his coffers and blocking all its outlets (104:2).

19. (Just reflect on how, without the guidance of *Wahi*, a human being comes

إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ﴿٢٠﴾ وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ﴿٢١﴾ إِلَّا الْمُصَلِّينَ ﴿٢٢﴾ الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ ﴿٢٣﴾
وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾ لِّلسَّائِلِ وَالْمَحْرُومِ ﴿٢٥﴾ وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ﴿٢٦﴾ وَالَّذِينَ
هُم مِّنْ عَذَابِ رَبِّهِم مُّشْفِقُونَ ﴿٢٧﴾ إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٢٨﴾ وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٢٩﴾
إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٣٠﴾

20. He is so impatient and restless that even if he is just barely afflicted, he raises a hue and cry. He is so miserly that although he possesses everything, he keeps denying that he has anything.

21. He has the attitude of being so hungry that despite acquiring surplus wealth, he does not give even a penny to the needy.

22/23. However the people who are *Musalleen* do not do this. Instead of following their selfish interests, they obey and follow the Divine Law of *Rabubiyyat* and are steadfast and firm in this attitude.

24/25. Thus by showing their generosity, they are in fact admitting the reality that their wealth is not only for their own use, but also for those whose resources cannot meet their needs; or those who became incapacitated and are unable to earn, thus being deprived of the necessities of life. This is their established right, which is well-known to everyone. Therefore the generous ones are only returning to them their right; and are not retaining anything which is beyond their needs (2:219).

26. These people firmly believe in the Law of *Mukafat*; and with their actions they substantiate their claim to *Eiman*.

27. They are always fearful of the destructive results of violating the laws of their *Rabb*.

28. These results will really be so awful that one should always be mindful of them; because nobody will receive protection against them anywhere. A society that is not built along the above lines is bound to perish.

29. Besides, they also have other qualities. (For example) Both men and women, equally guard their chastity.

30. However, this does not mean that they live a life of celibacy. Their sexual relations are within the Divine limits. For this purpose they go to their wives or captive maids who were possessed by them (acording to the Arab culture of that time. Later on these maids were brought into wedlock; and thus sexual intercourse with them was legalized (23:6). However, later still, the practice of acquiring female captives was stopped 47:4).

فَمَنِ ابْتَغَىٰ وَرَاءَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٣١﴾ وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٣٢﴾ وَالَّذِينَ
هُمْ بِشَهَادَاتِهِمْ قَائِمُونَ ﴿٣٣﴾ وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾ أُولَٰئِكَ فِي جَنَّاتٍ مُكْرَمُونَ ﴿٣٥﴾ فَمَالِ ١ ع ٣٥ ٧
الَّذِينَ كَفَرُوا قِبَلَكَ مُهْطِعِينَ ﴿٣٦﴾ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ عِزِينَ ﴿٣٧﴾ أَيَطْمَعُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ
يُدْخَلَ جَنَّةَ نَعِيمٍ ﴿٣٨﴾

31. Anyone who seeks another way or means to satisfy the sexual urge, is surely a transgressor (and would be punished for that).

(Although *Momin* women are themselves chaste, if men stay within the limits described above, women would automatically remain chaste. That is why being chaste has been particularly emphasized for men. This is in contrast to the emphasis which in a misdirected society is placed on women to be chaste; and in which they, the women, are singled out for this purpose.)

32. (And they also have the quality whereby) They guard and keep their trust and fulfill all their pledges. ('Trust' includes that feeling of peace of mind which one has when giving something to others for safe keeping; and 'pledges' include all individual as well as international agreements and obligations.)

33. And whenever they stand as witness in any case, they are just and firmly uphold their testimonies. (This does not only refer to a witness in a court of law. One has to stand witness in everyday life as well.)

34. In short, they are the guardians of *Nizam-us-Salat*. (Not only are they steadfastedly with it, but they also strive to keep the system firm and well established.)

35. They are the people who deserve a very respectable heavenly life and society ~ 23:1-11 (in this world as well as in the hereafter).

36/37. (This was being narrated to the *Momineen*; but when the *Kuffar* heard it, they thought that the blissful life of *Jannat* was being awarded like a booty, and thus they too would get a share of it. Under this impression) They are hastily flocking around you, from the right and left.

38. Every one of them wants to receive the comforts, luxuries and bounties of the blissful life of *Jannat*, without changing his or her attitudes.

كلا إنا خلقنهم مما يعلمون (۳۹) فلا أقسم برب المشرق والمغرب إنا لقدرون (۴۰) على أن نبدل
خيرا منهم وما نحن بمسبوقين (۴۱) فذرهم يخوضوا ويلعبوا حتى يلقوا يومهم الذي يوعدون (۴۲)
يوم يخرجون من الأجداث سراعا كأنهم إلى نصب يوفضون (۴۳) خاشعة أبصارهم
تـرهقهم ذلة ذلك اليوم الذي كانوا يوعدون (۴۴)

۲ ع ۹ ۸

39. However, it is obvious that they cannot get the blissful life of *Jannat* in this way.

They know it full well that the essence of human creation is that they should live according to the Divine Laws (51:56). However, when they violate and rebel against these laws, how can they expect to get all these pleasures. (How is it possible that, while they oppose and block efforts to establish a heavenly society, they expect to reap benefits from the same?)

40/41. The system of Divine Nourishment, which in a very organised manner is spread all over the universe from east to west, testifies to the fact that We are fully capable of replacing, those who obstruct the establishment of *Nizam-e-Rabubiyyat* with better people. The opponents can neither go out of Our control, nor can they thwart Our schemes.

42. Therefore do not worry. Leave them to indulge in their useless planning, unnecessary discussions and amusements, until such time that they confront the Revolution about which they have been cautioned. They consider life to be a joke; and humanity to be without a goal. What else but destruction, can be the result of such a mentality.

43. On that Day they will emerge from their hideouts and shoot out like arrows, heading straight towards their targets, gathering at the rendezvous of destruction. (Any nation that does not have a destiny, is wasting all its efforts in different directions. Ultimately however, the dispersed individuals of that society come together at the place of their destruction.)

44. Their eyes will be cast down with shame and dejection; with ignominy pasted all over their faces. That will be the Day about which they were being told again and again, that it was bound to come (and about which they persistently asked why it did not come soon ~ 70:1).

سُوْرَةُ نُوْحٍ (۷۱)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

إِنَّآ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِۦٓ أَنْ أَنذِرْ قَوْمَكَ مِن قَبْلِ أَن
يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ۝١ قَالَ يَٰقَوْمِ إِنِّى لَكُمْ نَذِيرٌ مُّبِينٌ ۝٢ أَنِ ٱعْبُدُوا۟ ٱللَّهَ وَٱتَّقُوهُ وَأَطِيعُونِ ۝٣
يَغْفِرْ لَكُم مِّن ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ إِلَىٰٓ أَجَلٍ مُّسَمًّى ۚ إِنَّ أَجَلَ ٱللَّهِ إِذَا جَآءَ لَا يُؤَخَّرُ ۖ لَوْ كُنتُمْ تَعْلَمُونَ ۝٤ وقف لازم

SURAH AL-NOAH : 71

1. We sent *Noah* to his people before the grievous chastisement overcame them, to warn about the destructive consequences of their erroneous deeds.

2. So he told them, "O my people! I tell you in very clear and candid words that your present attitude is taking you straight towards destruction.

3. "If you want to remain safe, then the only one way is for you to obey the Divine Laws. Be conscious about these directives and guard them. The practical way to do so would be to follow the System that I am striving to establish; (and of which I am the first head.)

4. "If you do this, then Almighty will protect you from the damaging consequences of your previous attitudes and you will continue getting nourishment, for a period. In other words, you will remain safe as long as you continue treading the straight path; but if you do not do so, then the chastisement which no one would be able to put off will come over you. If only you can understand the Law of *Mukafat*!"

قال رب إني دعوت قومي ليلا ونهارا ﴿٥﴾ فلم يزدهم دعاءي إلا فرارا ﴿٦﴾ وإني كلما دعوتهم لتغفر
لهم جعلوا أصابعهم في آذانهم واستغشوا ثيابهم وأصروا واستكبروا استكبارا ﴿٧﴾ ثم إني دعوتهم
جهارا ﴿٨﴾ ثم إني أعلنت لهم وأسررت لهم إسرارا ﴿٩﴾ فقلت استغفروا ربكم إنه كان غفارا ﴿١٠﴾ يرسل
السماء عليكم مدرارا ﴿١١﴾ ويمددكم بأموال وبنين ويجعل لكم جنات ويجعل لكم أنهارا ﴿١٢﴾

5. (*Noah* tried his best to reform his people but they did not listen to him. Ultimately) He said to his *Rabb*, "I have been inviting this nation, day and night, to Your destined path.

6. "However their plight is such that the more I invite them, the farther they run away (from the right course).

7. "I invite them towards peace and security so that they may avoid destruction, but to begin with they plug their ears with their fingers so that they may not hear me. If they do hear me out, they do so in a very hypocritical way. They appear to be listening but in fact they keep their hearts so wrapped up that not even one word reaches them (11:5). (Despite repeated warnings) They become more and more stubborn and downright arrogant."

8/9. (*Noah* said) "I have addressed them in open public gatherings (as well as in private groups). I tried to make them understand in public as well as in confidence. (In other words, I have left no stone unturned in trying to make them understand; but they just do not want to budge)."

10. I repeatedly told them, "Your erroneous ways of life will produce destructive results for you. Therefore, you should arrange to keep yourselves safe from these results by obeying the Divine Laws. The Divine Law will protect you.

11. (And He will provide you with comforts and pleasures in this life as well as in the hereafter.) He will send abundant blissful rain over you, which would irrigate your barren lands.

12. He will thus increase your wealth and progeny. Lush green gardens will grow around you and canals will flow to irrigate them. (When a society is established on sound principles, the balanced set-up results in all sorts of abundance.)

مَا لَكُمْ لَا تَرْجُونَ لِلَّهِ وَقَارًا ﴿١٣﴾ وَقَدْ خَلَقَكُمْ أَطْوَارًا ﴿١٤﴾ أَلَمْ تَرَوْا كَيْفَ خَلَقَ اللَّهُ سَبْعَ سَمٰوٰتٍ طِبَاقًا ﴿١٥﴾
وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسَ سِرَاجًا ﴿١٦﴾ وَاللَّهُ أَنْبَتَكُمْ مِنَ الْأَرْضِ نَبَاتًا ﴿١٧﴾

13. (I am surprised about) What has happened to you, that you do not aspire to the graceful life which you can enjoy by following the Divine Law? That life has grace, stability, balance, is self-growing, is firm on its feet, and is so integrated that it does not whither away. (In it your personality will be so integrated that even after death it will continue traversing further evolutionary stages.)

14. ("How can you attain this state of life?) For this you should ponder over the Divine Law of Creation, according to which you have passed through various evolutionary stages to attain human form." (In this evolutionary process each step took you forward and made you better and superior. All this happened without your effort, knowledge or discretion, but the moment you started exercising your discretion, you went astray and started slipping downwards.)

15. (You should observe the balance and harmony that is created when the Divine Laws are followed!) Do you not see how *Allah* the Almighty has created various celestial bodies in outer space and how they move in harmony and discipline. (They remain firm in their orbits inspite of the tremendous speed with which they move. This is because they do not exist individually. The pull of one becomes a source of stability for the other and in this way the entire celestial system can continue functioning without a clash. On the contrary, visualize your own life and see how your individual interests clash with each other.)

16. And then how (among these bodies) He has positioned the moon amongst them, as a (reflected) light and the sun as a (radiant) lamp. (But look how dark your life is. Should you also choose to follow the Divine Law, then not only would it brighten your path but you will also become a beacon for others.)

17. (You clash because you consider yourselves as being different from each other. Individual interests have kept you divided from one another 2:36). (Otherwise) *Allah* the Almighty has created you from the earth, just like vegetation. (A stem emerges from the ground and as it grows, it develops many branches all around. However, their mutual relationship is so deeply interdependent that the nourishment the roots obtain from the earth is not retained for their own self, but is distributed to each and every branch and to the farthest leaf. Conversely the energy which the leaves draw from the sun-rays and the moisture obtained from the air are likewise distributed to each tissue of the plant. In this way the whole tree stays fresh and lush green. Humanity has also been created like a flourishing tree. The secret of its freshness and greenery is a disciplined mutual relationship. This is the system towards which I invite you.)

ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ إِخْرَاجًا ۝١٨ وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا ۝١٩ لِتَسْلُكُوا مِنْهَا سُبُلًا
(١) ع (٢٠) (٩) فِجَاجًا ۝٢٠ قَالَ نُوحٌ رَبِّ إِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَمْ يَزِدْهُ مَالُهُ وَوَلَدُهُ إِلَّا خَسَارًا ۝٢١ وَمَكَرُوا
مَكْرًا كُبَّارًا ۝٢٢ وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ۝٢٣
وَقَدْ أَضَلُّوا كَثِيرًا ۖ وَلَا تَزِدِ الظَّالِمِينَ إِلَّا ضَلَالًا ۝٢٤

18. Furthermore, the creation of mankind was initiated from inorganic lifeless matter (just like vegetation). Thereafter by passing through various evolutionary stages, it reached the human level. This same evolutionary process of human life will continue even after death.

19/20. (He created you on this earth and at the same time, produced a variety of subsistence for you. Firstly) Just think of the earth which, inspite of it being spherical, He made it into a wide expanse so that you may go out wherever you like on its open and spacious paths.

21. (By giving different examples, *Noah* tried his best to make them understand. But this was to no avail and ultimately he prayed to *Allah* the Almighty) "O my *Rabb*! You see that inspite of my best efforts they continue to oppose me; and are following the one who has no merit except for plenty of wealth and a large progeny. These however are the very things that prevent him from coming to the right path; and they have become the reason for his destruction (and for his followers).

22. They have devised a plot of great magnitude (against my mission).

23. And are advising the people never to abandon their deities - neither Wadd nor Suwa, Yaguth, Yatuq and Nasr. (These stone and clay deities are in fact the manifestation of the idols formed in the hearts and minds of these people.)

24. They have thus misled the whole nation. Accordingly, you should accelerate the destruction of these rebellious and cruel people.

مِمَّا خَطِيٓـَٔـٰتِهِمْ أُغْرِقُوا فَأُدْخِلُوا نَارًا فَلَمْ يَجِدُوا لَهُم مِّن دُونِ اللَّهِ أَنصَارًا ﴿٢٥﴾ وَقَالَ نُوحٌ رَّبِّ لَا تَذَرْ
عَلَى الْأَرْضِ مِنَ الْكَـٰفِرِينَ دَيَّارًا ﴿٢٦﴾ إِنَّكَ إِن تَذَرْهُمْ يُضِلُّوا عِبَادَكَ وَلَا يَلِدُوٓا إِلَّا فَاجِرًا كَفَّارًا ﴿٢٧﴾
رَّبِّ اغْفِرْ لِى وَلِوَٰلِدَىَّ وَلِمَن دَخَلَ بَيْتِىَ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَـٰتِ وَلَا تَزِدِ الظَّـٰلِمِينَ
۲ ع ۸ ۱۰ إِلَّا تَبَارًا ﴿٢٨﴾

25. But because of their misdeeds they drowned; and were then subjected to the chastisement of *Jahannum.* Thus they saw with their own eyes that no one other than *Allah* the Almighty can help them. (Neither the deities they worshipped nor the leaders they had followed came to their help.)

26. (The whole community had transgressed all bounds and their crimes were becoming so causative that it was necessary to save other people from their effects. With this intent) *Noah* prayed to his *Rabb*, "Do not leave any one of these rebels alive to inhabit the country.

27. "If you let them live they will mislead Your subjects, so much so that even their off-spring growing up under their guidance shall become similarly rebellious and disobedient." (It is therefore better to eradicate them all, so that a better and healthier community can take their place. If a sick person's disease is contagious and non-curable then it is better that he dies before it is transmitted to his progeny.)

28. *Noah* said, 'O my *Rabb*! Protect me from the excesses of these rebels. Protect me and my parents (who are *Momineen*); my family members who have professed *Eiman*; and the other *Momin* men and women. As far as these *Zalimeen* are concerned, continue their destruction (for this is the only way to save humanity from their contagious crimes).

سُوْرَةُ الْجِنِّ (۷۲)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ اُوْحِيَ اِلَيَّ اَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوْٓا اِنَّا سَمِعْنَا
قُرْاٰنًا عَجَبًا ۙ﴿۱﴾ يَّهْدِيْٓ اِلَى الرُّشْدِ فَاٰمَنَّا بِهٖ ۭ وَلَنْ نُّشْرِكَ بِرَبِّنَآ اَحَدًا ۙ﴿۲﴾ وَّاَنَّهٗ تَعٰلٰى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً
وَّلَا وَلَدًا ۙ﴿۳﴾ وَّاَنَّهٗ كَانَ يَقُوْلُ سَفِيْهُنَا عَلَى اللّٰهِ شَطَطًا ۙ﴿۴﴾ وَّاَنَّا ظَنَنَّآ اَنْ لَّنْ تَقُوْلَ الْاِنْسُ وَالْجِنُّ
عَلَى اللّٰهِ كَذِبًا ۙ﴿۵﴾

SURAH AL-JINN : 72

1. (O *Rasool*)! Tell them: I have been informed through *Wahi* that a group of people from an unfamiliar wandering tribe secretly listened to the *Quran* and then said, "Verily we have heard something wondrous." (46:29)

2. The gist of whatever we have heard is that it provides guidance to the right path. We have thus professed *Eiman* on it; and henceforth we will not ascribe any partner to Our *Rabb*.

3. Our *Rabb* is sublime and exalted. He has neiher a wife nor a son. (Such beliefs of ours were based on whims, which we now denounce.)

4. Such ignorant beliefs were in fact concocted by some foolish people amongst us and were then attributed to *Allah* the Almighty.

5. We (simple people) used to believe that human beings, whether living in urban areas or away in the desert, would dare not attribute anything false to *Allah* the Almighty.

وَأَنَّهُ كَانَ رِجَالٌ مِّنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوهُمْ رَهَقًا ٦ وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنتُمْ
أَن لَّن يَبْعَثَ اللَّهُ أَحَدًا ٧ وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلِئَتْ حَرَسًا شَدِيدًا وَشُهُبًا ٨ وَأَنَّا كُنَّا نَقْعُدُ
مِنْهَا مَقَاعِدَ لِلسَّمْعِ فَمَن يَسْتَمِعِ الْآنَ يَجِدْ لَهُ شِهَابًا رَّصَدًا ٩ وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَن فِي الْأَرْضِ
أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ١٠ وَأَنَّا مِنَّا الصَّالِحُونَ وَمِنَّا دُونَ ذَٰلِكَ كُنَّا طَرَائِقَ قِدَدًا ١١

6. In fact what happened was that people from urban areas, came to live with us and taught us such foolish beliefs. (Thus superstitions became part of our culture and with the passage of time, kept on increasing.)

7. (They used to tell us that) Your belief that no *Rasool* would ever come to this part of the world (Arabia) was correct. They also believed the same. (Accordingly, under these circumstances only our soothsayers can be our religious leaders. Whatever they say would be taken as true.)

8. (Influenced by such beliefs we used to think that our priests, astrologers and soothsayers, through their astrology or clairvoyance) They find out the secrets of the heavens. However (since the *Quran* has come before us, we are convinced that it is beyond human ability to find out these secrets and) we now know that the heavens are being guarded by mighty watchmen holding whips of shooting flames in their hands (15:17-18).

9. Earlier we believed that while sitting in (hidden but) well established stations, we can listen to heavenly talk. But now, whoever tries to listen is confronted with the shining flames (of intellect and knowledge). The era of soothsayers is thus over for the *Quran* has changed our views. (37:6-9; 67:5)

10. We cannot say with certainty what the outcome of the *Quranic* revolution shall be. Will the people who oppose it perish; or will they attain a life of bliss and bounty by following the right course?

11. We are saying this because neither do all people have the same mentality, nor do they follow the same path. Some of us are noble and others are different. As different people take to divergent courses, their reactions too would vary. (There is therefore the possibility of a tussle which can result in bloodshed.)

وَّأَنَّا ظَنَنَّا أَن لَّن نُّعْجِزَ اللَّهَ فِي الْأَرْضِ وَلَن نُّعْجِزَهُ هَرَبًا ﴿١٢﴾ وَأَنَّا لَمَّا سَمِعْنَا الْهُدَىٰ آمَنَّا بِهِ ۖ فَمَن يُؤْمِن
بِرَبِّهِ فَلَا يَخَافُ بَخْسًا وَلَا رَهَقًا ﴿١٣﴾ وَأَنَّا مِنَّا الْمُسْلِمُونَ وَمِنَّا الْقَاسِطُونَ ۖ فَمَنْ أَسْلَمَ فَأُولَٰئِكَ تَحَرَّوْا
رَشَدًا ﴿١٤﴾ وَأَمَّا الْقَاسِطُونَ فَكَانُوا لِجَهَنَّمَ حَطَبًا ﴿١٥﴾ وَأَن لَّوِ اسْتَقَامُوا عَلَى الطَّرِيقَةِ لَأَسْقَيْنَاهُم مَّاءً
غَدَقًا ﴿١٦﴾ لِّنَفْتِنَهُمْ فِيهِ ۚ وَمَن يُعْرِضْ عَن ذِكْرِ رَبِّهِ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿١٧﴾ وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا
مَعَ اللَّهِ أَحَدًا ﴿١٨﴾

---

12. (We now realize that *Allah's* sovereignty is so powerful that) We can neither defeat Him in our country, nor can we escape to a place outside His jurisdiction. His Law of *Mukafat* operates everywhere.

13. This was the reason why, as soon as we heard the (*Quranic*) guidance, we believed in its truthfulness. We are sure that the one who believes in His *Rabb*, should neither be afraid of losing any of his rights, nor of any injustice or humiliation. He will be fully rewarded for his deeds and live a life of dignity and honour.

14. Therefore, some of us have already surrendered to these Law; and have become Muslims but there are some who are still on the path of injustice. Those who have submitted, strive with determination for the attainment of guidance.

15. And those who turn away and take the path of injustice and *Zulm*, are fuel for *Jahannum*.

16. (This was what the returning dwellers of the desert had told their people.) Thereafter (O *Rasool*! Tell your people) if you remain firmly on the right path, *Allah* will bestow on you a life of abundant bounties and blessings!

17. This is a visible standard that makes the people who adopt the right course distinct from the ones who deny their *Rabb's* Law of *Rabubiyyat* and who in turn face very grievous chastisement (20:124).

18. (Tell them in explicit terms that the true basis of *Deen* is that) You should obey only the Divine Laws. One should bow only before the Divine Laws and no one else's law should be associated with *Allah's* (nor should obedience to any one else be accepted ~ 9:17).

(١) (ع ١٩) (١١) وَأَنَّهُ لَمَّا قَامَ عَبْدُ اللَّهِ يَدْعُوهُ كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ۝١٩ قُلْ إِنَّمَا أَدْعُو رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ۝٢٠
قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَشَدًا ۝٢١ قُلْ إِنِّي لَنْ يُجِيرَنِي مِنَ اللَّهِ أَحَدٌ وَلَنْ أَجِدَ مِنْ دُونِهِ
مُلْتَحَدًا ۝٢٢ إِلَّا بَلَاغًا مِنَ اللَّهِ وَرِسَالَاتِهِ ۚ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَإِنَّ لَهُ نَارَ جَهَنَّمَ خَالِدِينَ فِيهَا أَبَدًا ۝٢٣
حَتَّىٰ إِذَا رَأَوْا مَا يُوعَدُونَ فَسَيَعْلَمُونَ مَنْ أَضْعَفُ نَاصِرًا وَأَقَلُّ عَدَدًا ۝٢٤

19. (This should have been their position. However, not only did they not bow before *Allah* the Almighty's Laws, but) When His subject (*Rasoolullah*) rose up with His message, these people rushed at him like opposing forces, as if they were ready to crush him (22:72).

20. Tell them, "My only crime is that I obey the Divine; Laws and invite you to also do the same and to not associate anyone with His Decisions and Laws."

21. (Human beings follow that which they think will be of benefit to them. However here the situation is different. Accordingly) Tell them that "I too have no power or authority to cause you any harm or to benefit you (as all this takes place according to Divine Laws)."

22. Also tell them, "(Keeping aside causing harm to someone or doing good) No power in the world can save me or give me any protection (if I violate His Laws), and I cannot find any place of refuge except in His Laws."

23. (Thus I do not proclaim that I wield any authority or power.) My duty is only to convey to you the Divine Laws which have been revealed to me. (Thereafter it is up to you to accept them or not. But remember one thing) For the one who opposes the Divine System (that His *Rasool* establishes according to *Allah's* Laws), there shall be the fire of *Jahannum*, where he will abide for beyond count of time.

24. (At present the opponents proudly feel that they are stronger and greater in number, and that in comparison the *Momineen* are fewer and weaker) But when the aforementioned destruction comes, the reality of whose supporters are weak and lesser in number would dawn on them.

قُلْ إِنْ أَدْرِيٓ أَقَرِيبٌ مَّا تُوعَدُونَ أَمْ يَجْعَلُ لَهُۥ رَبِّيٓ أَمَدًا ۝٢٥ عَٰلِمُ ٱلْغَيْبِ فَلَا يُظْهِرُ عَلَىٰ
غَيْبِهِۦٓ أَحَدًا ۝٢٦ إِلَّا مَنِ ٱرْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُۥ يَسْلُكُ مِنۢ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِۦ رَصَدًا ۝٢٧ لِّيَعْلَمَ
أَن قَدْ أَبْلَغُوا۟ رِسَٰلَٰتِ رَبِّهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَىْءٍ عَدَدًۢا ۝٢٨

25. (Then they ask you about when they would face the chastisement.) Tell them, "I do not know if the great punishment that has been promised to you shall come soon or whether my *Rabb* has set a long time for it (so that it will take place later).

26. Only He knows the unseen; and He does not divulge His secrets to anyone else; (except that)

27. Through *Wahi*, He tells the unseen to the person who is chosen as His *Rasool*, only what He wants (to tell) through *Wahi*. He appoints guards to safeguard it from the front and behind. (This *Wahi* is now preserved in the *Quran*; and its protection has been undertaken by *Allah* Himself ~ 15:9.)

28. These guards have been appointed to ensure that the *Rusul* have delivered the Divine message safely. (The *Rasool's* responsibility is thus finished. Now it is up to the people to either obey or ignore the Divine Law and the results of their actions shall be accounted accordingly.) His Law of *Mukafat* encompasses everything that people do. And He takes count of everything (for nothing is beyond or outside the ambit of this Law of *Mukafat*).

(This is how even the Bedouin Arabs of the desert understood the *Quran* and lived according to it.)

سُوْرَةُ الْمُزَّمِّلِ (۷۳)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰٓاَيُّهَا الْمُزَّمِّلُ ۝۱ قُمِ الَّيْلَ اِلَّا قَلِيْلًا ۝۲ نِّصْفَهٗٓ اَوِ انْقُصْ
مِنْهُ قَلِيْلًا ۝۳ اَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْاٰنَ تَرْتِيْلًا ۝۴ اِنَّا سَنُلْقِيْ عَلَيْكَ قَوْلًا ثَقِيْلًا ۝۵

SURAH AL-MUZZAMMIL : 73

1. O *Rasool*! After undertaking the most important responsibility of *Risalat*, the first step is to organize and train your companions so that they have complete uniformity, homogeneity and harmony of vision. (This caravan should then march towards its destination in peace and order. Creating such an organization is the first responsibility of the leader.)

2. It is for this purpose that their continuous education and training is very important. (You might not have enough time during the day, therefore) You will also have to work during the night (17:79; 76:26).

3. This does not mean that you have to stay awake the whole night. Perhaps half of it, or more, or less (as required).

4. During these assemblies, explain the *Quran* to them in a manner that its comprehensiveness and discipline are beautifully highlighted. Then inculcate this in the same order in their practical life. (You should work on its injunctions with harmony; just like how we have tied its various verses.) (25:32)

5. This is important because We are soon going to entrust you with a great responsibility (to revolutionize society according to the *Quran* and establish the Divine Order. This requires a lot of courage, steadfastness and endurance).

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا ۝٦ إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ۝٧ وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ
إِلَيْهِ تَبْتِيلًا ۝٨ رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَٰهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ۝٩ وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ
هَجْرًا جَمِيلًا ۝١٠ وَذَرْنِي وَالْمُكَذِّبِينَ أُولِي النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ۝١١ إِنَّ لَدَيْنَا أَنكَالًا وَجَحِيمًا ۝١٢
وَطَعَامًا ذَا غُصَّةٍ وَعَذَابًا أَلِيمًا ۝١٣

7. Moreover, during daytime you have to face many opponents and do various other tasks which keep you busy and on the move the whole day long. (During the day you can hardly find any time for work that needs peace and concentration.)

8. Always (day and night) keep the attributes of your *Rabb* before you (for these have to be practically enforced in society.) Accordingly, withdraw yourself from other things and with full devotion concentrate exclusively on the attainment of this goal.

9. You have the task of a universal revolution before you, which is to establish the authority of the Almighty. This is to be done after doing away with all other powers so that a human being does not have to be subservient to or be ruled by anyone else except the Divine Laws. For this purpose keep moving ahead with full confidence in the Divine Laws. The system will cross the boundaries of Arabia, spread out from east to west, (reach the Persian and the Roman empires and ultimately become universal.)

10. Do not be depressed by what your opponents say about you. Ignore them and remain firm and steadfast on your programme. Do not get involved with them. Save yourself by gracefully withdrawing from these people who are not prepared to even listen to you (5:13; 15:85).

11. All those people who are intoxicated by their wealth, belie Our Laws. Leave them to Our Law of *Mukafat*; and give them a little respite. Our Law will take care of these capitalists.

12. For them We have prepared fetters and handcuffs, which will put a stop to their wickedness and arrogance.

13. And food will get stuck in their throats and choke them; a grievous painful torment. (Such will be the end of the capitalistic system, whereby their wealth becomes a punishment for them. What they have acquired by exploiting others chokes them to death. The destruction is built into the system itself.)

يَوْمَ تَرْجُفُ الْأَرْضُ وَالْجِبَالُ وَكَانَتِ الْجِبَالُ كَثِيبًا مَّهِيلًا ﴿١٤﴾ إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا ۙ
شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا ﴿١٥﴾ فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخْذًا وَبِيلًا ﴿١٦﴾
فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ شِيبًا ﴿١٧﴾ السَّمَاءُ مُنفَطِرٌ بِهِ ۚ كَانَ وَعْدُهُ مَفْعُولًا ﴿١٨﴾
(١) ع (١٩) (١٣) إِنَّ هَٰذِهِ تَذْكِرَةٌ ۖ فَمَن شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿١٩﴾

14. On that Day, all these great leaders and their followers shall tremble (before your power and strength). And the leaders who at present look like mountains will become like sand dunes, slipping away on their own.

15. O *Rasool*! Tell them, "As has been shown to you, neither is the purpose for which I have been sent new, nor is the outcome of those who oppose. The earlier messengers also had such a revolutionary message and those who opposed them met a similar fate. Amongst them was the revolution brought by (*Moses*); and Pharaoh's end is known to all of you. We have sent you to these people, O *Rasool*, so that you may supervise them and see what they do.

16. The Pharaoh rebelled against the Divine Laws as presented by Our messenger (*Moses*). Our Law of *Mukafat* seized him (Pharaoh) with such a severe grip that he could not get out of it.

17. Tell them that when (such a powerful and strong ruler like Pharaoh could not escape) Our grip after disobeying Our Laws, how can they get away? The doom and destruction will be so severe that it would instantly age their children. (Normally childhood goes through adulthood before the start of physical decline. But this revolution will instantly bring about the downfall of the wrong system. It will never flourish.)

18. The severity will be such that it will make the skies burst. This destruction is unavoidable; and it is bound to come.

19. What We are saying is a historic fact and a clear reminder containing many lessons. Whoever wants to can learn a lesson from it and adopt a course that will lead him straight to the *Nizam-e-Rabubiyyat* ordained by your *Rabb*.

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثَيِ اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ ۚ وَاللَّهُ
يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ۚ عَلِمَ أَن لَّن تُحْصُوهُ فَتَابَ عَلَيْكُمْ ۖ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ ۚ عَلِمَ أَن سَيَكُونُ
مِنكُم مَّرْضَىٰ ۙ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ ۙ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ
اللَّهِ ۖ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ ۚ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا ۚ
وَمَا تُقَدِّمُوا لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا ۚ وَاسْتَغْفِرُوا
٢ ع ٢٠ ١٣ اللَّهَ ۖ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢٠﴾ ع

20. (We want to draw your attention to the point from where We started the discussion. That is) Your *Rabb* surely knows that you are busy accomplishing your programme for almost two thirds of the night; or half of it; or sometimes one third of it. Many of your companions are also with you. However *Allah* has determined measures for the night and day. Night has been provided for rest (78:9-11). He knows (how enthusiastic and desirous you are to see that this programme is implemented as soon as possible; and that is why you do not care about your sleep or rest. However) you will not be able to sustain this schedule much longer. Thus He cannot permit you to undertake such strenuous and unbearably hard work, except in an emergency when one may have to work for long hours. Under normal circumstances reasonable limits should not be exceeded. *Allah* wants convenience for you. Hence you should be content with small portions of the *Quran*, which you can conveniently inculcate into the hearts of your companion. These portions will thus take root therein and grow up and flourish. He knows that some of you are weak and may fall sick. Some of you have to travel far to other places in search of livelihood. Some of you have to participate in wars in defense of this Order, for which good health and stamina are necessary. Therefore, ponder over only smaller portions of the *Quran* so that these can be understood and assimilated easily. Continue to gradually establish the *Nizam-us-Salat* and also make arrangements for the nourishment and development of mankind. For this objective give your wealth to the Divine Order as a loan and it will be returned to you manyfold. In other words (in the initial stages of the establishment of the Order) We shall credit your account with any good you do; and ultimately all will be returned to you together with a great reward. (This Divine system will return to you every penny which you spend now; and along with it even your own 'self' will be nourished.) Thus seek protection from *Allah* against the dangers being created by your opponents. He will keep you safe from the dangers and also provide you abundant means of nourishment.

سُوْرَةُ الْمُدَّثِّرِ (۷۴)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

يٰٓاَيُّهَا الْمُدَّثِّرُ ۝١ قُمْ فَاَنْذِرْ ۝٢ وَرَبَّكَ فَكَبِّرْ ۝٣ وَثِيَابَكَ
فَطَهِّرْ ۝٤ وَالرُّجْزَ فَاهْجُرْ ۝٥ وَلَا تَمْنُنْ تَسْتَكْثِرُ ۝٦

SURAH AL-MUDDASSAR : 74

1. O ye who have been entrusted with the revolutionary responsibility of establishing a new World Order, through organizing and refreshing the vigour in the lives of mankind, so that it may overcome every unjust and false system;

2. Arise and warn the slumbering people of the outcome of their erroneous ways of life.

3. And establish the Order of *Rabubiyyat* so that it manifests the sovereignty of your *Rabb* and shows that all greatness should only belong to Him. (You too will thus attain eminence in the world ~ 2:152.)

4. To ahieve this it is very important that you purify your own conduct, character and personality; and that you keep this mission free from every kind of undesirable element. (This system cannot be operated mechanically by any one. The mission should be clean and transparent; and the vision and character of all those who participate in it should be pure.)

5. Take such companions with you (73:1) and give them the training that would inculcate strength in their personalities, with which they can undertake this big responsibility with ease. They should not tremble when they rise up laden with this responsibility.

6. You should also explain to your companions that the basic principle of this mission is to keep the fruits of your labour open and accessible for the nourishment and development of others. When you render help to the needy, do not consider it to be a favour to them and do not expect a bigger return (30:39; 76:9).

وَلِرَبِّكَ فَاصْبِرْ ۝٧ فَإِذَا نُقِرَ فِي النَّاقُورِ ۝٨ فَذَٰلِكَ يَوْمَئِذٍ يَوْمٌ عَسِيرٌ ۝٩ عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ ۝١٠ ذَرْنِي وَمَنْ
خَلَقْتُ وَحِيدًا ۝١١ وَجَعَلْتُ لَهُ مَالًا مَمْدُودًا ۝١٢ وَبَنِينَ شُهُودًا ۝١٣ وَمَهَّدْتُ لَهُ تَمْهِيدًا ۝١٤ ثُمَّ يَطْمَعُ أَنْ
أَزِيدَ ۝١٥ كَلَّا ۖ إِنَّهُ كَانَ لِآيَاتِنَا عَنِيدًا ۝١٦ سَأُرْهِقُهُ صَعُودًا ۝١٧ إِنَّهُ فَكَّرَ وَقَدَّرَ ۝١٨

7. This is the *Nizam-e-Rabubiyyat*, for the establishment of which you always have to be active, steadfast and firm, so that you can proceed to your destination in peace and tranquillity, without your sails becoming unbalanced along the way.

8. (Also tell them that this mission is not a bed of roses, rather it is a thicket of thorns. You will face very stiff opposition from all around, so much so that) A time may come when the enemies will invade you from all around. The bugle will be sounded and you will have to come down to the battlefield.

9/10. Also tell them that there will be many hardships in this clash. But the anguish of your opponents will be far greater (for they will be defeated and success will ultimately be yours).

11. (During this period your opponents will do their best to involve you in irrelevant matters, so that your mission may not progress. But you should continue your march without caring about them. As far as they are concerned) Our Law of *Mukafat* will deal with them. When We created the leader of this selfish group, he was alone. At the time of his birth he had not brought with him any of the wealth or sources about which he is now boasting and being rebellious.

12. Then We gave him plenty of wealth (73:11);

13. And the progeny who are working hard in opposing Us. (These children of the wealthy do not do any work; they just conspire from their homes.)

14. Nevertheless, for him We made life smooth and comfortable and provided him with all sorts of luxuries and ease.

15. Despite this, his greed is not satisfied. He wants us to give him more power and wealth (so that he can further strengthen his opposition).

16. But this will not happen again, because he has rebelled against Our Laws.

17. (Now the time of the Revolution is approaching when) He has to face acute hardships and climb the cliff of calamities.

18. (When he came to you, you explained him the gainful and negative aspects of life. You explained him about the pleasant life which he could live by conforming with the Divine Laws, and the miserable life that would result by going against them. Then) He seriously thought it over, compared both ways and made his assessment as to which was more profitable.

فَقُتِلَ كَيْفَ قَدَّرَ ﴿١٩﴾ ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ﴿٢٠﴾ ثُمَّ نَظَرَ ﴿٢١﴾ ثُمَّ عَبَسَ وَبَسَرَ ﴿٢٢﴾ ثُمَّ أَدْبَرَ وَاسْتَكْبَرَ ﴿٢٣﴾ فَقَالَ إِنْ هَٰذَا
إِلَّا سِحْرٌ يُؤْثَرُ ﴿٢٤﴾ إِنْ هَٰذَا إِلَّا قَوْلُ الْبَشَرِ ﴿٢٥﴾ سَأُصْلِيهِ سَقَرَ ﴿٢٦﴾ وَمَا أَدْرَاكَ مَا سَقَرُ ﴿٢٧﴾ لَا تُبْقِي وَلَا تَذَرُ ﴿٢٨﴾
لَوَّاحَةٌ لِّلْبَشَرِ ﴿٢٩﴾ عَلَيْهَا تِسْعَةَ عَشَرَ ﴿٣٠﴾

19/20. May he be doomed! What a wrong assessment He made for himself! An utterly erroneous judgement which will bring him only doom and destruction.

21. Then he had a second look at the message.

22. (The symptoms of the tussle growing inside his mind became visible on his face.) He frowned and puckered his brow.

23. Finally he turned away in utter arrogance and pride, saying:

24. "All this (that these are the Divine Injunctions) is wrong. In fact these are just ancient fables; the same old falsehood being handed down since centuries.

25. "All this (advice) has been concocted by this man himself (which he presents as *Wahi* from *Allah*)."

26. (The leader of this selfish group went away after making these statements. However the Law of *Mukafat* proclaimed that) Very soon his wealth and fame shall disappear and he will be cast into the burning fire which will melt all his arrogance and stubbornness.

27. And do you know what this burning fire is and what it does?

28. It does not spare anything and turns everything into a heap of ashes. (Wherever it reaches it destroys everything and does not leave any trace behind.)

29. It disfigures to the extent that a person cannot be recognized any more.

30. (This is just one destruction that has been explained) There are scores of others (this one and nineteen more).

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً ۙ وَمَا جَعَلْنَا عِدَّتَهُمْ إِلَّا فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَيْقِنَ الَّذِينَ أُوتُوا الْكِتَابَ وَيَزْدَادَ الَّذِينَ آمَنُوا إِيمَانًا ۙ وَ
لَا يَرْتَابَ الَّذِينَ أُوتُوا الْكِتَابَ وَالْمُؤْمِنُونَ ۙ وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ بِهَٰذَا مَثَلًا ۚ كَذَٰلِكَ
(١) (ع ١) (١٥) يُضِلُّ اللَّهُ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ ۚ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ ۚ وَمَا هِيَ إِلَّا ذِكْرَىٰ لِلْبَشَرِ ﴿٣١﴾ كَلَّا وَالْقَمَرِ ﴿٣٢﴾ وَاللَّيْلِ إِذْ
أَدْبَرَ ﴿٣٣﴾ وَالصُّبْحِ إِذَا أَسْفَرَ ﴿٣٤﴾

---

31. All this destruction is brought about by Our designated forces. As far as their number is concerned, this is mentioned just as a parable. People who do not believe *Quran* take these parables as reality, attach literal meanings to the eschatological descriptions, raise objections and become confused. But those who comprehend the *Quran* in depth can understand the real intent of these parables and their conviction would be further strengthened (3:7). Even the members of *Jamat-ul-Momineen* whose knowledge is not so extensive will consolidate their faith. The fact of the matter is that such parables do not create any doubt or anxiety in the minds of people who have a deeper knowledge of *Quran*, or those who are still in the initial stages of *Eiman*. However those who are perplexed or openly claim that the *Quran* is not the Divine Writ, without hesitation raise objections about what *Allah* the Almighty actually means by giving such parables (2:26).
Accordingly a person who develops a distorted vision and with his deeds adopts the wrong course, then in conformance with the Law of *Mukafat*, he will never see the right path. However the one who wants to go on the right course will receive guidance for it. The fact is that only *Allah* has the knowledge of how the Divine Forces work in the universe and how these actively fulfill His destined programme. These matters have been explained allegorically so that people can ponder them; and so that the Divine Laws do not go out of their sight.

32. (These people believe that the Law of *Mukafat* is not in real and that the warning being given about the revolution is only an empty threat. This is not so. The revolution is a reality which is bound to occur. Tell them to just look at the discipline and order with which the entire system of the universe functions according to the Divine Law. Then reflect: Is it difficult for the Almighty, whose limitless forces are doing such a wondrous work, to bring about such a revolution?)
The moon (its appearance at the proper time and its passage through various stages);

33. And the darkness of the night, when it turns into the gleam of dawn;

34. And then the appearance of morning with full brilliance. All these changes are living proof of the working of the Divine Law of Nature.

إِنَّهَا لَإِحْدَى الْكُبَرِ ﴿٣٥﴾ نَذِيرًا لِّلْبَشَرِ ﴿٣٦﴾ لِمَن شَاءَ مِنكُمْ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿٣٧﴾ كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾ إِلَّا
أَصْحَابَ الْيَمِينِ ﴿٣٩﴾ فِي جَنَّاتٍ يَتَسَاءَلُونَ ﴿٤٠﴾ عَنِ الْمُجْرِمِينَ ﴿٤١﴾ مَا سَلَكَكُمْ فِي سَقَرَ ﴿٤٢﴾ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ ﴿٤٣﴾
وَلَمْ نَكُ نُطْعِمُ الْمِسْكِينَ ﴿٤٤﴾

35. (According to this Law, the promised revolution will take place) The revolution will be one of the greatest events in human history. (It will rise gradually like the moon and all traces of the darkness of ignorance shall disappear by its light. And the truth shall dawn.)

36. We hereby warn them that this is bound to happen. Let everyone be aware of it.

37. Here all matters are decided according to the Law of *Mukafat*. The rise and fall of nations as well as the success and defeat of individuals are due to their own deeds. Whosoever amongst you chooses, can either move forward or lag behind. (The purpose behind the guidance and the struggle between right and wrong is that whosoever wants to move to the higher stages of evolution, can do so by his own effort. If one wishes to, he can stay behind.)

38. Remember! Everyone is bound by his own deeds and the calamities that befall him are due to his own erroneous deeds. This is how wrongdoers suffer the consequences.

39. But people who are on right track will not be involved in calamities.

40. Due to their noble deeds they shall abide among the pleasures of *Jannat*. They will ask

41. The guilty ones,

42. "What brought you to this *Jahannum*? What were the crimes for which you are suffering?"

43. They (the dwellers of *Jahannum*) will say, "Our crime was that we did not join those who established the '*Nizam-us-Salat*'. 2:177;70:22;107:4

44. "And we did not provide means of sustenance to those who were unable to earn.

وَكُنَّا نَخُوضُ مَعَ الْخَائِضِينَ ﴿٤٥﴾ وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّينِ ﴿٤٦﴾ حَتَّىٰ أَتَانَا الْيَقِينُ ﴿٤٧﴾ فَمَا تَنفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ ﴿٤٨﴾
فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِينَ ﴿٤٩﴾ كَأَنَّهُمْ حُمُرٌ مُّسْتَنفِرَةٌ ﴿٥٠﴾ فَرَّتْ مِن قَسْوَرَةٍ ﴿٥١﴾ بَلْ يُرِيدُ كُلُّ امْرِئٍ مِّنْهُمْ أَن يُؤْتَىٰ
صُحُفًا مُّنَشَّرَةً ﴿٥٢﴾

45. "(On the contrary) We were amongst those who talked vainly (and did nothing practically);

46. "We thus belied the Law of *Mukafat*. We also considered the threat that one day our deeds would confront us in the form of destruction, to be a lie.

47. "We maintained this attitude until the time that the destruction actually overtook us."

48. At that time (they would be unable to plead and) intercession by any of their supporters would not be of any use to them.

49. When all these facts have thus been explained to them, why is it that they turn away?

50/51. Not only do they turn away, they also flee like frightened asses which have just seen a lion (lest he eats them up).

52. (It is not that they do not understand what they are being told. They certainly do understand it. But the fact of the matter is that their selfish interests do not allow them to come this way. The Divine Order requires a collective life where everyone's interests are common. However) Every one of them wants that his business interests be spread out and function independently. They desire that the socio-economic system should not be subjected to any common control; and that it should be left to one's own likes. Instead of striving for collective good, everyone should pursue individual interests[1].

1. The capitalistic system is based on individual enterprise and laissez-faire. In it the individuals are free to amass as much wealth as they desire. The collective system of government does not interfere in their business. These verses point in that direction.

كَلَّا ۖ بَل لَّا يَخَافُونَ الْآخِرَةَ ﴿٥٣﴾ كَلَّا إِنَّهُ تَذْكِرَةٌ ﴿٥٤﴾ فَمَن شَاءَ ذَكَرَهُ ﴿٥٥﴾ وَمَا يَذْكُرُونَ إِلَّا أَن يَشَاءَ اللَّهُ ۚ
هُوَ أَهْلُ التَّقْوَىٰ وَأَهْلُ الْمَغْفِرَةِ ﴿٥٦﴾

53. Their eyes are therefore set only on immediate gains. They neither have faith in future life, nor are they are afraid of it (the accountability therein).

54. (But now it will not be so.) The *Quran* is an open admonition and an historical reality.

55. So whoever wants he can lead his life according to its directives.

56. But only those who harmonize their objectives and designs with the Divine Laws will keep it in mind. These are the people who guard the Divine Laws; and they will be safe from calamities and destruction (76:30; 81:29).

سُوْرَةُ الْقِيٰمَةِ (٧٥)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

لَآ اُقْسِمُ بِيَوْمِ الْقِيٰمَةِ ۝١ وَلَآ اُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ۝٢

اَيَحْسَبُ الْاِنْسَانُ اَلَّنْ نَّجْمَعَ عِظَامَهٗ ۝٣ بَلٰى قٰدِرِيْنَ عَلٰٓى اَنْ نُّسَوِّيَ بَنَانَهٗ ۝٤

SURAH AL-QIAMAH : 75

1. Tell them that it is not like what you think (that you can do whatever you like and no one would question you). I call to witness the period of *Qiamat* (when the consequences of your deeds shall manifest themselves).

2. And I call to witness the person who is ashamed when he realizes his mistake[1] (12:53); that *Allah's* Law of *Mukafat* is an absolute reality; and that it brings out the result of every human deed, whether it manifests itself in this world or in the hereafter.

3. Does man think that after his death he would not be brought back to life again? (36:78; 37:16) (And that he would be saved from facing the consequences of his bad deeds?) Does he think that the foundation on which the whole structure of life is raised will wither away with death and that it cannot be assembled again? There he is wrong!

4. For Us to do so is not difficult at all. We have the power to reconstruct the faculties which establish his life and which give him control over the use of other things.

---

1. It is commonly said that every person has a power within himself to distinguish between right and wrong (the voice of conscience). This is not right. Man has no such power that distinguishes between absolute truth and absolute falsehood. This distinction can only be done by Divine Wahi. If any one does something against his own conscience and is ashamed of it; that does not mean that what he thinks is right is right in reality or that what he considers false is false in reality (12:53).

بَلْ يُرِيدُ الْإِنسَانُ لِيَفْجُرَ أَمَامَهُ ۝٥ يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَامَةِ ۝٦ فَإِذَا بَرِقَ الْبَصَرُ ۝٧ وَخَسَفَ الْقَمَرُ ۝٨ وَ
جُمِعَ الشَّمْسُ وَالْقَمَرُ ۝٩ يَقُولُ الْإِنسَانُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ ۝١٠

5. The fact is that the man does not deny the concept of life hereafter because he believes it to be impossible. Rather it is because the consequence of this belief is that he has to take every step with full responsibility. He should realize his responsibility and not do anything wrong. However, man shirks this responsibility and wishes that he should be left unchecked for the remaining period; as he has already spent his life (the years gone by) with utter irresponsibility. His desire to escape from the consequences of his erroneous deeds is the biggest hurdle stopping him from accepting the concept and reality of life after death.

6. That is why when he is reminded about the Day of '*Qiamat*' that he immediately starts to question "When will it be the Day of *Qiamat*?" (What self-deception! Would man be saved from the consequences of his deeds just because he does not believe in the Divine Law of *Mukafat*? Whether he believes in it or not, the law will continue to work. There will be life after death and he will have to face the consequences of his deeds, irrespective of whether he believes in it or not.)

7. (As for the occurrence of *Qiamat* only the Almighty has knowledge about it. But this much can be said with certainty that) When it does happen, the eyes shall be dazzled. (You should remember that one "*Qiamat*" occurs in this world as well, when one's deeds manifest as results. The other "*Qiamat*" occurs after death when the results of deeds manifest there. The '*Qiamat*' here appears as conflicts between nations, or (in various other ways in life. When this conflict takes place here, the opponents shall be shocked; and)

8. The moon will darken (as the authority and ignorance of Arabs would end).

9. The sun and the moon would be brought together (the forces of Persia and Arabia would merge together)[1].

10. (On the Day of Accountability, whether it occurs in this world or in the hereafter) Man will say in utter bewilderment, "To which place can I flee and find refuge?"

---

1. The flag of pagan Arabs had an imprint of moon and the Persian Empire's flag had that of the sun. If these verses point to the little '*Qiamat*' that occurred in this world, then that would be the revolution in Arab ignorance and the political life of Persia, due to the advent of Islam.

كَلَّا لَا وَزَرَ ﴿١١﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ﴿١٢﴾ يُنَبَّؤُا الْإِنسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾ بَلِ الْإِنسَانُ عَلَىٰ نَفْسِهِ
بَصِيرَةٌ ﴿١٤﴾ وَلَوْ أَلْقَىٰ مَعَاذِيرَهُ ﴿١٥﴾ لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ﴿١٦﴾ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ ﴿١٧﴾ فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ
قُرْآنَهُ ﴿١٨﴾ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ ﴿١٩﴾

11. On that Day there shall be no place for escape or refuge.

12. At that time the journey's end would be the court of your *Rabb*. Man will not be able to escape.

13. On that Day, the result of all of his deeds, including whatever he had sent ahead and everything that he has left behind, will come before him.

14. On that Day, man will be a witness against his own self. (No external evidence or proof will be required. His own 'self', which would be carrying the imprints of his every action, will bear the evidence.)

15. At present, his self-deceptive mind produces many excuses in support of his erroneous deeds and tries to cover up the reality. But at that time all his deeds shall be unveiled and no excuse whatsoever will be of any avail!

16. All the people looking for excuses will be told, "There is no use of moving your tongue in such haste. Do you think that with this sharp talk the matter will be sorted out? No. The matter will not be settled in this way![1]

17. We have undertaken the responsibility upon Ourselves to collect the entire stock of his deeds, past and present, and to preserve it with extra care.

18. So (O mankind) when We have collected (your deeds) and preserved them carefully, you have to follow their outcome. You have to go in the direction they take you.

19. In this way, We will bring forth to you the results of your deeds.

---

1. If the explanations of verses 16-19 are considered to be in continuation of the previous verses, then it would be as has been noted above. However, if we consider that a new subject starts in verse 16, then the explanation of these verses would be:
Oh *Rasool*! You should not hurry into taking action on any matter. You should wait until the whole programme has been revealed to you by *Wahi* (20:114). You need not worry about the fact that this *Quran* is being revealed to you gradually. Its collection and preservation is Our responsibility. Your responsibility is to follow these laws and injunctions. To do so it is important that their meanings are understood very clearly. We have taken that responsibility as well. We repeat every subject many times and thus explain it fully. This is the way to understand the *Quran*.

كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ﴿٢٠﴾ وَتَذَرُونَ الْآخِرَةَ ﴿٢١﴾ وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾ وَوُجُوهٌ يَوْمَئِذٍ
بَاسِرَةٌ ﴿٢٤﴾ تَظُنُّ أَن يُفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٥﴾ كَلَّا إِذَا بَلَغَتِ التَّرَاقِيَ ﴿٢٦﴾ وَقِيلَ مَنْ ۜ رَاقٍ ﴿٢٧﴾ وَظَنَّ أَنَّهُ الْفِرَاقُ ﴿٢٨﴾
وَالْتَفَّتِ السَّاقُ بِالسَّاقِ ﴿٢٩﴾ إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمَسَاقُ ﴿٣٠﴾ فَلَا صَدَّقَ وَلَا صَلَّىٰ ﴿٣١﴾ وَلَٰكِن كَذَّبَ وَتَوَلَّىٰ ﴿٣٢﴾

---

20. You are so averse to the concept of life after death because you only have the immediate gains in your mind. You think that the objective of life is only to have worldly gains;

21. And neglect the future;

22. Although the pleasures of future life are far superior than the immediate worldy gains. Those who attain these pleasures have faces which are fresh and shining with happiness.

23. They will enjoy the sights, the bounties and blessings of their *Rabb*.

24. On the contrary, the faces of those who will not get any of these things will be sad and desperate,

25. As they would be apprehensive about the great calamity that is bound to befall them.

26. (They should be in absolutely no doubt about the life hereafter.) The fact is that when a man is breathing his last, and his breath gets stuck in the throat,

27. Everyone says that whatever is possible should be done to help him. (And if no medicine is working then) Let some wizard or magician recite some charms or amulets.

28. From this the dying person realizes that the end is near.

29. Then the anguish and hardships start befalling one after the other, on him and on those who will be left behind.

30. At that time the person will be driven from all sides towards the court of your *Rabb*.

31. (In the light of these facts) Tell the person who does not testify to Our Law of *Mukafat*; who does not take the straight path; (who)

32. Instead belies and tries to escape from it; and (who)

ثُمَّ ذَهَبَ إِلَىٰ أَهْلِهِ يَتَمَطَّىٰ ۝۳۳ أَوْلَىٰ لَكَ فَأَوْلَىٰ ۝۳۴ ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰ ۝۳۵ أَيَحْسَبُ الْإِنسَانُ أَن يُتْرَكَ سُدًى ۝۳۶
أَلَمْ يَكُ نُطْفَةً مِّن مَّنِيٍّ يُمْنَىٰ ۝۳۷ ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ۝۳۸ فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْأُنثَىٰ ۝۳۹
أَلَيْسَ ذَٰلِكَ بِقَادِرٍ عَلَىٰ أَن يُحْيِيَ الْمَوْتَىٰ ۝۴۰

33. With pride and arrogance goes back to his people:

34. "Woe to you, O unfortunate person! How good it would have been for you (had you followed the Divine Law)?

35. "*Alas*! You could have understood how useful this course would have been for you."

36. The biggest mistake of man is that he thinks that life has neither any objective, nor a destination. He thinks that life has neither any established path, nor any directives guiding him to the right way. He believes he has been left alone (like a stray camel) to do whatever he chooses and go wherever he likes. Consequently man only works towards the physical gains of life, without trying to develop his own personality. Thus all his life's efforts go to waste (despite the fact that life is the integration of short term and long term gains). (In other words, it is the integration of the worldly objectives and the principles of *Deen*. If *Deen* and worldly life; the spirit and matter; and permanent values as well as political and social ways are not integrated properly, then the purpose of human life cannot be achieved. Divine guidance teaches such integration and thus makes human effort meaningful.)

37. He should bear in mind that he has passed through various stages of evolution to attain the human form. In the beginning he was a drop of semen which was dropped in the womb;

38. Then in the mother's womb He formed it into an embryo that was suspended and by various combinations, and fashioned it into an excellently proportioned shape; (and)

39. Due to its distinction into sexes, male and female were paired.

40. Therefore, can He not bring the dead back to life again? Is He not capable of doing that? (If one accepts the concept of life after death, then it is not difficult to believe *Wahi* and the Law of *Mukafat*. This is the foundation stone of the entire Divine Programme.)

سُورَةُ الدَّهْرِ (٧٦)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

هَلْ اَتٰى عَلَى الْاِنْسَانِ حِيْنٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْـًٔا مَّذْكُوْرًا ﴿١﴾ اِنَّا
خَلَقْنَا الْاِنْسَانَ مِنْ نُّطْفَةٍ اَمْشَاجٍ ۖ نَّبْتَلِيْهِ فَجَعَلْنٰهُ سَمِيْعًا بَصِيْرًا ﴿٢﴾ اِنَّا هَدَيْنٰهُ السَّبِيْلَ اِمَّا شَاكِرًا وَّاِمَّا
كَفُوْرًا ﴿٣﴾

SURAH AL-DAHAR : 76

1. It is a fact that the human being (who now exists in the present form) was for a long time not anything which could exist on its own. (Then by passing him through various stages of evolutionary development, We brought him to this stage.)

2. During this process, one of the stages was the initiation of his creation from a sperm. (To look at it, it was just a drop of fluid, but in actual reality) It was a collection of numerous mixed potentialities; and so We made arrangements whereby his latent potentialities would develop gradually. For this, while in the mother's womb, it underwent many changes till it became a human being capable of hearing and seeing.

3. It is because of this faculty of seeing and hearing (of intellect and reason) that he was not forced to adopt a particular set course, like that of the rest of the universe. He was given the discretion to select any one of the courses open to him. While his faculties can select a path, they cannot ensure that the selected course is also the right one. This can only be done by the *Wahi*. Hence *Allah* the Almighty guided him to the right way through *Wahi*; and then left him free to either adopt the right course or to deny it. That is why he is held responsible for his deeds, which are worthy of either reward or punishment.

إِنَّآ أَعْتَدْنَا لِلْكَٰفِرِينَ سَلَٰسِلَا۟ وَأَغْلَٰلًا وَسَعِيرًا ﴿٤﴾ إِنَّ ٱلْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾ عَيْنًا يَشْرَبُ
بِهَا عِبَادُ ٱللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾ يُوفُونَ بِٱلنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُۥ مُسْتَطِيرًا ﴿٧﴾ وَيُطْعِمُونَ ٱلطَّعَامَ عَلَىٰ
حُبِّهِۦ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾ إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ ٱللَّهِ لَا نُرِيدُ مِنكُمْ جَزَآءً وَلَا شُكُورًا ﴿٩﴾

4. If he adopts the wrong path, there are chains and iron collars as well as doom and destruction at every step along the way (Chains referring to blind following and iron collars to obedience to the non-Divine powers. It is to remove these that Our messenger has come ~ 7:157.)

5. On the other hand, the consequence of treading the right path shall be a big heart and vast vision. This faculty is developed by keeping one's violent emotions under the guidance of *Wahi*, which helps inculcate calmness and peace.

6. This drink is available from the spring that the votaries of the Almighty brings out from the depths of their heart. Now it is within their discretion to make its channels flow in any direction (in other words they can use their capabilities as they like).

7. These people voluntarily undertake the responsibility of universal *Rabubiyyat* and then fulfill it cheerfully. They are always conscious that if such an action is not taken, then there is a possibility that the entire society would become polluted and that the evil would spread far and wide. (There would be chaos all around and the whole atmosphere would be effected by it. It would also spread to far off areas.)

8. In order to stop this disorder and chaos, they make *Allah's Nizam-e-Rabubiyyat* available to all. In effect they make arrangements to provide means of nourishment to those who are incapable of earning; or to those who are left alone in society (without any support); and to those who are entrapped in some calamity. Although selfish instinct demands that everything should be collected and kept for one's own-self, irrespective of these desires they make arrangements for the nourishment of others.

9. And say to the people for whom they do all this, "We do not do all this as a favour to you. No, not at all! We do not expect anything in return; not even a word of appreciation. In fact we are doing our duty; and our interest lies only in this. Accordingly, not only are our own 'selves' nourished and developed, even the Divine attributes grow in our personalities. This is the objective of human life."

إِنَّا نَخَافُ مِن رَّبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ﴿١٠﴾ فَوَقَاهُمُ اللَّهُ شَرَّ ذَٰلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا ﴿١١﴾ وَجَزَاهُم بِمَا
صَبَرُوا جَنَّةً وَحَرِيرًا ﴿١٢﴾ مُّتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ﴿١٣﴾ وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا
وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ﴿١٤﴾ وَيُطَافُ عَلَيْهِم بِآنِيَةٍ مِّن فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرَا ﴿١٥﴾ قَوَارِيرَا مِن فِضَّةٍ
قَدَّرُوهَا تَقْدِيرًا ﴿١٦﴾ وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا زَنجَبِيلًا ﴿١٧﴾

قرء حفص بغير الالف في الوصل فيهما و وقف على الاول بالالف وعلى الثاني بغير

10. (As has been mentioned afore) If we do not make these arrangements We know that a calamitous atmosphere will prevail and all the pleasures of life would whither away. Life would become dismal. So many hardships and calamities would spread all around, that they would wrinkle the faces of people. There would be no trace of peace or happiness visible anywhere.

11 The outcome is that Almighty's Law of *Rabubiyyat* protects them from the evil effects of such an era; and instead happiness and joy embraces them.

12. It is through their steadfastness and firmness that they are rewarded with this blissful life, in which they live in comfort and luxury, surrounded by lush green gardens and an invigorating atmosphere.

13. In those gardens they would be sitting on seats of authority and power. There would neither be excessive heat nor bitter cold (and the weather would be as pleasant as spring).

14. Thick shadows of trees would bow down on them and the branches would be laden with fruit. Everything of comfort and ease would be within their reach. They would not require any effort to get them; for the branches themselves would hang low to come within their reach.

15. Food in silver utensils and drinks in crystal clear goblets would be served all around them.

16. The silver itself would shine like crystals; and all utensils and goblets would be made exactly to measure.

17. The drinks they receive would really be invigorating, enabling them to grow and progress in the evolutionary process (83:27). (In other words, should emotions go out of control, the Divine *Wahi* would cool them down with restrictions and neutralize the effect ~ 76:5. On the other hand, should the effort slow down, the Divine *Wahi* would invigorate it.)

عَيْنًا فِيهَا تُسَمّٰى سَلْسَبِيلًا ﴿١٨﴾ وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنْثُورًا ﴿١٩﴾ وَإِذَا رَأَيْتَ
ثَمَّ رَأَيْتَ نَعِيمًا وَّمُلْكًا كَبِيرًا ﴿٢٠﴾ عٰلِيَهُمْ ثِيَابُ سُنْدُسٍ خُضْرٌ وَّإِسْتَبْرَقٌ وَّحُلُّوا أَسَاوِرَ مِنْ فِضَّةٍ وَسَقٰهُمْ رَبُّهُمْ
شَرَابًا طَهُورًا ﴿٢١﴾ إِنَّ هٰذَا كَانَ لَكُمْ جَزَاءً وَّكَانَ سَعْيُكُمْ مَّشْكُورًا ﴿٢٢﴾ إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْاٰنَ تَنْزِيلًا ﴿٢٣﴾ ع ١ ٢٢ ١٩

18. This life invigorating drink will be available from a spring which after finding its way, would continue flowing onwards (88:12). (In other words it would enable the man to find new ways and avenues of life, moving onward amidst new inventions etc.)

19. And children endowed with ornaments would be around them (56:17). On their faces would be perpetual freshness, alertness and brightness. You may imagine them as pearls scattered around; in that they would be physically healthy and their character would also be as pure as pearls. But they would not be in a shell. They would be spread around yet they would not let their character be polluted.

20. In this society, whenever and wherever you look, you shall see peace and comfort; authority and power blended with beauty and grandeur; and a realm of delight and magnificence. (A combination of grandeur and beauty elevates human personality to great heights.)

21. Their life of comforts and luxuries will be clearly visible. They will be dressed in fine silk and brocade garments. And, as their symbols of power, you will observe them wearing bracelets of authority. But this comfort and ease will neither create evils of joviality in them, nor will they become intoxicated with power or authority. Their *Rabb* shall provide them a drink that will purify their hearts and enlighten their vision (with the guidance of *Wahi*).

22. They will be told that all this is the consequence of their own endeavors, which has manifested before them in the form of this reward. Now they have seen how their efforts have been recognized and rewarded.

23. (This then, O *Rasool*, is the heavenly society for the formation of which) We have gradually revealed to you this code of life, the *Quran*, so that you can act upon it step by step.

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آثِمًا أَوْ كَفُورًا ﴿٢٤﴾ وَاذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٢٥﴾ وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ
وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٢٦﴾ إِنَّ هَٰؤُلَاءِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ يَوْمًا ثَقِيلًا ﴿٢٧﴾ نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا
أَسْرَهُمْ ۖ وَإِذَا شِئْنَا بَدَّلْنَا أَمْثَالَهُمْ تَبْدِيلًا ﴿٢٨﴾ إِنَّ هَٰذِهِ تَذْكِرَةٌ ۖ فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٢٩﴾

24. Therefore, hold fast to the Divine Code and be steadfast on the programme ordained by your *Rabb*. Do not listen to any one going on the wrong path. By pursuing the erroneous path of selfishness, the creative faculties of human beings become either degraded or stay subdued. The condition of whoever listens to them will also become like theirs. (His human faculties will not develop and even if they did, they would go to waste in useless destructive works. They will make him lethargic, making him lag behind in the caravan of life.)

25. The way to be saved from this outcome would be to keep in your view, from morning till evening (all the time), the Divine attribute of *Rabubiyyat*; and to be actively involved in establishing the *Nizam-e-Rabubiyyat*.

26. Whether it is day or night, you should always submit to His Laws and devote your full energy towards accomplishing your programme (73:1-3).

27. The people who are opposing you are pursuing their immediate gains. The only objective of their lives is to acquire physical comforts in this world. They thus ignore this glorious revolution (which guarantees comforts and luxuries at the present and in the future ~ 75:10).

28. (They are very proud that they are mighty and strong; but they forget that) We have created them; and We have endowed strength and stability to their countenances. If they oppose Our Laws, then according to Our Law of *Mashiyyat*, it is not at all difficult for Us to wholly replace them with another nation.

29. What is being presented before them is certainly a manifest reality. Hence whoever so wishes can take heed and adopt the path leading to *Allah's Nizam-e-Rabubiyyat*.

وَمَا تَشَآءُونَ إِلَّآ أَن يَشَآءَ ٱللَّهُ ۚ إِنَّ ٱللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٠﴾ يُدْخِلُ مَن يَشَآءُ فِى رَحْمَتِهِۦ ۚ وَٱلظَّٰلِمِينَ أَعَدَّ لَهُمْ
عَذَابًا أَلِيمًۢا ﴿٣١﴾ ع

٢ ع ٩ ٣٠

30. Tell them that the only way this can happen is if your own choice is in conformity with the Divine Laws. (You should desire only that which the Divine Law wishes, because) The Divine Law is based on knowledge and absolute wisdom ~74:56; 81:21.

31. Should you so desire, the Almighty will bring you under the umbrella of His blessing and benevolence. However, if you do not desire what the Divine Law seeks, then this would amount to rebellion and *Zulm.* (And remember) For those who resort to *Zulm* and oppression, Our Law of *Mukafat* has prepared a grievous chastisement (of doom and destruction).

سُوْرَةُ الْمُرْسَلٰتِ (۷۷)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالْمُرْسَلٰتِ عُرْفًا ۝١ فَالْعٰصِفٰتِ عَصْفًا ۝٢ وَّالنّٰشِرٰتِ نَشْرًا ۝٣
فَالْفٰرِقٰتِ فَرْقًا ۝٤ فَالْمُلْقِيٰتِ ذِكْرًا ۝٥ عُذْرًا اَوْ نُذْرًا ۝٦ اِنَّمَا تُوْعَدُوْنَ لَوَاقِعٌ ۝٧

SURAH AL-MURSALAT : 77

1. The heavenly forces that We continuously send forth one after the other stand the testimony to the reality; so that,

2. They throw out of the struggle of life, just like dust or straw being blown away, those concepts, ideas and systems which lack the ability to develop and grow. Therefore separate the grain from the husk (the truth from falsehood);

3. Revive and spread all over the land, the positive results (of the system of life) which have the capability to grow and flourish. (The only system that will last in the world is that which benefits all humanity ~ 13:17);

4. And thus distinctly separates the positive elements from the destructive ones;

5. And presents these concrete facts as historical evidence;

6. So that whoever opts to perish, despite seeing how the negative and positive forces work and reach a definite end, may do so. On the other hand whoever wants to, will remain safe from all the dangers.

7. The discipline and order of the Divine System, as manifested in the universe, testifies to the reality that the promised revolution is bound to occur. (In normal circumstances, when the forces of nature work alone it would take centuries to complete one stage. However with the support and companionship of *Jamat-ul-Momineen*, the same could be accomplished in days.)

فاذا النجوم طمست ﴿٨﴾ واذا السماء فرجت ﴿٩﴾ واذا الجبال نسفت ﴿١٠﴾ واذا الرسل اقتت ﴿١١﴾ لاي يوم اجلت ﴿١٢﴾
ليوم الفصل ﴿١٣﴾ وما ادرىك ما يوم الفصل ﴿١٤﴾ ويل يومئذ للمكذبين ﴿١٥﴾ الم نهلك الاولين ﴿١٦﴾ ثم
نتبعهم الاخرين ﴿١٧﴾ كذلك نفعل بالمجرمين ﴿١٨﴾ ويل يومئذ للمكذبين ﴿١٩﴾

---

8. The opposition from small groups shall fade away;

9. And the greatness and grandeur of chieftains with high status will be disintegrated;

10. And the mighty and strong groups standing like mountains will be blown away like straw. Alternatively it may be said that they will be sifted in a sieve, and whatever is capable of surviving will endure while the rest will perish (20:105; 56:5).

11. And the time (programme) for all messengers shall be determined (that is who will do what and when).

12. And for how long has this revolution been deferred?

13. The Day when every matter will be sorted out shall be the Day of Distinction (between right and wrong).

14. Who can tell you better than the *Wahi*, about what that Day of Distinction is?

15. On that Day (during that period) there shall be doom for those who belie the Divine Law of *Mukafat*.

16. (Ask those who belie) Have We not destroyed earlier nations who belied Our Laws?

17. And they were followed by other nations. (When they also followed the same attitude, they met a similar fate).

18. (This neither concerns a particular nation nor a specific period of time.) We treat all offenders alike. (Our Law of *Mukafat* treats all offending nations the same way.)

19. Accordingly, even during this period there will be destruction for those who belie Our Laws.

أَلَمْ نَخْلُقكُّم مِّن مَّآءٍ مَّهِينٍ ﴿٢٠﴾ فَجَعَلْنَٰهُ فِى قَرَارٍ مَّكِينٍ ﴿٢١﴾ إِلَىٰ قَدَرٍ مَّعْلُومٍ ﴿٢٢﴾ فَقَدَرْنَا فَنِعْمَ ٱلْقَٰدِرُونَ ﴿٢٣﴾ وَيْلٌ
يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٢٤﴾ أَلَمْ نَجْعَلِ ٱلْأَرْضَ كِفَاتًا ﴿٢٥﴾ أَحْيَآءً وَأَمْوَٰتًا ﴿٢٦﴾ وَجَعَلْنَا فِيهَا رَوَٰسِىَ شَٰمِخَٰتٍ وَأَسْقَيْنَٰكُم
مَّآءً فُرَاتًا ﴿٢٧﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٢٨﴾ ٱنطَلِقُوٓا۟ إِلَىٰ مَا كُنتُم بِهِۦ تُكَذِّبُونَ ﴿٢٩﴾ ٱنطَلِقُوٓا۟ إِلَىٰ ظِلٍّ ذِى ثَلَٰثِ
شُعَبٍ ﴿٣٠﴾ لَّا ظَلِيلٍ وَلَا يُغْنِى مِنَ ٱللَّهَبِ ﴿٣١﴾

20. (Just ask them to consider the process of their own creation and the many evolutionary stages they have passed through.) We created you from a fluid which was very insignificant;

21. Then We placed it in a firm and secure place (the womb) where it lodged into the feminine egg (23:13).

22. There it continued to receive nourishment and developed according to measures determined by Us.

23. Likewise, We have devised measures for all matters; and Our measures continue producing excellent results.

24. According to those measures human deeds also produce their results. Thus when the Day of Judgment comes, the people who belie Our Laws will see the awful chastisement that awaits them.

25/26. (Then tell them to leave aside human deeds for a while and reflect on the outer world. They will for instance) see how We have created the earth which moves so fast, taking everything living or inanimate along with it. (This is the force of gravity which does not let things get away from earth, inspite of its fast motion.)

27. And placed such huge mountains on it; and made springs so that you can drink the sweet and refreshing water flowing continuously in them.

28. Just see how everything functions according to Our determined and set Laws. Similar to this is the Law of *Mukafat*. And there will be doom for those who belie Our Law of *Mukafat*.

29. When the Day of Judgment comes, they shall be told to proceed towards the destruction which they had ignored; (that is).

30. Proceed to the canopy of burning smoke which has three branches (one overhead and the other two on the front and back respectively).

31. But this is not a canopy which protects them from the sun and blazing fire;

إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ ۝۳۲ كَأَنَّهُ جِمَالَتٌ صُفْرٌ ۝۳۳ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ۝۳۴ هَٰذَا يَوْمُ لَا يَنطِقُونَ ۝۳۵
وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ۝۳۶ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ۝۳۷ هَٰذَا يَوْمُ الْفَصْلِ جَمَعْنَاكُمْ وَالْأَوَّلِينَ ۝۳۸ فَإِن
كَانَ لَكُمْ كَيْدٌ فَكِيدُونِ ۝۳۹ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ۝۴۰ إِنَّ الْمُتَّقِينَ فِي ظِلَالٍ وَعُيُونٍ ۝۴۱ وَفَوَاكِهَ مِمَّا
يَشْتَهُونَ ۝۴۲ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنتُمْ تَعْمَلُونَ ۝۴۳ إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ۝۴۴

32. Not only does it not protect them from the blazing fire, but it itself throws out huge balls of fire.

33. But these do not look like flames; they are more like tawny camels (marching swiftly);

34. How awful the Day of Doom shall be for those who belie Our Law of *Mukafat*.

35. On that Day it will not be necessary that the offenders should make confessions to be found guilty. (On that day the crimes and criminals will expose themselves, by themselves.)

36. Nor will they be permitted to offer any excuses. (This is because the results of their deeds shall be determined by the Law of *Mukafat* of that God Who knows each person's degree of responsibility for every crime).

37. That Day will be of great destruction for those who deny it (Law of *Mukafat*)

38. (They will be told) "This then is the Day of Distinction for which We have gathered you all. You and the earlier generations."

39. You used to make big plans against Our programme. Now if you have any plan still left with you, then you may try that as well.

40. That Day will be of great destruction for those who used to belie Our Law of *Mukafat*.

41. On the other hand people who are conscious of and guard the Divine Laws, will be amidst the shade of gardens with springs running in them;

42. And fruits which they may partake as they cherish;

43. They shall be told, "All this is the reward of your own deeds. Eat, drink and relish.

44. "This is how We reward those who lead a righteous and balanced life."

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٥﴾ كُلُوا وَتَمَتَّعُوا قَلِيلًا إِنَّكُم مُّجْرِمُونَ ﴿٤٦﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٧﴾ وَإِذَا قِيلَ لَهُمُ ارْكَعُوا
لَا يَرْكَعُونَ ﴿٤٨﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿٤٩﴾ فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿٥٠﴾ ع

(٢ ع ١٠ ٢٢)

45. (There will be no cause for concern as) The destruction on that Day shall only be for those who belied Our Laws.

46. Tell them (as you are always chasing comforts and luxuries of your physical life and consider only these to be your sole aim and objective ~ 47:12) you can eat and drink and enjoy yourself for a while. (However since you violate the Divine Laws your end result will be awful. Those who consider only physical life as their destiny live at animal level with no other purpose but to eat and drink.)

47. The end for whoever belies Our Laws shall be awful.

48. When told to bow before Our Laws, they never do so;

49. Instead they ignore them. (They are the *Mukazzibeen*; and inevitably) The result of not believing is nothing but doom and destruction.

50. (We have explained all these matters in very clear terms. Despite this, these people do not profess *Eiman*.) Then ask them what other explanation they require for them to profess *Eiman* on the truthfulness of Our Laws?

عَمَّ (٣٠)

سُورَةُ النَّبَإِ (٧٨)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

٣٠ الجزء عَمَّ يَتَسَاءَلُونَ ﴿١﴾ عَنِ النَّبَإِ الْعَظِيمِ ﴿٢﴾ الَّذِي هُمْ فِيهِ
مُخْتَلِفُونَ ﴿٣﴾ كَلَّا سَيَعْلَمُونَ ﴿٤﴾ ثُمَّ كَلَّا سَيَعْلَمُونَ ﴿٥﴾ أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا ﴿٦﴾ وَالْجِبَالَ أَوْتَادًا ﴿٧﴾

PARA : 30 SURAH AL-NABA : 78

(THE GREAT EVENT)

1. (O *Rasool*! Do you know) About what are they asking one another?

2/3. They are asking about that Great Event, about which they have different views. (Everyone is saying something different.)

4/5. However their uncertainty and discord will not persist for long; and certainly they will come to know about it very soon.

6. (Tell them that in order to understand the forthcoming Revolution, they should try to comprehend the phenomena of nature and see how perfectly Our Law functions therein. To start with) They should look at the earth upon which they dwell.

(The earth is spherical and rotates very fast. In spite of this) We have made the earth a resting place for them.

7. And We made the mountains very firm, as if they are pegged in it.

وَّخَلَقْنٰكُمْ أَزْوَاجًا ﴿٨﴾ وَّجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾ وَّجَعَلْنَا الَّيْلَ لِبَاسًا ﴿١٠﴾ وَّجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾
وَّبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾ وَّجَعَلْنَا سِرَاجًا وَّهَّاجًا ﴿١٣﴾ وَّأَنْزَلْنَا مِنَ الْمُعْصِرٰتِ مَآءً ثَجَّاجًا ﴿١٤﴾
لِّنُخْرِجَ بِهٖ حَبًّا وَّنَبَاتًا ﴿١٥﴾ وَّجَنّٰتٍ أَلْفَافًا ﴿١٦﴾ إِنَّ يَوْمَ الْفَصْلِ كَانَ مِيْقَاتًا ﴿١٧﴾

8. (Then tell them to leave aside the outer universe and look at the human world.) See how We have created pairs, males and females, who carry forward the process of procreation, each complementing the other.

9/11. Then ponder over the changing of day and night. During the day time you go out in search of livelihood. When you become tired you rest under the dark cloak of night and have a peaceful sleep. Thus you regain your lost energies and the next day you are refreshed and able to start your work again.

12. And over your head, in the vast open space, We have distributed celestial bodies which are firm and stable.

13. Amongst these look at the brightly burning lamp (the Sun) and see how We have made it a simultaneous source of light and heat.

14. And see the water-laden clouds! We pour torrential rain from them;

15. So that various crops of grains and vegetables can grow;

16. As well as thick and dense gardens.

17. (When you see how wonderfully Our Laws operate in the outer universe, you should understand that Our Law of *Mukafat* is similarly functioning in your world. Therefore) It is absolutely certain that the Revolution that will sift falsehood from the truth, is bound to happen. Consider it to be the day for harvesting the crop which your deeds had sown. Just like how the time for the ripening of a crop is certain and determined, the time of this Revolution is also fixed. It will occur when its predestined time comes.

يَوْمَ يُنفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾ وَفُتِحَتِ السَّمَاءُ فَكَانَتْ أَبْوَابًا ﴿١٩﴾ وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ
سَرَابًا ﴿٢٠﴾ إِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾ لِّلطَّاغِينَ مَآبًا ﴿٢٢﴾ لَّابِثِينَ فِيهَا أَحْقَابًا ﴿٢٣﴾ لَّا يَذُوقُونَ فِيهَا
بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾ إِلَّا حَمِيمًا وَغَسَّاقًا ﴿٢٥﴾ جَزَاءً وِفَاقًا ﴿٢٦﴾ إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾

18. And when the trumpet (of war) is blown and you enter the battlefield, one group after the other[1];

19. The exaltations of the groups which had so far been enjoying great pomp and show, would be unfolded (or the celestial bodies would burst open).

20. The chieftains of various tribes, who stood firm like mountains, shall lose their ground as if it did not exist (or the mountains will be blown up as if they were a mirage ~ 20:105; 56:5; 77:10; 81:3).

21/22. And *Jahannum* is waiting in ambush for the transgressors, for that is in fact their abode (11:107; 29:54; 79:36; 82:16)

23. Wherein they shall live for a very long time.

24. There they will not find any peace or comfort, so much so that they will not even get to drink anything which would satisfy them.

25. On the contrary, they will either get boiling water which, instead of quenching their thirst would increase it; or benumbing ice-cold water. (Both these extremes destroy the results of human expectations ~ 38:57; 88:6)

26. All this will be the requital of their own deeds, a very befitting recompense!

27. These people did not believe in Our Law of *Mukafat*. They never expected that one day they will have to face the consequences of their deeds.

---

1. From here onwards the verses could imply the revolution that occurred at the time of *Rasool Allah*; and also that which human beings have to face after death, or when the outer universe disintegrates. For this, please refer to the explanation given at the beginning of para 29.

وَكَذَّبُوا بِآيَاتِنَا كِذَّابًا ﴿٢٨﴾ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ﴿٢٩﴾ فَذُوقُوا فَلَن نَّزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾ إِنَّ
لِلْمُتَّقِينَ مَفَازًا ﴿٣١﴾ حَدَائِقَ وَأَعْنَابًا ﴿٣٢﴾ وَكَوَاعِبَ أَتْرَابًا ﴿٣٣﴾ وَكَأْسًا دِهَاقًا ﴿٣٤﴾ لَّا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا
كِذَّابًا ﴿٣٥﴾ جَزَاءً مِّن رَّبِّكَ عَطَاءً حِسَابًا ﴿٣٦﴾ رَّبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَٰنِ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٣٧﴾

28. That is why they used to belie Our Laws.

29. But We preserved and kept an account of all their deeds. (And they were duly warned that eventually they will have to face the consequences of their deeds.)

30. (They will thus be told) "Taste the fruits of your deeds. Instead of decreasing, this torment will keep on increasing".

31. On the contrary, there shall be every kind of success and achievement for those who guard the Divine Laws;

32. Orchards to live in and vineyards to eat from;
And graceful, healthy, compatible female companions who shall be the embodiment of virtue, grace and dignity, with no feelings of jealousy. All of them will have the same taste and aptitude. (In that society the relationship between husband and wife shall be one of complete harmony ~ 56:37);

34. And overflowing goblets, pure and crystal clear (full of invigorating energy).

35. There they will not hear any vain discourse, lies or disavowals.

36. All this shall be a reward from your *Rabb*. The results of their deeds, which shall suffice all their needs.

37. All this shall be from the *Rabb*, Who at the same time has provided means of nourishment to everything in the heavens and on earth. He is so powerful that none in the universe dares to interfere in His work or to question Him.

يوم يقوم الروح والملائكة صفا ۖ لا يتكلمون إلا من أذن له الرحمن وقال صوابا ﴿٣٨﴾ ذلك اليوم الحق ۖ فمن

شاء اتخذ إلى ربه مآبا ﴿٣٩﴾ إنا أنذرناكم عذابا قريبا ۚ يوم ينظر المرء ما قدمت يداه ويقول الكافر يا ليتني كنت ترابا ﴿٤٠﴾ ٢ ع ١٠ ٢

38. At that time (on the Day of Accountability) the Divine Energies (functioning in the realm of *Amr*) and forces of the universe (functioning in realm of creation) shall stand in ranks (to bring forth the results of human deeds). And no one will dare to utter a word except those who speak the truth according to the Code laid down by *Ar-Rahman.*

39. This era is an established truth and there is no doubt whatsoever in its occurrence. Therefore (there is still time to prepare for it) whosoever so wishes may make *Allah's Nizam-e-Rabubiyyat* an ultimate goal of his life and work for it.

40. Thus We have warned you that (if you do not adopt this course) doom and destruction will soon overtake you. Man will then see the results of his deeds unveiled before him! And when he sees that (destruction), the one who denies the occurrence of that event, will cry out, "Alas! I should have been a heap of dust. (Instead of a human being endowed with life, intellect, perception and sense of responsibility.)" (But all these cries and woes will be of no use.)

سُوْرَةُ النّٰزِعٰتِ (٧٩)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالنّٰزِعٰتِ غَرْقًا ۝١ وَّالنّٰشِطٰتِ نَشْطًا ۝٢ وَّالسّٰبِحٰتِ
سَبْحًا ۝٣ فَالسّٰبِقٰتِ سَبْقًا ۝٤ فَالْمُدَبِّرٰتِ اَمْرًا ۝٥ يَوْمَ تَرْجُفُ الرَّاجِفَةُ ۝٦ تَتْبَعُهَا الرَّادِفَةُ ۝٧

SURAH AL-NAZEAAT : 79
(THOSE WHO YEARN)

1. The tyrant forces crush the oppressed ones. So much so that the potentialities and energies of the oppressed are totally suppressed; and they end up looking like the barren land which has no trace of life although earlier they were lush green. However, with obedience to Divine Laws the revolutionary forces come into being. These can pull up to eminence the subdued potentialities of this oppressed class.

2. And all obstacles created along the way by the tyrant class are removed by these forces, thus undoing the bonds of slavery of the weak. The weak then become active in a free atmosphere, like the stars they are free and also bound under the law.

3-4. And in this way they (the weaker class), floating swiftly in the sea of activity, move onwards without any obstacles in their way;

5. Until the time when power and command are snatched away from the tyrants and passed on to the weaker class, who can then themselves plan and direct their affairs in the light of Divine Laws.

6-7. This Revolutionary class of *Momineen*, which uplifts the oppressed, stands testimony to the fact that the Revolution is bound to come. The Revolution will cause violent jerks, one following the other; and with every jerk the lower classes will climb a step higher, while upper classes will descend.

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ ﴿٨﴾ أَبْصَارُهَا خَاشِعَةٌ ﴿٩﴾ يَقُولُونَ أَإِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ ﴿١٠﴾ وقف لازم
أَإِذَا كُنَّا عِظَامًا نَّخِرَةً ﴿١١﴾ قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ ﴿١٢﴾ فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ﴿١٣﴾ وقف لازم
فَإِذَا هُم بِالسَّاهِرَةِ ﴿١٤﴾ هَلْ أَتَاكَ حَدِيثُ مُوسَىٰ ﴿١٥﴾ إِذْ نَادَاهُ رَبُّهُ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٦﴾ وقف لازم

8. On that Day the hearts of tyrannical and aggressive leaders shall pound fast. They will be greatly perturbed.

9. Their eyes shall be downcast (due to their failure and defeat).

10. (At present, they are so proud and arrogant that whenever they are reminded of the Law of *Mukafat*, they ridicule it and very sarcastically say, "Just listen to these people.) They say that all the wealth, power and authority which you have usurped from the weaker classes shall be confiscated from you; and that you will return to the same old position from where you started.

11. "And become hollow crumbling bones[1]."

12. And they say, "If this does happen and we revert to the original state, then it will be an awful reversal causing us extreme loss." (They say such things tauntingly.)

13/14. Tell them that it is not at all difficult for Us to do so. It would be such a threatening call that every one would be out in the open. (All matters would be decided in that battle ground.)

15. This would be one more in the series of revolutions which have been occurring since the beginning; for tyrannical forces have always suppressed the weaker ones. The *Anbia* and their companions and followers have always endeavoured to uplift the weaker classes. Take as an example the episode of *Moses's* conflict (with Pharaoh).

16. (Begin this story from when the lengthy process of trial and error by human intellect had ended and Moses reached the stage when the imparting of guidance through *Wahi* had begun (20:12); and he was bestowed with *Nabuwwat*.) At that time his *Rabb* called him and said;

1. These verses can also mean the life after death. However, since the revolution that was brought about by the struggle between *Moses* and Pharaoh has been mentioned in Verse 15, we have preferred explaining these verses with reference to revolutions that appear in this world.

اِذْهَبْ اِلٰى فِرْعَوْنَ اِنَّهٗ طَغٰى ﴿١٧﴾ فَقُلْ هَلْ لَّكَ اِلٰٓى اَنْ تَزَكّٰى ﴿١٨﴾ وَاَهْدِيَكَ اِلٰى رَبِّكَ فَتَخْشٰى ﴿١٩﴾
فَاَرٰىهُ الْاٰيَةَ الْكُبْرٰى ﴿٢٠﴾ فَكَذَّبَ وَعَصٰى ﴿٢١﴾ ثُمَّ اَدْبَرَ يَسْعٰى ﴿٢٢﴾ فَحَشَرَ فَنَادٰى ﴿٢٣﴾ فَقَالَ اَنَا رَبُّكُمُ
الْاَعْلٰى ﴿٢٤﴾ فَاَخَذَهُ اللّٰهُ نَكَالَ الْاٰخِرَةِ وَالْاُوْلٰى ﴿٢٥﴾ اِنَّ فِيْ ذٰلِكَ لَعِبْرَةً لِّمَنْ يَّخْشٰى ﴿٢٦﴾

17. "Go to Pharaoh, who has become rebellious. He has created chaos and has suppressed the weak."

18. Go and tell him, "(You have amassed wealth and strength but you have never thought of the intrinsic value of your 'self.') Do you not desire that your human dignity is nourished and developed?

19. "Should I tell you about the way leading towards *Allah's* universal *Rabubiyyat*?" (Tell him this and) It is quite possible that he may understand and stop the erroneous ways which are leading him towards the doom of *Jahannum*. (At least this will exhaust all possibilities of his reform.)

20. *Moses* went to him and presented before him the Divine Code which could bring about such a revolution (20:23).

21. (But Pharaoh) ignored him and remained rebellious.

22. He turned his face away and started planning (how to defeat *Moses*;)

23. And for this purpose he gathered all his chiefs and nobles around him and proclaimed;

24. "I give you nourishment (and provide you everything to eat and drink). Thus I am your supreme *Rabb*. (*Moses's* contention that *Allah* alone is your *Rabb* is wrong)."

25. (When he transgressed all bounds) *Allah's* Law of *Mukafat* completely seized him, destroying him in his present life as well the future one. (This was the outcome of crimes he had committed prior to *Moses's* arrival; and even of those he had continued thereafter.)

26. In this historical episode (of the tussle between *Moses* and Pharaoh) there are lessons for those who are afraid of seizure by the Divine Law of *Mukafat*.

ءَأَنتُمْ أَشَدُّ خَلْقًا أَمِ السَّمَاءُ ۚ بَنَاهَا ﴿٢٧﴾ رَفَعَ سَمْكَهَا فَسَوَّاهَا ﴿٢٨﴾ وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا ﴿٢٩﴾
وَالْأَرْضَ بَعْدَ ذَٰلِكَ دَحَاهَا ﴿٣٠﴾ أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا ﴿٣١﴾ وَالْجِبَالَ أَرْسَاهَا ﴿٣٢﴾ مَتَاعًا لَّكُمْ
وَلِأَنْعَامِكُمْ ﴿٣٣﴾ فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَىٰ ﴿٣٤﴾ يَوْمَ يَتَذَكَّرُ الْإِنسَانُ مَا سَعَىٰ ﴿٣٥﴾

---

27. (O *Rasool*! Having narrated these historical episodes to your people, tell them once again to ponder over the creation of the cosmos and of their own. Then ask) "As a creation, are you tougher and stronger than the celestial bodies We have created?"

28. *Allah* created these huge bodies high up in space. He then gave them balance and equilibrium so that they would remain stable and continue on their path.

29. And in space, He made the night dark and brought forth light during daytime.

30. (Next look at the earth. Earth and all the other celestial bodies were one mass, the Nebula.) The earth was taken and thrown out of this, just like a stone being propelled away by a catapult (21:30)[1].

31. The water was taken from the oceans by distillation (to regions of dry land). Thereafter We made vegetation grow in these regions;

32. And raised huge and firm mountains in these regions.

33. And We fashioned the entire system in a way that it would produce means of sustenance for you and your cattle. (Land is the source for producing sustenance. One can benefit from it but not become its owner.)

34. (However, if the established system is so unjust that instead of making land a source of nourishment for human beings, it results in the oppression and subjugation of weak people at the hands of the upper class, then) A great revolution will come (like that which has been mentioned in the opening verses).

35. Through this revolution a society in which no one will be able to usurp the labour of others, shall be established. Everyone will see the fruit of one's labour; and none of it shall go waste (20:15; 53:39; 56:63-73).

---

1. In verse 2:29 the word "Thumma" is not for sequence. The sequence of creation of celestial bodies is the same as has been described here. Modern day knowledge has revealed that the rapid rotation of Nebula resulted in the scattering of matter that eventually become these bodies. The meaning of the Quranic parable may be easily understood from this. That is, earth separated from Nebula just like how a stone moves out of a catapult and while spinning, moves away.

وَبُرِّزَتِ الْجَحِيمُ لِمَن يَرَىٰ ﴿٣٦﴾ فَأَمَّا مَن طَغَىٰ ﴿٣٧﴾ وَآثَرَ الْحَيَاةَ الدُّنْيَا ﴿٣٨﴾ فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ ﴿٣٩﴾ وَأَمَّا
مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَىٰ ﴿٤٠﴾ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ﴿٤١﴾ يَسْأَلُونَكَ عَنِ السَّاعَةِ
أَيَّانَ مُرْسَاهَا ﴿٤٢﴾ فِيمَ أَنتَ مِن ذِكْرَاهَا ﴿٤٣﴾ إِلَىٰ رَبِّكَ مُنتَهَاهَا ﴿٤٤﴾ إِنَّمَا أَنتَ مُنذِرُ مَن يَخْشَاهَا ﴿٤٥﴾ كَأَنَّهُمْ
يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا ﴿٤٦﴾

٢ ع ٢٠ ٢

---

36. At that time *Jaheem* will become visible to those who are capable of seeing it. (*Jahannum* still exists, but is invisible. At that time it shall emerge and become visible.) (29:54; 39:48; 82:16).

37. Remember! Whoever rebels against Our Law of *Rabubiyyat*;

38. And gives preference to immediate gains in this life, over the pleasures of life;

39. (Will find that) His abode is *Jaheem*, a place where further development of human self stops.

40. But the one who understands that one day he has to stand before the Divine Court (where the results of his deeds will come before him, then he) has to keep in check his desires and feelings from going against Divine Laws.

41. Then he will be the one whose abode is *Jannat*, in this world and in the hereafter.

42. (After hearing all this about the revolution) They ask you "When will that revolution occur?"

43. (O *Rasool*! Tell them), "This is not within the sphere of my knowledge; I do not know when that will happen." "(7:178; 33:63; 42:17.)"

44. Determining the time of this revolution rests only with *Allah* the Almighty. He alone knows it. All these matters will ultimately be settled according to His Law of *Mashiyyat* (53:42).

45. (O *Rasool*! Tell them that) Your duty is only to warn the one who is conscious of the Divine Law of *Mukafat* and fears the destructive results of an erroneous way of life.

46. When those who are very anxious about knowing the time of this Revolution actually face it, they will cry and pray, "We got very little time for respite; no more than an evening or a morning." (If we had more time we would have changed our ways. However at that time such excuses shall be of no avail.)

سُورَةُ عَبَسَ (٨٠)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

عَبَسَ وَتَوَلّٰىٓ ۙ ١ اَنْ جَآءَهُ الْاَعْمٰى ؕ ٢ وَمَا يُدْرِيْكَ لَعَلَّهٗ
يَزَّكّٰىٓ ۙ ٣ اَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرٰى ؕ ٤ اَمَّا مَنِ اسْتَغْنٰى ۙ ٥ فَاَنْتَ لَهٗ تَصَدّٰى ؕ ٦ وَمَا عَلَيْكَ اَلَّا يَزَّكّٰى ؕ ٧

SURAH AL-ABAS : 80
(HE FROWNED)

1/2. (In order to establish the Divine Order, the principle that should always be kept in view is the motive and enthusiasm of the people who are desirous of joining it, and not their worldly status or position. What you should consider is the desire in someone's heart. In the light of that principal, explain this is to the chief of Quresh) that why did he froun and turned away, as to how dare a poor, blind man had the courage to come to an assembly where the Holy prophet was explaning something and sat beside him and also interepted in the conversation, (you also gave him preference. Explain to him that you can do this and your doors are open to every one and that you can not repell a man who comes with good interest, but is poor and can not take a seat along with others? (6:52; 8:62-64; 11:27; 18:28; 26:111-114.)

3. How do you know that this very (blind and handicaped person, on whom the leader of *Quresh* looked down, with your education and attention may become a virtuous man whose personality would nourish and deveope?

4. Or that he cannot understand the teachings and gradually derive some benefit from them?

5/6. On the contrary, you should not tire yourself for and person who think they do not need your guidance and in turns ignores it.

7. (O *Rasool*!) "If such type of persons are not reformed, then it is not of your concern and you will not be blamed;

وَأَمَّا مَن جَاءَكَ يَسْعَىٰ ﴿٨﴾ وَهُوَ يَخْشَىٰ ﴿٩﴾ فَأَنتَ عَنْهُ تَلَهَّىٰ ﴿١٠﴾ كَلَّا إِنَّهَا تَذْكِرَةٌ ﴿١١﴾ فَمَن شَاءَ ذَكَرَهُ ﴿١٢﴾
فِي صُحُفٍ مُّكَرَّمَةٍ ﴿١٣﴾ مَّرْفُوعَةٍ مُّطَهَّرَةٍ ﴿١٤﴾ بِأَيْدِي سَفَرَةٍ ﴿١٥﴾ كِرَامٍ بَرَرَةٍ ﴿١٦﴾ قُتِلَ الْإِنسَانُ
مَا أَكْفَرَهُ ﴿١٧﴾ مِنْ أَيِّ شَيْءٍ خَلَقَهُ ﴿١٨﴾ مِن نُّطْفَةٍ خَلَقَهُ فَقَدَّرَهُ ﴿١٩﴾ ثُمَّ السَّبِيلَ يَسَّرَهُ ﴿٢٠﴾

8-10. But if someone who fears the consequences of an erroneous way of life and wants to save himself from them, comes to you for guidance and you give him a cold shoulder, then you are to be blamed." (2:2)

11. (As regards the *Quran* it should be clearly understood that) It is a Book of manifest guidance. One can attain dignity and grace by following it;

12. But only the person who comes towards it on his own free will can get benefit from it.

13. That is why We have not kept it secret; and have had it written on very honorable pages (so that whoever so desires, can read and benefit from it).

14. Its teachings aim at producing sublime intellect and purity of character.

15-16. And those who scribe it and disseminate it further are highly truthful, respectable and virtuous.

17. Just think who else could be more prone to self-destruction than the person who refuses to accept such pure and sublime teachings (on the basis that he has a lot of wealth, power, high lineage and that he does not care for any one).

18. (He should at least reflect on the process through which his own life passes and the various means of sustenance We provide to him; Also) He should understand how his creation started.

19. We created him from a drop of semen and then fashioned him according to a very special measure and scale.

20. Then He endowed him with the faculties of hearing and seeing and provided him with means of sustenance, so that life becomes easy and comfortable for him.

ثُمَّ أَمَاتَهُۥ فَأَقْبَرَهُۥ ﴿٢١﴾ ثُمَّ إِذَا شَآءَ أَنشَرَهُۥ ﴿٢٢﴾ كَلَّا لَمَّا يَقْضِ مَآ أَمَرَهُۥ ﴿٢٣﴾ فَلْيَنظُرِ ٱلْإِنسَٰنُ إِلَىٰ طَعَامِهِۦٓ ﴿٢٤﴾
أَنَّا صَبَبْنَا ٱلْمَآءَ صَبًّا ﴿٢٥﴾ ثُمَّ شَقَقْنَا ٱلْأَرْضَ شَقًّا ﴿٢٦﴾ فَأَنۢبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾ وَعِنَبًا وَقَضْبًا ﴿٢٨﴾ وَزَيْتُونًا
وَنَخْلًا ﴿٢٩﴾ وَحَدَآئِقَ غُلْبًا ﴿٣٠﴾ وَفَٰكِهَةً وَأَبًّا ﴿٣١﴾

21. However, most of them do not utilize these faculties and continue laying about like dead bodies in graves.

22. However there are others who adopt the course of life ordained by Divine Laws. Thus they acquire the energies of life and rise from these graves (this is just like their physical death and the after life).

23. (Those who live like the half dead) Their state is such that they have never fulfilled the purpose of their creation. (All through their lives they chase their own selfish interests and never think about the universal Order of *Rabubiyyat*.)

24. Although (at least) if they think about the sources of their food (then they would conclude that human beings obtain their nourishment free of cost from *Allah* the Almighty. Therefore every one has a share in it according to his need.) They should also think about how

25. The rain, upon on which the production of crops depends, falls according to Our Law (not according to their planing or craft ~56:63-73; 67:30).

26. (Man does sow seeds in the land but) Then the earth opens up to allow the shoot to sprout according to Our Law. (It is not within man's reach to turn a grain into a sprouting shoot.)

27. It is also according to Our Law that the grains come out of the crop. And other things (from other crops) like

28. Grapes and vegetables;

29. Olives and dates;

30. Dense gardens with lofty trees;

31. And different kinds of fruits and fodder for animals.

مَّتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ﴿٣٢﴾ فَإِذَا جَاءَتِ الصَّاخَّةُ ﴿٣٣﴾ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾ وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾
وَصَاحِبَتِهِ وَبَنِيهِ ﴿٣٦﴾ لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾ وُجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾ ضَاحِكَةٌ
مُّسْتَبْشِرَةٌ ﴿٣٩﴾ وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾ تَرْهَقُهَا قَتَرَةٌ ﴿٤١﴾ أُولَٰئِكَ هُمُ الْكَفَرَةُ
الْفَجَرَةُ ﴿٤٢﴾ (١) ع (٤٢) (٥)

32. All these provisions are sustenance for you and your cattle. (It should be kept for this purpose only.)

33. (However, a clash with people who turn these gifts of nature into their private property, depriving others and not listening to any argument, thus becomes inevitable. Therefore) When it is time for that clash, the clattering of armour will really be deafening;

34. The confusion at that time would be such, that man would run away from his own brother;

35. Children would desert their parents;

36. The husband would abandon his wife and parents their children; and

37. Every man will have enough of his own worries to make him indifferent to others.

38. (When the decision for the clash is taken) The faces of the group (which had adopted the right course of life in line with Divine Laws) will gleam with happiness and joy.

39. They would laugh and rejoice over their success and achievements.

40. The faces of those in the second group would be covered with dust;

41. And be overspread by the darkness of disgrace (10:27).

42. This would be the end of those who conceal from others the means of nourishment gifted by Almighty, thus denying them His bounties and gifts. This attitude splits human beings into schisms creating disorder and chaos which is a big crime in the Divine Court. (What We desire is that humanity should be one entity; and not split into factions.)

سُورَةُ التَّكْوِيرِ (٨١)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِذَا الشَّمْسُ كُوِّرَتْ ﴿١﴾ وَإِذَا النُّجُومُ انكَدَرَتْ ﴿٢﴾ وَإِذَا الْجِبَالُ
سُيِّرَتْ ﴿٣﴾ وَإِذَا الْعِشَارُ عُطِّلَتْ ﴿٤﴾ وَإِذَا الْوُحُوشُ حُشِرَتْ ﴿٥﴾

SURAH AL-TAKWEER : 81
(THE FOLDING UP)

1. (Sometime in the future when man-made socio-economic systems would be replaced by the Quranic Order, the revolutionary conditions at that time would be such that) The rule of monarchy would be eliminated[1];

2. And their small satellite states would collapse and scatter. Their luster and power would fade away;

3. And the nobles and chieftains who stand like mountains, would drift away from their places (20:105; 56:5; 78:20).

4. And the means of travel and transportation (for example the camels) which at present are very important, will become obsolete;

5. And uncivilized tribes and undeveloped nations will also adopt a collective social life;

---

1. At the time of Quranic Revelation, the largest state in the neighbourhood of Arabs that had monarchy was Persia. Their flag had a picture of the sun on it (just like the symbol on the Arab flag was the moon.) In this verse, although the sun has been mentioned, it implies the monarchy which the *Quran* had been revealed to eliminate. The system was eliminated by the *Nabi* and his companions, but it was re-established. These verses refer to a forthcoming era when monarchy will again be eliminated. The other indications of that era resemble present day life. It is just possible that the enormous changes taking place today are a prelude to the Quranic System.

وَاِذَا الْبِحَارُ سُجِّرَتْ ۝٦ وَاِذَا النُّفُوْسُ زُوِّجَتْ ۝٧ وَاِذَا الْمَوْءٗدَةُ سُئِلَتْ ۝٨ بِاَيِّ ذَنْۢبٍ قُتِلَتْ ۝٩
وَاِذَا الصُّحُفُ نُشِرَتْ ۝١٠ وَاِذَا السَّمَآءُ كُشِطَتْ ۝١١ وَاِذَا الْجَحِيْمُ سُعِّرَتْ ۝١٢ وَاِذَا الْجَنَّةُ اُزْلِفَتْ ۝١٣ عَلِمَتْ
نَفْسٌ مَّآ اَحْضَرَتْ ۝١٤ فَلَآ اُقْسِمُ بِالْخُنَّسِ ۝١٥ الْجَوَارِ الْكُنَّسِ ۝١٦ وَالَّيْلِ اِذَا عَسْعَسَ ۝١٧

6. And transportaion across the seas will increase so much that they (the seas) would appear to be all filled up with huge habitations developing on the shores;

7. When habitations all over the world would start intermixing;

8/9. And when all the girls for whom no one cared and who were buried alive by society, will ask about the crime for which they were slain? (This is when women will be given their due rights);

10. When information systems shall spread all over;

11. When celestial bodies will be unveiled one by one (the conditions prevailing over there would be discovered).

12. (Then the working of the Divine Law of *Mukafat* will also be accelerated, because at that time the system in which everything is decided according to the law, would have been established. Accordingly) For the guilty the blazing fire of *Jahannum* will flare up more fiercely.

13. And for those who follow the Divine System, the heavenly society shall be brought nearer. 50:31

14. Then every person shall see for himself the outcome of his deeds.

15. (We are not saying these things without purpose; for the entire system of the universe stands testimony to it.) The stars that recede slowly after risingare witnesses to it.

16. And those which move fast, traverse their courses and go into hiding (53:1; 56:75);

17. And the (darkness of) night that comes quietly and goes away;

وَالصُّبْحِ إِذَا تَنَفَّسَ ﴿١٨﴾ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾ ذِي قُوَّةٍ عِندَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾ مُّطَاعٍ ثَمَّ
أَمِينٍ ﴿٢١﴾ وَمَا صَاحِبُكُم بِمَجْنُونٍ ﴿٢٢﴾ وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ ﴿٢٣﴾ وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿٢٤﴾
وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَّجِيمٍ ﴿٢٥﴾ فَأَيْنَ تَذْهَبُونَ ﴿٢٦﴾

18. And the (brightness of) dawn which appears with a message of new life.

19. (All these signs of nature bear testimony to the fact that) The person who is giving you this message is Our messenger; the most honourable messenger.

20. He has the support and backing of *Wahi* from the Almighty, in Whose hands is the central control and command of the entire universe. (Just as the Laws of Nature in the universe are made by God and not by nature itself, the Laws regarding human life, as presented by this *Rasool*, are also not made by him. They are made by *God*.)

21. This *Rasool* is extremely trustworthy and he is delivering Our message with utmost honesty. In addition to delivering the message, he is establishing a system for actually manifesting it. Therefore, it is necessary that all who are convinced of the truthfulness of this system should trust him and obey his decisions (Without this no system can be established properly.)

22. Remember! This companion of yours does not speak like as insane person. Whatever he says will happen.

23. Because he has found himself at the highest and the broadest level of knowledge, where a human being is endowed with *Wahi* from God. (Thus whatever the *Rasool* is saying is as if he has seen it with his own eyes ~53:1-7.)

24. And whatever he receives through *Wahi*, he does not keep to himself but very generously conveys it to others. He shares it with everyone.

25. These assertions (whatever he says) are neither coming forth from a rebellious mind, nor are they based on any guesswork which is away from truth and reality.

26. (When this is the reality, then) whither are you going, (leaving aside this set of Laws?)

إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ ٢٧ لِمَنْ شَآءَ مِنْكُمْ اَنْ يَّسْتَقِيْمَ ٢٨ وَمَا تَشَآءُوْنَ إِلَّآ اَنْ يَّشَآءَ

١ ع ٢٩ ٦ اللّٰهُ رَبُّ الْعٰلَمِيْنَ ٢٩

27. (You continuing to turn a deaf ear will do no harm to the code, because it is not meant for a particular nation or country. It is for all nations of the world.

28. Hence, whichever human nation desires to go on the straight and balanced path, can do so if it so wills (1:5).

29. But it is necessary that you keep your personal likes, feelings and interests aside and desire only that which the Law of *Allah* demands; the *Allah* Who has taken upon Himself the responsibility of providing sustenance to all nations of the world. (Therefore only the nation which resolves to establish the *Nizam-e-Rabubiyyat* for the universal good of mankind can benefit from it.) In this manner that nation harmonizes its aims and objectives with those of the Divine Law (74:56; 76:30).

سُورَةُ الإِنفِطَارِ (۸۲)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِذَا السَّمَاءُ انفَطَرَتْ ۝١ وَإِذَا الْكَوَاكِبُ انتَثَرَتْ ۝٢ وَإِذَا الْبِحَارُ فُجِّرَتْ ۝٣ وَإِذَا الْقُبُورُ بُعْثِرَتْ ۝٤
عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ۝٥ يَا أَيُّهَا الْإِنسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيمِ ۝٦ الَّذِي خَلَقَكَ
فَسَوَّاكَ فَعَدَلَكَ ۝٧

SURAH AL-INFITAR : 82

1. (The Revolution that has been referred hitherto will be such that) The forces diffused all over will disintegrate;

2. And stars shall be dispersed (or small groups will disperse);

3. And the oceans (or rivers) will start flowing (meaning that communication on them would increase);

4. And earth's treasures shall be dug out (100:9).

5. Then (a social system will also be established in the world of human beings. In it) Everyone will see the results of their past and present deeds unveiled before them.

6. O human being! (You are revolting against the Divine Laws in this manner.) What is keeping you away from the most respect-worthy law of *Allah's Rabubiyyat* and inciting you to such violation?

7. The *Rabb* (Who according to His law of creation) took you through various evolutionary stages one after the other; and fashioned you by removing unnecessary elements, thereby creating excellent balance, proportion and symmetry in you (95:4).

فِيٓ أَيِّ صُورَةٍ مَّا شَآءَ رَكَّبَكَ ٨ كَلَّا بَلْ تُكَذِّبُونَ بِالدِّينِ ٩ وَإِنَّ عَلَيْكُمْ لَحٰفِظِينَ ١٠
كِرَامًا كَاتِبِينَ ١١ يَعْلَمُونَ مَا تَفْعَلُونَ ١٢ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ١٣ وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ١٤
يَصْلَوْنَهَا يَوْمَ الدِّينِ ١٥ وَمَا هُمْ عَنْهَا بِغَآئِبِينَ ١٦ وَمَآ أَدْرٰىكَ مَا يَوْمُ الدِّينِ ١٧ ثُمَّ مَآ أَدْرٰىكَ مَا يَوْمُ الدِّينِ ١٨
يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا ۖ وَالْأَمْرُ يَوْمَئِذٍ لِّلَّهِ ١٩

8. Thereafter, according to His Law of *Mashiyyat*, He gave you a suitable form (54:29).

9. Just think; can you dare deny His Law of *Mukafat*? (In any case, what difference would your denial make?).

10-12 He has appointed the most honorable and trustworthy guardians over you. They know all that you do. They are continuously recording everything (and this forms the basis of the Divine Law of *Mukafat*).

13. According to this Law, the one who broadens in human life will live in comfort and luxury;

14. And for those who create disintegration in society and in their own selves, their further development would come to a stop (2:27).

15. And on the Day of Judgment, they will find themselves inside *Jahannum*.

16. Remember! Even now they are not out of the sight of *Jahannum* (29:54; 79:36).

17. (*Jahannum* is watching them even now, but at that time they will see *Jahannum*. This shall happen on the Day of *Deen*, the period when the results would be manifested.) Who can tell you how the Day of *Deen* will be?

18. Of course who else but *Allah* the Almighty, can tell you how that period would be?

19. That will be the Day when everyone will see his deeds in front of him. Neither will anyone be able to do anything for the other; nor would one have any authority over the other. All power and authority will rest with the Divine Laws; and only these laws will prevail. (In other words, man will neither be subservient to any other, nor will he be needy. No one will be able to save any criminal from the punishment for his crime. This will be the Day of *Deen*.) (1:3)

سُورَةُ الْمُطَفِّفِينَ (٨٣)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَيْلٌ لِّلْمُطَفِّفِينَ ۝١ الَّذِينَ إِذَا اكْتَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ۝٢ وَإِذَا كَالُوهُمْ أَو وَّزَنُوهُمْ
يُخْسِرُونَ ۝٣ أَلَا يَظُنُّ أُولَٰئِكَ أَنَّهُم مَّبْعُوثُونَ ۝٤ لِيَوْمٍ عَظِيمٍ ۝٥ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ
الْعَالَمِينَ ۝٦ كَلَّا إِنَّ كِتَابَ الْفُجَّارِ لَفِي سِجِّينٍ ۝٧

SURAH AL-MUTAFFAFIN : 83

1-3. The fate of the capitalistic system and the business mentality will ultimately be, nothing but doom. The importunity of such a mentality is to take the full measure when receiving; but at the time of giving, give less than their due. They like to exploit the capabilities of others to the fullest extent, but do not want to give them full recompense. They pay the minimum to workers and keep the maximum for themselves. Not only do they do so in terms of material things, but even when assessing the worth of other people, they try to restrict their growth. They should never be allowed to grow to their full potential. They should be groomed only to the extent that suits the investor. They should not be given unnecessary freedom.

4. Are they under the impression that this system will last forever and that no one will be able to change it? This however is their self-deception. The time will certainly come when the people who they have chained to their economic captivity, will rise and free themselves, pushing the oppressors out of their way.

5/6. The great revolution will occur in this way, and universal mankind will rise to establish the Divine Law of *Rabubiyyat* (39:69; 45:36-37; 84:6-8; 89:16-22).

7. At that time, the very scroll of their deeds will tie down the people who have split mankind into various factions. (Thus their own system shall become the cause of their destruction.)

وَمَآ أَدْرَىٰكَ مَا سِجِّينٌ ﴿٨﴾ كِتَٰبٌ مَّرْقُومٌ ﴿٩﴾ وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ ﴿١٠﴾ ٱلَّذِينَ يُكَذِّبُونَ بِيَوْمِ ٱلدِّينِ ﴿١١﴾
وَمَا يُكَذِّبُ بِهِۦٓ إِلَّا كُلُّ مُعْتَدٍ أَثِيمٍ ﴿١٢﴾ إِذَا تُتْلَىٰ عَلَيْهِ ءَايَٰتُنَا قَالَ أَسَٰطِيرُ ٱلْأَوَّلِينَ ﴿١٣﴾ كَلَّا بَلْ رَانَ
عَلَىٰ قُلُوبِهِم مَّا كَانُوا۟ يَكْسِبُونَ ﴿١٤﴾ كَلَّآ إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ ﴿١٥﴾ ثُمَّ إِنَّهُمْ لَصَالُوا۟ ٱلْجَحِيمِ ﴿١٦﴾

8. (You will surely be anxious to know what this tying down will be like.) Who else can tell you this better than the Almighty. So listen.

9. It will be according to the Law of *Mukafat*, which is constantly pointing out the end result (of everyone's deeds).

10-11. There will be doom and destruction for the *Mukazzibeen*, the people who belie the Day of Judgment.

12. Obviously, the only person who would belie the Day of Judgment is the one who is dauntlessly and fearlessly committing every kind of offence. Such offenses may effect his own personality, and that of others; and incite rebellious feelings or result in depression and lethargy. (Such a person is deceiving himself by assuming that there is no law that can punish him for his crimes. Even plundering nations have the same attitude.)

13. When he is presented with these historical facts which prove that nations committing such offenses are destroyed, instead of learning something he deceives himself saying, "These are merely fables of ancient times. (They have nothing to do with me.)"

14. (Tell them!) "It is not so! The fact is that their hearts have been corroded by what they have been doing and, as such, they have lost the capability to distinguish between right and wrong (2:7)."

15. When mankind will stand up for the establishment of the universal system of *Rabubiat*, these people will be deprived of their *Rabb's* bounties. Their life shall be laid barren. (This will be their plight in this world as well as in the hereafter.)

16. In other words, their development will come to an end (because human 'self' develops by providing nourishment to others and not by usurping their rights.) They will thus enter *Jahannum*.

ثُمَّ يُقَالُ هٰذَا الَّذِيْ كُنْتُمْ بِهٖ تُكَذِّبُوْنَ ﴿١٧﴾ كَلَّآ اِنَّ كِتٰبَ الْاَبْرَارِ لَفِيْ عِلِّيِّيْنَ ﴿١٨﴾ وَمَآ اَدْرٰىكَ
مَا عِلِّيُّوْنَ ﴿١٩﴾ كِتٰبٌ مَّرْقُوْمٌ ﴿٢٠﴾ يَّشْهَدُهُ الْمُقَرَّبُوْنَ ﴿٢١﴾ اِنَّ الْاَبْرَارَ لَفِيْ نَعِيْمٍ ﴿٢٢﴾ عَلَى الْاَرَآئِكِ
يَنْظُرُوْنَ ﴿٢٣﴾ تَعْرِفُ فِيْ وُجُوْهِهِمْ نَضْرَةَ النَّعِيْمِ ﴿٢٤﴾ يُسْقَوْنَ مِنْ رَّحِيْقٍ مَّخْتُوْمٍ ﴿٢٥﴾

17. There they will be told, "This, according to Our Law of *Mukafat* which you used to belie, is the result of your deeds."

18. On the other hand, the status of those who broaden their lives shall be very lofty; in fact heights above heights. They will be at a very advanced stage of evolutionary development.

19. Who else besides *Allah* the Almighty can tell you what these higher stages of development are?

20. This will also take place according to Our Law of *Mukafat*, which constantly points out the outcome of everyone's deeds.

21. The honoured ones shall see these higher stages of development open before them. These people would have inculcated divine attributes in their personalities, to the maxim extent that is humanly possible.

22. Indeed the virtuous ones who possess highly expanded personalities, shall benefit from comforts and luxuries;

23. While they are enthroned on the seat of power and authority, they shall keep everything around them in their sight. In other words they will have the qualities of insight and vision, to see and oversee.

24. Their faces shall reflect the delight produced by these gratifying comforts and pleasures.

25. For drinking they shall have the choicest (life-invigorating) "wine" which would be contained (in decanters) and be free from impurities.

خِتَٰمُهُۥ مِسْكٌ ۚ وَفِى ذَٰلِكَ فَلْيَتَنَافَسِ ٱلْمُتَنَٰفِسُونَ ﴿٢٦﴾ وَمِزَاجُهُۥ مِن تَسْنِيمٍ ﴿٢٧﴾ عَيْنًا يَشْرَبُ بِهَا ٱلْمُقَرَّبُونَ ﴿٢٨﴾
إِنَّ ٱلَّذِينَ أَجْرَمُوا۟ كَانُوا۟ مِنَ ٱلَّذِينَ ءَامَنُوا۟ يَضْحَكُونَ ﴿٢٩﴾ وَإِذَا مَرُّوا۟ بِهِمْ يَتَغَامَزُونَ ﴿٣٠﴾ وَإِذَا ٱنقَلَبُوٓا۟ إِلَىٰٓ
أَهْلِهِمُ ٱنقَلَبُوا۟ فَكِهِينَ ﴿٣١﴾ وَإِذَا رَأَوْهُمْ قَالُوٓا۟ إِنَّ هَٰٓؤُلَآءِ لَضَآلُّونَ ﴿٣٢﴾ وَمَآ أُرْسِلُوا۟ عَلَيْهِمْ حَٰفِظِينَ ﴿٣٣﴾

26. The container itself will be of invigorating musk.

These are the means and elements which increase strength and vitality. In order to acquire them you should try to excel over each other. The urge to excel and go ahead of others is in-built in all human beings. However, people without vision select wrong fields in which to excel. They only work towards maximising gains for their physical life, and use all possible means to achive this. The correct manner for satisfying this urge is to struggle for providing nourishment to mankind. This will in turn provide you with the life-invigorating wine (56:11;74:37-38;57:20; 102:1).

27. This 'wine' will be blended with sweet cold water which shall flow from the fountain of exaltation; and this nectar will promote human potentialities to their fullest extent (76:17).

28. The only people to benefit from this fountain shall be those who inculcate Divine attributes to the fullest extent that is humanly possible.

29. Upon seeing those who believe in the truthfulness of the Divine *Nizam-e-Rabubiyyat* striving hard for its establishment those who take away the product of other's efforts laugh at them. (They say : Look at these people who work so hard and keep only that which merely suffices their needs, giving away the rest to uphold the truth and for meeting the necessities of the indigent. They think they are getting a very profitable bargain!)

30. When they pass by them (the *Momineen*), these people wink at each other (doing so in mockery as if the *Momineen* had lost their wits);

31. And when they return to their own people they do so with arrogance; and are full of jest about the group of *Momineen*.

32. (In short) Whenever they see these people they say, "Look at them. They have truly gone astray,"

33. They did so although they were not sent as guardians over them (the *Momineen*) and as if they had to account for them.

فالیوم الذین امنوا من الکفار یضحکون ﴿٣٤﴾ علی الارآئك ینظرون ﴿٣٥﴾ هل ثوب الکفار ما

١
ع ٣٦
٨

کانوا یفعلون ﴿٣٦﴾

34. (At this time this revolutionary programme is going through its initial stages. On the face of it, it appears as if these people are so deeply involved in accomplishing their mission that they have no concern about their profit or loss. However) When this programme reaches its destined completion, then the people who have professed *Eiman* will have reason to laugh at the *Kafireen* who deny *Allah's* Law of *Rabubiyat*.

35. They shall be enthroned on the seats of power and authority (and watch the miserable plight of those who made fun of them).

36. Their plight shall be the result of their own deeds. In fact everyone's deeds will come back to him. (This is how his *Jannat* or *Jahannum* would be formed).

سُورَةُ الْاِنْشِقَاقِ (٨٤)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

إِذَا السَّمَاءُ انْشَقَّتْ ﴿١﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٢﴾ وَإِذَا
الْأَرْضُ مُدَّتْ ﴿٣﴾ وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ ﴿٤﴾ وَأَذِنَتْ لِرَبِّهَا وَحُقَّتْ ﴿٥﴾ يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ
كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا فَمُلَاقِيهِ ﴿٦﴾

SURAH AL-INSHIQAQ : 84

1/2. When all energies and forces in space explode - this happens according to the Law of *Allah* Who provides nourishment to the entire universe. It is under His Law that the entire system functions. He has made it such that every occurrence fits perfectly in His programme;

3-5. And that habitations shall spread out to far off places on earth. The earth will effuse its treasures and become emptier. This will also happen according to the Divine Law, the obedience of which is in the very nature of these things. They have been made this way.

6. O man! There is absolutely no doubt that by dint of your own experiments and observation, you will ultimately reach the Divine Order which has the responsibility for nourishing all humanity. However, this shall happen only after a lot of striving and strenuous effort. (In contrast, under the guidance of *Wahi* that stage can be reached in a much shorter time, with minimum effort. It economizes human effort.)

فَأَمَّا مَنْ أُوتِيَ كِتَٰبَهُۥ بِيَمِينِهِۦ ﴿٧﴾ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا ﴿٨﴾ وَيَنقَلِبُ إِلَىٰٓ أَهْلِهِۦ
مَسْرُورًا ﴿٩﴾ وَأَمَّا مَنْ أُوتِيَ كِتَٰبَهُۥ وَرَآءَ ظَهْرِهِۦ ﴿١٠﴾ فَسَوْفَ يَدْعُوا۟ ثُبُورًا ﴿١١﴾ وَيَصْلَىٰ سَعِيرًا ﴿١٢﴾ إِنَّهُۥ
كَانَ فِىٓ أَهْلِهِۦ مَسْرُورًا ﴿١٣﴾ إِنَّهُۥ ظَنَّ أَن لَّن يَحُورَ ﴿١٤﴾ بَلَىٰٓ إِنَّ رَبَّهُۥ كَانَ بِهِۦ بَصِيرًا ﴿١٥﴾ فَلَآ أُقْسِمُ ١٤ معانقة
بِٱلشَّفَقِ ﴿١٦﴾ وَٱلَّيْلِ وَمَا وَسَقَ ﴿١٧﴾

7-8. The fact is that the deeds of one who follows *Wahi* carry bounties and joys; and all his affairs are conveniently settled.

9. He happily returns to his people. (He has no difficulty in adjusting with like-minded people. They joyfully mix with one another and thus a happy universal brotherhood comes into being.)

10-12. But the one who follows the path of ancestor-worship sees his past as having been bright; and his future dark. He invites destruction to his house and thus experiences the chastisement of *Jahannum*.

13/14. He joyously lived among like-minded people and never imagined that such change would come in his life. He was under the impression that he could continue doing whatever he likes; and that his power and authority would never suffer a set-back.

15. But he did not know that *Allah's* Law of *Mukafat* watches over all his actions and that his future would be determined according to his deeds. (People following on erroneous way of life may get some immediate gains, but their future remains black.)

16. The cosmic system stands testimony to this reality. For example, just observe the setting of the sun as (its light disappears from view but) its afterglow remains visible for some time.

17. Gradually this twilight also disappears. Thereafter the darkness of night envelopes everything (and out of this darkness appear the shining stars and bright

وَالْقَمَرِ إِذَا اتَّسَقَ ﴿١٨﴾ لَتَرْكَبُنَّ طَبَقًا عَن طَبَقٍ ﴿١٩﴾ فَمَا لَهُمْ لَا يُؤْمِنُونَ ﴿٢٠﴾ وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ
السجدة ١٣ لَا يَسْجُدُونَ ﴿٢١﴾ بَلِ الَّذِينَ كَفَرُوا يُكَذِّبُونَ ﴿٢٢﴾ وَاللَّهُ أَعْلَمُ بِمَا يُوعُونَ ﴿٢٣﴾ فَبَشِّرْهُم بِعَذَابٍ أَلِيمٍ ﴿٢٤﴾
١ ع ٢٥ ٩ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٢٥﴾

18. And the moon, passing through various stages, slowly becomes full.

19. These cosmic phenomena are testimony to the fact that you too would ascend, through various stages of development, towards new heights. When you conform with one stage, you shall attain the capability to go to the next, thus attaining new heights stage by stage (with the process continuing even after death).

20. It really is surprising that (in spite of all this clear evidence) these people believe in neither the Divine Law of *Mukafat*, nor in life hereafter (which in fact is another name of a further evolutionary stage of life);

21. And when the *Quran* is presented to them they do not bow in complete submission.

22. Instead they reject its truths and belie its Laws.

23. (And they do all this because it effects their personal interests. However) The Almighty knows everything about what these people collect and hoard in their lockers, for spending on themselves only (70:18; 104:1-9).

24. (O *Rasool*!) Convey to them the warning that the outcome of this attitude is a very painful chastisement (9:34-35).

25. Only those who have faith in the truthfulness of the Divine Laws and do virtuous deeds to correct and improve their own selves as well as universal mankind, will be safe from this devastation. The outcome of such a behaviour would be never-ending comfort and pleasures (14:24-25; 41:8; 68:3). They will receive all this not as charity, but as a matter of right.

سُوْرَةُ الْبُرُوْجِ (٨٥)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالسَّمَآءِ ذَاتِ الْبُرُوْجِ ١ وَالْيَوْمِ الْمَوْعُوْدِ ٢ وَشَاهِدٍ
وَّمَشْهُوْدٍ ٣ قُتِلَ اَصْحٰبُ الْاُخْدُوْدِ ٤ النَّارِ ذَاتِ الْوَقُوْدِ ٥ اِذْ هُمْ عَلَيْهَا قُعُوْدٌ ٦ وَّهُمْ عَلٰى
مَا يَفْعَلُوْنَ بِالْمُؤْمِنِيْنَ شُهُوْدٌ ٧ وَمَا نَقَمُوْا مِنْهُمْ اِلَّآ اَنْ يُّؤْمِنُوْا بِاللّٰهِ الْعَزِيْزِ الْحَمِيْدِ ٨

SURAH AL-BUROOJ : 85

1. The locations and movements of stars, which manifest themselves in space;

2. And the Revolution, the occurrence of which has been repeatedly promised (in the *Quran*);

3. And this *Rasool* who stands witness to the occurrence of this Revolution and the very system whose establishment and stability is being assured.

4-5. All the above bear testimony to the fact that people who oppose this system, to the extent that they are preparing to wage war to annihilate it, will ultimately perish. With their planning they are digging trenches and igniting the fire of discord (in them).

6. They are sitting firmly over their programme.

7. They also watch, as outsiders, what other people are planning and doing against the *Jamat-ul-Momineen.*

8. They want to avenge *Momineen*, for no reason other than the fact that they (the *Momineen*) have professed *Eiman* in *Allah* the Almighty, Who is worthy of all *Hamd* (5:59; 22:40);

الَّذِي لَهُ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ ۭ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ ﴿٩﴾ إِنَّ الَّذِيْنَ فَتَنُوا الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ
ثُمَّ لَمْ يَتُوْبُوْا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيْقِ ﴿١٠﴾ إِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ جَنّٰتٌ
تَجْرِيْ مِنْ تَحْتِهَا الْأَنْهٰرُ ۬ ذٰلِكَ الْفَوْزُ الْكَبِيْرُ ﴿١١﴾ إِنَّ بَطْشَ رَبِّكَ لَشَدِيْدٌ ﴿١٢﴾ إِنَّهٗ هُوَ يُبْدِئُ وَيُعِيْدُ ﴿١٣﴾
وَهُوَ الْغَفُوْرُ الْوَدُوْدُ ﴿١٤﴾ ذُو الْعَرْشِ الْمَجِيْدُ ﴿١٥﴾ فَعَّالٌ لِّمَا يُرِيْدُ ﴿١٦﴾

9. (*Eiman* in the One) Whose power and authority spread over the entire universe, the heavens and earth; and He watches over everything.

10. (Tell them that) For those who persecute *Momin* men and women, without making any amends thereafter, there will be burning chastisement - which reduces everything to ashes.

11. On the other hand, for those who profess *Eiman* in the truthfulness of the Divine Laws and work on the invigorating programme suggested by it (in this world as well in the hereafter), there shall be a life of *Jannat*, the freshness of which will never fade away. This certainly is a great achievement.

12. (Tell these opponents not to be obstinate because) The grip of *Allah's* Law of *Mukafat* is very severe !

13. He creates everything from its beginning and then, passing it through various stages of evolution, takes it to its destined completion.

14. He protects all things in the universe from destructive elements, because He wishes them to become what they are destined to be (thus taking His programme to its completion).

15. For this purpose He has kept the central control, which is extremely powerful and exalted, in His own Hands.

16. Only His authority and discretion prevail in the universe. It is according to these attributes that He devises Laws for the universe and ensures their accomplishment. No one else can interfere in this. He alone decides what Law should be made for which thing. (These unchangeable Laws, which *Allah* the Almighty makes in the realm of *Amar* by His absolute authority, are called His *Mashiyyat*.)

هَلْ أَتَاكَ حَدِيثُ الْجُنُودِ ﴿١٧﴾ فِرْعَوْنَ وَثَمُودَ ﴿١٨﴾ بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ﴿١٩﴾ وَاللَّهُ مِن
وَرَائِهِم مُّحِيطٌ ﴿٢٠﴾ بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿٢١﴾ فِي لَوْحٍ مَّحْفُوظٍ ﴿٢٢﴾ ع ١ ٢٢ ١٠

17. (His Law is also in force in the human world in the form of the Law of *Mukafat*. As evidence that this Law is in fact in force) He has narrated episodes of those who came with large armies to oppose the Divine Laws; (namely)

18. The people of Pharaoh and the tribe of *Thamud* (and the pages of history bear testimony to what happened to them).

19. (Therefore O *Rasool*) Tell these people that those who violate and belie Our Laws;

20. (That) This Law surrounds them from all sides.

21. They do not know that the Divine Code, the *Quran*, which they oppose is indeed sublime.

22. It is safe from all types of out side influence and is inscribed on a gaurded tablets (It is safe on the Divine Writ and also in the pages of the *Quran*, which no body can erase 56:70. The unalterable divine laws, whether it pertains to the universal system, or to the social life of human being can never be erased; the former is called the Laws of Nature and the later the Divine code of the *Holy Quran* that one is gaurded of this one is also gaurded. 15:9

سُورَةُ الطَّارِقِ (٨٦)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالسَّمَاءِ وَالطَّارِقِ ﴿١﴾ وَمَا أَدْرَاكَ مَا الطَّارِقُ ﴿٢﴾ النَّجْمُ
الثَّاقِبُ ﴿٣﴾ إِن كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ﴿٤﴾ فَلْيَنظُرِ الْإِنسَانُ مِمَّ خُلِقَ ﴿٥﴾ خُلِقَ مِن مَّاءٍ دَافِقٍ ﴿٦﴾

SURAH AL-TARIQ : 86

1. The cosmic heights and At Tariq the *Comer* by night stand testimony to a great realty.

2. Who other then *Allah* can tell you what is meant by At-Tariq;

3. The bright star which shines with piercing brightness in the darkness of night. (It appears at night, but its brightness is not lost during daytime. It is only that during daytime it cannot be seen with our naked eyes.)

4. (Exactly the same condition applies to human deeds. In deceiving himself, a person is under the impression that his deeds which are hidden from the eyes of others are lost. Therefore how can he be asked to account for them? This is a vain notion. Human deeds whether visible or invisible, are never lost.) We have made proper arrangements for preserving everyone's deeds.

5. (Sometimes they are hidden and at other times are visible; just like how at times you see life in manifest form while at other times it is latent. Should one seriously reflect on this, it would not be difficult to understand. For instance) He should ponder on how was he created?

يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَآئِبِ ﴿٧﴾ إِنَّهُ عَلَىٰ رَجْعِهِ لَقَادِرٌ ﴿٨﴾ يَوْمَ تُبْلَى السَّرَآئِرُ ﴿٩﴾ فَمَا لَهُ مِنْ
قُوَّةٍ وَلَا نَاصِرٍ ﴿١٠﴾ وَالسَّمَآءِ ذَاتِ الرَّجْعِ ﴿١١﴾ وَالْأَرْضِ ذَاتِ الصَّدْعِ ﴿١٢﴾ إِنَّهُ لَقَوْلٌ فَصْلٌ ﴿١٣﴾
وَمَا هُوَ بِالْهَزْلِ ﴿١٤﴾ إِنَّهُمْ يَكِيدُونَ كَيْدًا ﴿١٥﴾

7. It does not draw directly from its place of creation to the womb. It oozes out, passes between the sacrum and pelvic bones of the man and then reaches its destined point. (The sperm in the fluid carries life in latent form; and after passing through various stages in the mother's womb, it appears in a visible form.)

8. (Ask the people who say that a human being cannot regain life after death, What is impossible about it? Life exists in manifest form in this world; with physical death it becomes hidden. The Almighty previously brought it into manifest form from its hidden state. So) Does He not have the power to bring it to manifest form once again? Most centrally He has the power to do so.

9. At that time, just as life will become visible again, the hidden results of human deeds will be also be exposed.

10. At that time neither would there be any power which could stop the results of human deeds from taking form; nor would man have any helper who could save him from the results of his deeds.

11. (That was about life after death. However a great revolution is about to come here also. And for this) New facets of heavenly bodies appear before us due to their continuous revolving state;

12. And the earth, which splits open the seed, brings forth the shoot from it (thereby manifesting life from a latent condition.)

13. (In short) All these phenomena of nature, in which the process of destruction and reconstruction continues, stand testimony to the fact that a Revolution in the social life of human beings (as mentioned repeatedly) is an established certainty. (Presently its initial destruction phase is in progress. With time, this seed will sprout and become a plant and at an appropriate time it will become a crop ~ 48:29.)

14. This is not an absurd claim or the loquacity of an insane person.

15. These opponents are making plans (to stop its occurrence);

وَّاَكِيۡدُ كَيۡدًا ۚ﴿۱۶﴾ فَمَهِّلِ الۡكٰفِرِيۡنَ اَمۡهِلۡهُمۡ رُوَيۡدًا ﴿۱۷﴾

16. But Our Law is not negligent. It is also busy making its own plans.

17. The question is only that of respite, which is the time lag between sowing the seed and the sprouting of it verdure. Thus leave them alone for the time being (to their own doings). They are getting a little respite according to Our Law of Mukafat. Eventually they will be seized and the Revolution mentioned above will come.

سُورَةُ الْاَعْلٰی (۸۷)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

سَبِّحِ اسْمَ رَبِّكَ الْاَعْلَى ۝١ الَّذِىْ خَلَقَ فَسَوّٰى ۝٢ وَالَّذِىْ
قَدَّرَ فَهَدٰى ۝٣ وَالَّذِىْٓ اَخْرَجَ الْمَرْعٰى ۝٤

SURAH AL-A'ALI : 87

1. (O *Rasool*!) You should ardently continue to establish the sublime *Nizam-e-Rabubiyyat* of your *Rabb* (56:96).

2-3. The *Nizam-e-Rabubiyyat* of the *Rabb*, Who:
(a) Creates everything by combining different elements and giving it a particular form;
(b) Thereafter, by eliminating extra and unnecessary elements, creates proportion and balance in it;
(c) Then, according to a set and determined measure, inculates in it the capability for further development and growth (this is called the '*Taqdeer*' of that thing).
(d) He then guides it on the course which will help it attain its completion. (This guidance is inherently placed into everything. It is called its 'nature' or instinct.)

In this way, according to the Divine Law everything in the universe reaches its destination, starting from the point of its creative initiation and progressing in a step by step manner. This is the *Rabubiyyah* order.

4. (For example) A seed is sown in soil eventually takes the form of (green and luscious) fodder, according to *Allah's* Law of Creation. The fodder in turn provides nourishment to cattle. (However)

فَجَعَلَهٗ غُثَآءً اَحْوٰى ۝٥ سَنُقْرِئُكَ فَلَا تَنْسٰٓى ۝٦ اِلَّا مَا شَآءَ اللّٰهُ ۭ اِنَّهٗ يَعْلَمُ الْجَهْرَ وَمَا يَخْفٰى ۝٧
وَنُيَسِّرُكَ لِلْيُسْرٰى ۝٨ فَذَكِّرْ اِنْ نَّفَعَتِ الذِّكْرٰى ۝٩ سَيَذَّكَّرُ مَنْ يَّخْشٰى ۝١٠ وَيَتَجَنَّبُهَا الْاَشْقَى ۝١١

5. When the fodder disassociates itself from life-infusing elements or reaches its final stage, it becomes dry and turns into stubble. (This process of life, whereby development and eventual death take place according to the Divine Law, has been inherently placed in everything.)

6. (This law of life, including development and death, is also in force in the human world. However the knowledge about this Law has not been inherently placed in man (like other things in nature). (Man gets this knowledge through *Wahi* which is revealed to the *Anbia*. So O *Rasool*) We have given this *Wahi* to you, and have arranged it so that you can neither forget nor ignore anything from it.

7. If it were the will of *Allah*, you could have forgotten something from it (or ignore it), but (as has been mentioned earlier in 17:86) that was not His will. That is why you cannot forget or ignore anything from it. This has been so ordained.

The *Wahi* has been revealed from *Allah* Who knows what the latent potentialities in a human being are and how these can be developed. (Therefore this *Wahi* is complete in every way and sufficient for the purpose it has been revealed.) *Wahi* is revealed for the development of human self (personality).

8. (Not only will you never forget the *Wahi*) We shall also provide you with facilities for establishing society in accordance with this *Wahi*. Thereafter you will gradually take the system to its completion.

9. Thus you should continue presenting it before the people; but if you feel that a person is not at all interested in benefitting from it, then leave him alone. (You had better spend your time and energy somewhere else, where your teachings may bear fruit ~ 15:85;73:10).

10. This is because the only person able to benefit from it is the one who cares for his future, is conscious of his profit and loss, and also wants to be safe from the negative results of pursuing a wrong course of life (2:2).

11. But the one who does not adopt it will do no harm to you or anybody else. He alone will be the most unfortunate one, depriving himself of all the pleasures of life.

الَّذِیْ یَصْلَی النَّارَ الْکُبْرٰی ﴿١٢﴾ ثُمَّ لَا یَمُوْتُ فِیْهَا وَلَا یَحْیٰی ﴿١٣﴾ قَدْ اَفْلَحَ مَنْ تَزَکّٰی ﴿١٤﴾ وَذَکَرَ اسْمَ رَبِّهٖ
فَصَلّٰی ﴿١٥﴾ بَلْ تُؤْثِرُوْنَ الْحَیٰوةَ الدُّنْیَا ﴿١٦﴾ وَالْاٰخِرَةُ خَیْرٌ وَّ اَبْقٰی ﴿١٧﴾ اِنَّ هٰذَا لَفِی الصُّحُفِ
١ ع ١٩ ١٢ الْاُوْلٰی ﴿١٨﴾ صُحُفِ اِبْرٰهِیْمَ وَمُوْسٰی ﴿١٩﴾

12. He will enter *Jahannum* which burns everything down to ashes.

13. The man in it (*Jahannum*) is in such a miserable condition, that he neither dies (to get rid of the chastisement), nor is he considered among the living ones (14:17;20:74).

14. (Remember!) Only the one who (besides nurturing and developing his physical life) nourishes and develops his self, can flourish.

15. And the self of only that person who gives practical shape to *Allah's* attribute of *Rabubiyyat* and closely follows His Laws in every walk of life, will receive nourishment.

16/17. (Tell your opponents) "You give preference to the worldly gains of this physical life, although future gains would be better and everlasting." (In other words, when you have to choose between physical needs and permanent values, then the proper behaviour would be the preservation of the latter. Physical needs should be sacrificed. This will nourish and develop the human self; and future life would be successful.)

18/19. This is not being stated (in the *Quran*) for the first time. It has also been mentioned in the earlier books. (For instance) The Books given to *Abraham* and *Moses* also contained the same message. (The basis and foundation of *Deen* has always been the same ~ 53:36-37.)

سُوْرَةُ الْغَاشِيَةِ (۸۸)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

هَلْ اَتٰىكَ حَدِيْثُ الْغَاشِيَةِ ۝۱ وُجُوْهٌ يَّوْمَئِذٍ خَاشِعَةٌ ۝۲
عَامِلَةٌ نَّاصِبَةٌ ۝۳ تَصْلٰى نَارًا حَامِيَةً ۝۴ تُسْقٰى مِنْ عَيْنٍ اٰنِيَةٍ ۝۵ لَيْسَ لَهُمْ طَعَامٌ اِلَّا مِنْ
ضَرِيْعٍ ۝۶

SURAH AL-GHASHIA : 88

1. Should We tell you about the universal Revolution that will prevail over all these people (who are planing to subvert it)?

2. (At that time) People will be split into two groups. The faces of one group will be depressed and down cast with humiliation and shame;

3. The end result of all their efforts and labour would only be weariness and fatigue. (This is because they followed a wrong path; and although the one who does so becomes weary and fatigued, he does not reach his destination.)

4. Their erroneous way of life will take them to the *Jahannum* of blazing fire.

5. In *Jahannum*, water from the boiling spring will be given to them for drinking. Instead of quenching the thirst it would inflame it further,

6. To eat they will get bitter, smelly and thorny bushes thrown out on to the shore by the sea. (This is similar to the left-overs of large nations, which are thrown, as charity, towards backward nations. What a degrading help!)

لَا يُسْمِنُ وَلَا يُغْنِي مِن جُوعٍ ﴿٧﴾ وُجُوهٌ يَوْمَئِذٍ نَّاعِمَةٌ ﴿٨﴾ لِّسَعْيِهَا رَاضِيَةٌ ﴿٩﴾ فِي جَنَّةٍ عَالِيَةٍ ﴿١٠﴾
لَّا تَسْمَعُ فِيهَا لَاغِيَةً ﴿١١﴾ فِيهَا عَيْنٌ جَارِيَةٌ ﴿١٢﴾ فِيهَا سُرُرٌ مَّرْفُوعَةٌ ﴿١٣﴾ وَأَكْوَابٌ مَّوْضُوعَةٌ ﴿١٤﴾
وَنَمَارِقُ مَصْفُوفَةٌ ﴿١٥﴾ وَزَرَابِيُّ مَبْثُوثَةٌ ﴿١٦﴾ أَفَلَا يَنظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ﴿١٧﴾

7. This neither provides nourishment, nor does it satisfy hunger.

8. (On the contrary) People of the other group will have all the pleasures and comforts of life; and

9. The results of their efforts would conform to their wishes!

10. They shall be in a blissful and sublime heavenly society which will amply reflect their high status. In addition to being at this high status, they will receive comforts and luxuries.

11. There they will not hear anything absurd!

12. Out of the overflowing springs of life, they will obtain life-invigorating drinks (76:16-17).

13. They will be enthroned on elevated couches of authority and power;

14-16. They will have neatly set goblets for drinking; and high quality carpets with cushions set in rows, for sitting.

17. (The reality of how a society functioning according to the Divine Laws keeps on producing pleasant and wonderful results, can only be understood and appreciated by the one who ponders over how perfectly the outer universe works according to the Divine Laws, producing correct and excellent results. For this purpose) They should see:
(i) How water-laden clouds are formed. (The salty sea water is turned into clear and sweet water; and clouds suspended all around become sources of succulence for the whole world.)

وَإِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ﴿١٨﴾ وَإِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾ وَإِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾
فَذَكِّرْ إِنَّمَا أَنتَ مُذَكِّرٌ ﴿٢١﴾ لَّسْتَ عَلَيْهِم بِمُصَيْطِرٍ ﴿٢٢﴾ إِلَّا مَن تَوَلَّىٰ وَكَفَرَ ﴿٢٣﴾ فَيُعَذِّبُهُ
اللَّهُ الْعَذَابَ الْأَكْبَرَ ﴿٢٤﴾ إِنَّ إِلَيْنَا إِيَابَهُمْ ﴿٢٥﴾ ثُمَّ إِنَّ عَلَيْنَا حِسَابَهُم ﴿٢٦﴾

18. (ii) And how the huge cosmic bodies suspended in space continue revolving;

19. (iii) And how the lofty mountains stay firmly fixed (while the earth rotates so fast).

20. (iv) And how (beautifully) the earth itself is spread out (so much so that you do not even feel that it is spherical and continuously in motion).

21. (After inviting their attention to these wonderful phenomena of nature) You should present Quranic teachings to them; for it is your duty and responsibility to present the *Quran*.

22. (But do not force them to accept the same as) You have not been appointed a warden over them.

23. (Just present the *Quran* before them) Thereafter whoever turns his back and refuses to follow this Book,

24. According to the Divine Law of *Mukafat*, he will be caught in a great chastisement.

25. (They cannot escape the consequences of rejecting these Laws.) Every step of theirs takes them towards that Law. They just cannot go anywhere else.

26. And verily, the accountability of every action will be done according to that Law; and that is bound to happen!

سُورَةُ الْفَجْرِ (٨٩)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالْفَجْرِ ﴿١﴾ وَلَيَالٍ عَشْرٍ ﴿٢﴾ وَالشَّفْعِ وَالْوَتْرِ ﴿٣﴾ وَاللَّيْلِ إِذَا
يَسْرِ ﴿٤﴾ هَلْ فِي ذَٰلِكَ قَسَمٌ لِّذِي حِجْرٍ ﴿٥﴾ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ﴿٦﴾ إِرَمَ ذَاتِ الْعِمَادِ ﴿٧﴾

SURAH AL-FAJAR : 89

1-4. (The great congregation of *Hajj* was proposed to discuss and sort out complicated issues affecting mankind. But just see what these pagan Arabs have turned this event into.) They have earmarked the first ten nights of this congregation for merrymaking, indulging in every kind of lewdness. Gambling, played by throwing dice odd and even, takes place on all around. During the last night the merrymaking reaches its climax, and when they wake up in the morning to celebrate the function of *Hajj*, that too is a passing manifestation of their lewdness. Wealthy traders of Quraish and the custodians of *K'aba* do all this, intoxicated by wealth and power. (They wastefully throw away the wealth, while the poor around them do not even have crumbs to eat.)

5. Anyone using intellect and reason, even casually, will easily conclude that the ultimate end of these people would be the same as that of earlier nations.

6/7. (For instance) Consider the end of the people of *Aad*, who were from the progeny of *Erm* and who had abundant and reliable means of sustenance (26:132-134). They constructed huge buildings and great memorials for themselves (26:128).

التي لم يخلق مثلها في البلاد ٨ وثمود الذين جابوا الصخر بالواد ٩ وفرعون ذي الأوتاد ١٠
الذين طغوا في البلاد ١١ فأكثروا فيها الفساد ١٢ فصب عليهم ربك سوط عذاب ١٣
إن ربك لبالمرصاد ١٤ فأما الإنسان إذا ما ابتلاه ربه فأكرمه ونعمه فيقول ربي أكرمن ١٥
وأما إذا ما ابتلاه فقدر عليه رزقه فيقول ربي أهانن ١٦

---

8. They occupied a unique position amongst their contemporary nations.

9. And consider the end of the people of *Thamud*, who carved out strong forts on the mountain sides (7:74; 15:82);

10. And the end of the Pharaoh, master of the most powerful forces, who was firmly established in the land.

11-12. These rebellious people had transgressed all bounds, creating chaos and disorder.

13. So what was their end result? The Law of *Mukafat* of your *Rabb* let loose on them the scourge of diverse chastisement (and all of them perished).

14. The Law of *Mukafat* of your *Rabb* is ever alert and He watches everyone from His ambuscade. Nothing is hidden from His sight. (Thus whatever happened to those tribes and people, will also happen to these Arab chiefs who have transgressed all bounds of wickedness.)

15. (The fact is that when human beings turn away from the guidance of *Wahi* and stop using their minds the concept of 'law' disappears from their sight. They forget that any good or bad that happens is the result of individual or collective deeds of someone. The one who does not recognize this reality belives that all these things occur by chance. For instance), owing to this erroneous thinking whenever life takes a pleasant and favourable turn, a person does not try to find out which actions of his have brought about such blessings in his life. Instead he says, "This is *Allah's* blessing which He bestows on any one He likes (meaning that there are no set laws or regulations in this regard).

16. However, when life takes an adverse turn and his sustenance becomes restricted, he does not bother to ponder on which action or attitude of his had brought this about. He immediatly cries out, "My *Rabb* has despised and humiliated me for no crime or reason."

كَلَّا بَل لَّا تُكْرِمُونَ الْيَتِيمَ ﴿١٧﴾ وَلَا تَحَاضُّونَ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴿١٨﴾ وَتَأْكُلُونَ التُّرَاثَ أَكْلًا لَّمًّا ﴿١٩﴾
وَتُحِبُّونَ الْمَالَ حُبًّا جَمًّا ﴿٢٠﴾ كَلَّا إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾ وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾

17. Tell those who think this way that they are absolutely wrong. *Allah* does not despise or humiliate anybody without reason. The reason for your being disgraced is that you have established a society in which people who are not considered worthy of respect, have been left alone. Only the one who has a strong party is considered worthy of respect.

18. And in that society there is no arrangement whereby if someone's business is affected for any reason, that at least he should not be deprived of sustenance. The affluent neither help him, nor do they persuade others to do so.

19. On the contrary, you greedily devoured all that which came into your possession by way of inheritance from your forefathers.

20. At the same time, just like how water flows down the valley towards the low lying places, you planned that the wealth of other people should also be sucked towards yours.

(In the capitalistic system, small amounts of wealth continue flowing into the hands of the richer; and all wealth is thus collected in the hands of a few. Such an economic system cannot last for long. That was why you were so humiliated and disgraced. One neither receives respect and honour from Us just by chance, nor can this be indiscriminately snatched away. Both are results of man's deeds.)

21. (So, tell the chiefs of *Quraish* that their system cannot last for ever. The era shall dawn when) The socio-economic inequalities in the society will be replaced by economic justice;

22. And the *Rabiyyah* Order of your Sustainer, along with all the heavenly forces, arrayed rank upon rank, will be established on earth. (In that system the gains made due to the forces of nature would be endowed and utilized for nourishing all humanity, instead of adding to the power and strength of a particular tribe or nation.)

وَجِايْٓءَ يَوْمَئِذٍۭ بِجَهَنَّمَ ۙ يَوْمَئِذٍ يَتَذَكَّرُ الْاِنْسَانُ وَاَنّٰى لَهُ الذِّكْرٰى ۝٢٣ يَقُوْلُ يٰلَيْتَنِيْ

قَدَّمْتُ لِحَيَاتِيْ ۝٢٤ فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهٗٓ اَحَدٌ ۝٢٥ وَّلَا يُوْثِقُ وَثَاقَهٗٓ اَحَدٌ ۝٢٦ يٰٓاَيَّتُهَا النَّفْسُ

الْمُطْمَئِنَّةُ ۝٢٧ ارْجِعِيْٓ اِلٰى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ۝٢٨ فَادْخُلِيْ فِيْ عِبٰدِيْ ۝٢٩ وَادْخُلِيْ جَنَّتِيْ ۝٣٠ (١) ع (٣٠) (١٣)

23. And *Jahannum*, which is the natural consequence of their unjust socio-economic system and which has been kept hidden from people by their wickedness, will appear before them. (Presently people are burning in the fire ignited by them but they do not reveal as to who is responsible for it. At that time this deception shall be exposed.) Then the people who have been mentioned afore will try to escape the chastisement by changing their attitude. However their desire to change will be of no avail when the results of their deeds become evident for then one cannot learn from mistakes.

24. At that time man will cry out in utter despair, "Oh! How I wish I had also done something good. That would have given me real life today!"

25. On that Day he will receive severe punishment from the Almighty, such that no one has been given before;

26. And His grip would be so severe, that it would have no parallel.

27. On the contrary, the person who would have attained tranquillity and peace of mind by following the Divine Laws (13:28), thus developing his personality properly and acquiring perfect balance in it, (91:9), would be told.

28. "Your life-style was in complete harmony with the Divine Laws. Therefore from your *Rabb*, you will have all the pleasures and comforts you desire."

29. (But O *Rasool* tell them, "You cannot attain this individually, but through collective living". For this it is important that) You should join the group of people who are obedient to *Allah* (the *Jamaat-ul-Momineen*,).

30. And in this way you shall enter the blissful society of *Jannat*, which has been established according to the Divine Laws (9:119). (A blissful life in this world as well as in the hereafter.)

سُورَةُ الْبَلَدِ (٩٠)

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ

لَآ أُقْسِمُ بِهٰذَا الْبَلَدِ ۝١ وَأَنْتَ حِلٌّ بِهٰذَا الْبَلَدِ ۝٢ وَ
وَالِدٍ وَّمَا وَلَدَ ۝٣ لَقَدْ خَلَقْنَا الْإِنْسَانَ فِيْ كَبَدٍ ۝٤ أَيَحْسَبُ أَنْ لَّنْ يَّقْدِرَ عَلَيْهِ أَحَدٌ ۝٥ يَقُوْلُ
أَهْلَكْتُ مَالًا لُّبَدًا ۝٦

SURAH AL-BALAD : 90

1-3. I call to witness the sanctity of the city of *Makkah* and the law of procreation by which old life (of parents) gives birth to new life (in the form of their off springs). O *Rasool*! Tell the adversaries who are pestering you so much and who are completely oblivious of the sanctity of this city, that what they think (that the system you present would fail) will never come true. Tell them that your mission will after all be a success; and that ultimately this city will become the centre of the Divine Order which will replace the old unjust system.

4. The fact is that We created man so that he could live a balanced life (keeping himself under the guidance of *Wahi*) and thus develop balance and proportion in his personality. (However, since in this way he has to face a lot of hardships and trials)

5. Instead of accepting restrictions as determined by the *Wahi*, he remains under the false presumption that there is no power over and above him, whose laws are supposed to be followed. He thinks of himself as being sovereign.

6. (He is enamoured by this self-deception and continues to spend in opposing Our system. However) Ultimately he realizes that all his plans have gone waste and then he says, "Alas! I have wasted lot for nothing."

أَيَحْسَبُ أَن لَّمْ يَرَهُ أَحَدٌ ﴿٧﴾ أَلَمْ نَجْعَل لَّهُ عَيْنَيْنِ ﴿٨﴾ وَلِسَانًا وَشَفَتَيْنِ ﴿٩﴾ وَهَدَيْنَاهُ النَّجْدَيْنِ ﴿١٠﴾
فَلَا اقْتَحَمَ الْعَقَبَةَ ﴿١١﴾ وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ﴿١٢﴾ فَكُّ رَقَبَةٍ ﴿١٣﴾ أَوْ إِطْعَامٌ فِي يَوْمٍ ذِي
مَسْغَبَةٍ ﴿١٤﴾ يَتِيمًا ذَا مَقْرَبَةٍ ﴿١٥﴾ أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ ﴿١٦﴾

7. Does such a person think that no one keeps a watch over what he does; and that there is no one to question him?

8. His perception is wrong. We have given him sources of knowledge; the two eyes;

9. A tongue and two lips (So that with these two eyes he should see everything in the world; and by conversing with others remove doubts and suspicions to reach the right conclusion).

10. And through Wahi, we visibly and clearly showed him the right and wrong ways (human intellect and the Divine Guidance).

He thus becomes accountable for his deeds. This is exactly what is meant in saying that there is always someone with control over him, to monitor his actions.

11. Of the two ways one is of seeking selfish ends, whereby through every possible way one usurps the earning of the other's labour and lives a life of comfort and ease. His selfish intellect incites him to adopt this course because it is the easy one.

On the contrary, the other way requires a lot of hard work and patience. It amounts to climbing uphill, whereupon at every step one runs short of breath. However every such step elevates him further.

12. And what is this steep uphill ascent? Who else can tell you better than the Almighty. So listen:

13. The uphill ascent is that a man should not only look after himself. Wherever he sees a human neck caught in any kind of subjugation or bondage, he should free it.

(That is to say, the first and foremost thing to do is to establish a system where no one is subdued by or subjugated to another. Everyone walks with his chin up, with total physical and mental freedom. He should not have to follow and obey any Law except that of Allah the Almighty.)

14-16. And during the period when oppressive forces take over all primary sources of subsistence and create a state of general distress and hunger, this system should look after the needs of those who, despite living among other people, feel lonely and helpless; or of the needs of those who have to labour hard for a morsel. (They have to exist under the yoke of a capitalistic system and work hard for it.)

ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَتَوَاصَوْا بِالصَّبْرِ وَتَوَاصَوْا بِالْمَرْحَمَةِ ﴿١٧﴾ أُولَٰئِكَ أَصْحَابُ الْمَيْمَنَةِ ﴿١٨﴾
وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ ﴿١٩﴾ عَلَيْهِمْ نَارٌ مُّؤْصَدَةٌ ﴿٢٠﴾ ع

١ ع ٢٠ ١٥

17. This course of life is very arduous, but having taken to it one joins those who firmly believe in the Divine System of Rabubiyyat and urge one another to remain steadfast. They also enjoin others to share the means of nourishment bestowed on them by Allah the Almighty.

18. They are the auspicious and prosperous people on the right path, enjoying the pleasures of life.

19. Against this are those who reject Our Laws and adopt an easy going course of life. Only failures and deprivations fall to their lot.

20. They live in that hell-like society from whence there is no way out (in this world as well as in the hereafter).

سُوْرَةُ الشَّمْسِ (٩١)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالشَّمْسِ وَضُحٰهَا ﴿١﴾ وَالْقَمَرِ إِذَا تَلٰهَا ﴿٢﴾ وَالنَّهَارِ إِذَا
جَلّٰهَا ﴿٣﴾ وَاللَّيْلِ إِذَا يَغْشٰهَا ﴿٤﴾ وَالسَّمَآءِ وَمَا بَنٰهَا ﴿٥﴾ وَالْأَرْضِ وَمَا طَحٰهَا ﴿٦﴾ وَنَفْسٍ وَّمَا
سَوّٰهَا ﴿٧﴾ فَأَلْهَمَهَا فُجُوْرَهَا وَتَقْوٰهَا ﴿٨﴾

SURAH AL-SHAMS : 91

1. Consider the sun and its radiant brilliance;

2. The moon and its pursuit of the sun to receive its light;

3. The day as it uncovers the splendid landscape of the world;

4. The night and its darkness which covers everything;

5. The heights and expanse of space and the wondrous nature of heavenly bodies within it;

6. The earth and the way it spreads out (in spite of being spherical);

7. And (away from the external world) the human self and how it is formed and fashioned;

8. And we have endowed it with built in capability to self-disintegrate (by following an erroneous path;) or by following the Divine path to save itself from disintegration and become firmer and stronger every day.

قَدْ أَفْلَحَ مَن زَكّٰىهَا ۝٩ وَقَدْ خَابَ مَن دَسّٰىهَا ۝١٠ كَذَّبَتْ ثَمُودُ بِطَغْوٰىهَآ ۝١١ إِذِ انبَعَثَ
أَشْقٰىهَا ۝١٢ فَقَالَ لَهُمْ رَسُولُ اللّٰهِ نَاقَةَ اللّٰهِ وَسُقْيٰهَا ۝١٣ فَكَذَّبُوهُ فَعَقَرُوهَا ۗ فَدَمْدَمَ
(١) ع (١٥) (١٢) عَلَيْهِمْ رَبُّهُم بِذَنبِهِمْ فَسَوّٰىهَا ۝١٤ وَلَا يَخَافُ عُقْبٰهَا ۝١٥

9. (The total programme functioning in the cosmic world and human self stand testimony to the fact that) Whosoever nurtured and developed his self, did indeed attain success;

10. But the life of one who suppresses his self (*Nafs*) under the burden of selfish gains and does not let it develop, becomes ruined. All his latent abilities remain undeveloped.

11. (Even historical episodes stand testimony to this fact. For example) The tribe of *Thamud* denied the Divine Law, by its rebellious attitude.

12. And the one with the most disintegrated personality became their leader.

13. Their *Rasool* had asked them to keep open for all the sources of nourishment granted to them by the Almighty *Allah*. Their proof of abiding by this agreement would be) "This is the she-camel belonging to no one. (In order to avoid it being known by her owner) Let us call her *Allah's* she-camel (on *Allah's* land). Let her drink water on her turn ."(7:73; 26:155)

14. They promised and made a commitment. But later they retracted from it and hamstrung the she-camel (and thus openly showed that they would not stop opposing the Divine Law of *Rabubiyyat*).

15. As a result of their attitude, and His Law of *Mukafat*, their *Rabb* sent down upon them a crushing destruction which obliterated them and leveled their dwellings to the ground.

سُورَةُ الَّيْلِ (٩٢)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالَّيْلِ إِذَا يَغْشٰى ﴿١﴾ وَالنَّهَارِ إِذَا تَجَلّٰى ﴿٢﴾ وَمَا خَلَقَ الذَّكَرَ
وَالْأُنْثٰى ﴿٣﴾ إِنَّ سَعْيَكُمْ لَشَتّٰى ﴿٤﴾ فَأَمَّا مَنْ أَعْطٰى وَاتَّقٰى ﴿٥﴾ وَصَدَّقَ بِالْحُسْنٰى ﴿٦﴾

SURAH AL-LAIL : 92

1. (Just take a look at the universe and it will appear to be a collection of opposites. For example) On one side is the night which covers everything in darkness;

2. (And on the other side) Is the day which brightens everything by its light.

3. Among living beings, males are created alongwith females whose physical functions are different.

4- This diversity is for the distribution of functions (labour). (Due to this distribution, the aims of your endeavors in social life are different. This is how the system functions so smoothly. However

(If you consider that this distribution of labour divides humanity into schisms, one having no connection with the other, then this is a misconception. If you superficially look at day and night, or the distribution between men and women, you will find that each one of them appears to be different from the other. However, if you look more closely, you will notice that both are linked with each other. They are branches of the same origin as well as facets of the same fact. Inspite of this distribution of labour, human beings are an indivisible unit.)

5. Therefore remember that whoever, considering all mankind to be one entity, gives out of his hard-earned money for the nourishment of others; is careful not to create unevenness in society (92:18-19);

6. And gracefully keeps its balance intact, he gives practical proof of the truthfulness of his conviction (that on the basis of their origin all human beings are alike).

فَسَنُيَسِّرُهٗ لِلْيُسْرٰى ۝۷ وَاَمَّا مَنْۢ بَخِلَ وَاسْتَغْنٰى ۝۸ وَكَذَّبَ بِالْحُسْنٰى ۝۹ فَسَنُيَسِّرُهٗ لِلْعُسْرٰى ۝۱۰ وَمَا يُغْنِيْ
عَنْهُ مَالُهٗٓ اِذَا تَرَدّٰى ۝۱۱ اِنَّ عَلَيْنَا لَلْهُدٰى ۝۱۲ وَاِنَّ لَنَا لَلْاٰخِرَةَ وَالْاُوْلٰى ۝۱۳ فَاَنْذَرْتُكُمْ نَارًا
تَلَظّٰى ۝۱۴ لَا يَصْلٰىهَآ اِلَّا الْاَشْقَى ۝۱۵ الَّذِيْ كَذَّبَ وَتَوَلّٰى ۝۱۶

7. Thus Our Law of *Rabubiyyat* helps him pass with ease through various stages of life.

8. On the other hand, for the one who amasses everything for himself thinking that he is self-sufficient and independent of others (96:7),

9. Thus practically belying and disturbing the balance of society;

10. Our Law of *Mukafat* makes the passages of his life difficult.

11. When he falls into the ditch of destruction, the wealth which he thought made him independent of others, would be of no avail to him (69:28; 111:2).

12. (He had adopted this course of action relying only on his intellect. However intellect alone teaches one to only safeguard personal interests, because it is incapable of looking beyond personal gains. The correct guidance in this respect can only be given by *Allah's Wahi*.

13. This is because *Wahi* has in view man's immediate gains as well as his future pleasures (93:4).

14. (So O *Rasool*! Caution the people who do not accept the guidance of Our *Wahi* that) Their attitude is taking them towards the path of *Jahannum*, the blazing fire of which will burn everything to ashes.

15. Only the one who rebels against Our Laws will fall into this *Jahannum* of destruction;

16. That is the one who belies Our Laws and seeks ways of digression.

وَسَيُجَنَّبُهَا الْأَتْقَى ﴿١٧﴾ الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّىٰ ﴿١٨﴾ وَمَا لِأَحَدٍ عِندَهُ مِن نِّعْمَةٍ تُجْزَىٰ ﴿١٩﴾
إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَىٰ ﴿٢٠﴾ وَلَسَوْفَ يَرْضَىٰ ﴿٢١﴾

١ ع ٢١ ١٧

17. The one who guards the Divine Laws is however, kept away and safe from this destruction.

18. He is the one who (in times of need) gives away everything that he owns for the nourishment of others. In this way his own self also receives nourishment and develops (9:111).

19. Also, he does not expect a recompense for whatever he gives them (76:9). In fact the recipients do not posses anything from which they could pay him back.

20. The only thing he aims for is the establishment and strengthening of the universal Order of *Rabubiyyah* ordained by his Supreme Sustainer.

21. Accordingly his labour and efforts continue embracing appropriate results. This is his real reward, bringing him genuine happiness.

سُوْرَةُ الضُّحٰی (۹۳)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالضُّحٰى ۝١ وَالَّيْلِ اِذَا سَجٰى ۝٢ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلٰى ۝٣ وَ
لَلْاٰخِرَةُ خَيْرٌ لَّكَ مِنَ الْاُوْلٰى ۝٤ وَلَسَوْفَ يُعْطِيْكَ رَبُّكَ فَتَرْضٰى ۝٥ اَلَمْ يَجِدْكَ يَتِيْمًا فَاٰوٰى ۝٦

SURAH AL-DHUHA : 93

1-3. (The time that is necessarily required to make your efforts fruitful according the Divine Law, is causing you some concern. O *Rasool*! Rest assured, neither has your *Rabb* abandoned you nor is He displeased with you.) Do you not see how before daylight appears, the darkness of night covers everything and makes the whole atmosphere calm and quiet; and how long these hours of darkness and stillness are? These facts show that:

4. The initial stage of this programme would be difficult, requiring forbearance and courage. Ultimately it will turn out to be a source of all blessings; and everything in future will be better than the earlier part of your life.

5. It will not be long before your *Rabb* bestows so much on you that all your wishes and desires are fulfilled.

6. In this regard, O *Rasool*, consider your own life. Is it not a fact that once when you were alone, He provided you protection and shelter; and

وَوَجَدَكَ ضَآلًّا فَهَدَىٰ ۝٧ وَوَجَدَكَ عَآئِلًا فَأَغْنَىٰ ۝٨ فَأَمَّا ٱلْيَتِيمَ فَلَا تَقْهَرْ ۝٩ وَأَمَّا ٱلسَّآئِلَ
فَلَا تَنْهَرْ ۝١٠ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ۝١١

7. Is it not a fact that when you were wandering in search of truth, He guided you through His *Wahi* to the right path; and that

8. He found you needy and gave you so much, making you secure and independent of everyone?

9. (Thus you have seen how ease and comfort come into your life after every hardship. This is also likely to happen with your mission. Therefore be firm and steadfast in your programme, so that in your society) If someone becomes lonely and helpless, no one should suppress or push him away; and

10. Any needy person should not be despised (so much so that he should not become dejected by the arrogant and indifferent attitude of people who are in a position to fulfill his needs and develops infiriority complex).

11. In order to bring about such a change in the society, continue making it known to everyone that the bounties of your *Rabb* are not for any one group to take into their exclusive control, and deprive others. These should be equally available to every needy person (41:10). At the same time you should remain consious of the fact that *Allah* Almighty has given you this position that you can fulfill the needs of a needy person. This in fact is *Allah's* bounty for which you should be grateful. (This is the first and the foremost link of the programme).

سُورَةُ أَلَمْ نَشْرَحْ (٩٤)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۝١ وَوَضَعْنَا عَنْكَ وِزْرَكَ ۝٢
الَّذِيْ أَنْقَضَ ظَهْرَكَ ۝٣ وَرَفَعْنَا لَكَ ذِكْرَكَ ۝٤ فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۝٥

SURAH AL-INSHRAH : 94

1. (O *Rasool*, the fact that you are encountering difficulties and that final success is being delayed should not worry or upset you. Recall the circumstances and your own state of mind before *Nabuwwat*; and how thereafter the difficulties were gradually removed and how various avenues opened up with Divine Guidance.)

This strengthened your heart so much that difficulties which seemed almost impossible to overcome, started appearing to be easily surmountable. You became much more courageous and your spirits soared (20:25).

2-3. At this time (in the initial stages of this programme when you alone had to face tremendous hardships) your back almost gave way with the weight of responsibilities. However, gradually the number of your companions increased (due to which your burden lessened).

4. (Initially nobody was prepared to listen to you seriously. Instead all kinds of accusations and ridicule were hurled at you, causing much distress and anxiety. But gradually the situation changed and now) Your very name is being mentioned with dignity and reverence. Your fame has spread to far-off places and the message of *Quran* has attained an exalted position.

5. The earlier hardships of life in *Makkah* were eased by the advent of *Hijrah*.

إِنَّ مَعَ الْعُسْرِ يُسْرًا ٦ فَإِذَا فَرَغْتَ فَانْصَبْ ٧ وَإِلَىٰ رَبِّكَ فَارْغَبْ ٨

6. (Now the opponents have started waging wars against you. This has created new difficulties, but you will see that even) After these hardships there shall be ease and comfort. (This in fact is a principle of life, that for those who in the beginning face hardships with fortitude and steadfastness, later on there shall be ease and comfort.)

7. But keep one particular thing in mind! Do not be under the impression that once the Divine Order is established, the era of difficulties would be over and that you will be relieved of your duties. No! This will not be the case. Thereafter a new mission will commence and you will have to carry this message from the national to international dimensions. For this you will have to face the whole world and as such, you will still have to remain firm and steadfast.

8. Therefore, when you have accomplished the previous task, you should prepare yourself to embark on another one to further expand the *Nizam-e-Rabubiyyat*. Always remember that in this programme, your attention should never be diverted. (This is what ordinary reformers do! When they campaign they talk of high morals, but once they succeed, they move away from these. This is a great fraud.) Whether successes or hardships come your way, every step you take shall be towards the destined programme of Divine Order. Never budge even a little from that course (110:1-3).

سورة التين (۹۵)

بسم الله الرحمن الرحيم

والتين والزيتون ۝١ وطور سينين ۝٢ وهذا البلد
الأمين ۝٣ لقد خلقنا الإنسان في أحسن تقويم ۝٤ ثم رددناه أسفل سافلين ۝٥

SURAH AL-TEEN : 95

1-3. (O *Rasool*. The clash between good and evil that you are facing today is not something new. Similar situations have arisen from the beginning of time and will continue to do so. Whenever a Divine revolutionary voice was raised, the forces of selfish interests, despotic rulers, capitalists and priest-class always opposed it. Hence history bears testimony that) When this proclamation was made by *Noah* from the Mount of *Teen*, it met similar opposition; and the same happened when Jesus spoke from the Mount of Olive. When *Moses* commenced the same revolution from the Mount of Sinai, he too was similarly confronted. Now, when you are undertaking this mission from the city of *Makkah* (the city which is to become the centre of peace and security ~ 2:126), it is facing similar opposition.

4. This tussle occurs because We have bestowed man with the ability to nourish and develop his self and lead a balanced life in a dignified manner.

5. However, his selfish interests pull him down to the level of animal life. (The heavenly Revolution wants to raise him to an elevated human level, but this goes against the vested interests of selfish people. A clash thus occurs between these forces and as a result of this revolution, one group attains a high position in human dignity. But later generations start interpolating the Divine Code and subsequently again fall down to the lower animal level. This is the situation with the Arabs who are being addressed here.)

اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَلَهُمْ اَجْرٌ غَيْرُ مَمْنُوْنٍ ؕ ۶ فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّيْنِ ؕ ۷

(۱) (ع ۸) (۳۰) اَلَيْسَ اللّٰهُ بِاَحْكَمِ الْحٰكِمِيْنَ ۸

6. The only way to ascend to the highest human level is to believe firmly in the truthfulness of Divine Laws and to act upon the virtuous programme determined by them. As long as a nation continues following this programme it will keep deriving benefits, which it will get not as charity but as a matter of right (11:108; 84:25).

7. After you present these unalterable facts and historical evidence, what other argument could there be for one who lies to you about Our Law of *Mukafat*?

8. The Law of *Mukafat* testifies that no one has supreme authority and power, except *Allah* the Almighty. The final Judgment on all matters is always made according to His Laws. (The Quranic order means a state administration in which sovereignty is only exercised by Divine Laws, namely the *Quran*. It is only this order which maintains human dignity and through which mankind is saved from falling down to animal level.)

سُوْرَةُ الْعَلَقِ (٩٦)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِقْرَاْ بِاسْمِ رَبِّكَ الَّذِیْ خَلَقَ ۚ ﴿١﴾ خَلَقَ الْاِنْسَانَ مِنْ
عَلَقٍ ۚ ﴿٢﴾ اِقْرَاْ وَرَبُّكَ الْاَكْرَمُ ﴿٣﴾ الَّذِیْ عَلَّمَ بِالْقَلَمِ ﴿٤﴾ عَلَّمَ الْاِنْسَانَ مَا لَمْ يَعْلَمْ ﴿٥﴾

SURAH AL-ALAQ : 96

1. O *Rasool*! You should proclaim the attribute of *Rabubiyyat* of your *Rabb*, Who is the Creator of the universe. Proclaim that the One who has created living beings has also created means for their nourishment.

2. Man however differs from everything else. On the one hand he happens to be social and has to live alongside other people. On the other, if he was not guided by the *Wahi*, everyone would adhere to the means of nourishment like leeches; and continue sucking the blood of other people (17:100; 70:19).

3. In order to overcome this conflict, it is important to unite all human beings in understanding that Almighty *Allah* has created means of nourishment in abundance. It is thus available for everyone. Accordingly, the socio-economic system you establish should fulfill this objective.

4. To achieve this objective, the Almighty gave man the capability to communicate his ideas to distant places, through writings. This brings human beings closer to one another, despite long distances and differences in time, and paves the way for unity of mankind.

5. Then (through *Wahi*) He imparted knowledge that man did not have before.

كَلَّآ إِنَّ الْإِنْسَانَ لَيَطْغٰىٓ ﴿٦﴾ أَنْ رَّاٰهُ اسْتَغْنٰى ﴿٧﴾ إِنَّ إِلٰى رَبِّكَ الرُّجْعٰى ﴿٨﴾ أَرَءَيْتَ الَّذِىْ يَنْهٰى ﴿٩﴾ عَبْدًا
إِذَا صَلّٰى ﴿١٠﴾ أَرَءَيْتَ إِنْ كَانَ عَلَى الْهُدٰىٓ ﴿١١﴾ أَوْ أَمَرَ بِالتَّقْوٰى ﴿١٢﴾ أَرَءَيْتَ إِنْ كَذَّبَ وَتَوَلّٰى ﴿١٣﴾ أَلَمْ يَعْلَمْ
بِأَنَّ اللّٰهَ يَرٰى ﴿١٤﴾ كَلَّا لَئِنْ لَّمْ يَنْتَهِ ۙ لَنَسْفَعًا بِالنَّاصِيَةِ ﴿١٥﴾

6-7. However, man believes that he does not need *Wahi* and devises his own system based on selfish interests. In that system, the person who somehow amasses immense wealth, believes that he does not need others and thereby rebels against the concept of universal nourishment of mankind.

8. However haughty and rebellious he may be, one day he has to come to the system of your *Rabb*. This is so because there is no other solution to his problems.

9/10. Have you ever pondered on the state of mind of a person who rebels against *Wahi*? Not only does he himself go astray, but he also becomes a big hurdle for others who want to follow the Divine Law.

11/12. Just think. If a person who is on the right path persuades others to do the same, advising them to remain conscious of and guard the Divine Laws (and thus establish a system based on justice and equality), then what right does anybody have to stop him from doing this?

13. And telling people that this person's claim of universal *Rabubiyyat* is absolutely false. This has never happened in the past, nor is it ever possible in the future. By propagating such ideas and blocking the ways to human progress, he persuades people to adopt a retrogressive attitude.

14. Does he not know that *Allah's* Law of *Mukafat* keeps an eye over all his movements and actions?

15. (Does he think that he can go on doing this unchecked; that no one will stop him?) No, not at all! If he does not desist from this, however strong he may be, We shall drag him down by his forelocks, in a way that he will be unable to move even a little.

نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ﴿١٦﴾ فَلْيَدْعُ نَادِيَهُ ﴿١٧﴾ سَنَدْعُ الزَّبَانِيَةَ ﴿١٨﴾ كَلَّا لَا تُطِعْهُ وَاسْجُدْ وَ
ع ١ ١٩ ٢١ السجدة
اقْتَرِبْ ﴿١٩﴾

16. He is a liar who belies the concept of *Nizam-e-Rabubiyyat* and rebels against the Divine Laws. The guilty one considers himself to be a big lord!

17. Tell him to come forward (in the open field) along with his associates.

18. We too shall call all the forces who are ready to defend the truth; so that they can push these adversaries back.

19. Therefore O *Rasool*, you should never feel the necessity to compromise with them. (The question of any compromise between conflicting ideologies of life does not arise. What you have to do is) Obey and follow the Divine Laws to the maximum possible extent as, in this way, every step of yours will take you nearer to your destined goal.

سُوْرَةُ الْقَدْرِ (٩٧)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

إِنَّا أَنْزَلْنٰهُ فِيْ لَيْلَةِ الْقَدْرِ ۝١ وَمَا أَدْرٰىكَ مَا لَيْلَةُ الْقَدْرِ ۝٢ وقف النبي عليه السلام
١ ع ٥ ٢٢ الثلثة ١٨ معانقة لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ أَلْفِ شَهْرٍ ۝٣ تَنَزَّلُ الْمَلٰٓئِكَةُ وَالرُّوْحُ فِيْهَا بِإِذْنِ رَبِّهِمْ مِّنْ كُلِّ أَمْرٍ ۝٤ سَلٰمٌ هِيَ
حَتّٰى مَطْلَعِ الْفَجْرِ ۝٥

SURAH AL-QADR : 97

1. (We revealed this *Quran* with permanent values and principles at a time when the world had become dark, without the light of *Wahi*. Hence), the night when the revelation started was indeed the beginning of a new era (2:185;14:1; 44:1-4;81:17-19).

2. Who can tell you better than *Allah* the Almighty, how sublime and dignified the night was when these illuminating values and principles were revealed.

3. This one night is better and more superior to the thousands of months when mankind had been deprived of the light of *Wahi*.

4. This night is in fact the harbinger of the era which is destined to emerge with the revelation of *Quran*; the specialty of that era is that gradually the heavenly forces (forces of nature) and the Divine Revelation[1] would supplement one another. Under Divine Guidance, human beings will continue conquering the forces of nature and gradually utilize them for the universal *Rabubiyyat* of mankind. Peace and order shall thus prevail in every aspect of human life (instead of disorder and chaos).

5. The world would thus be rid of all darkness and ultimately the earth will glitter with the most wondrous light of its *Rabb* (39:69;83:6).

---

1. "*Al-Rooh*" is the divine energy that makes laws in the world of '*Amr*'. This divine energy revealed '*Wahi*' in the heart of the *Nabi*. That is why *Wahi* has also been called "*Al-Rooh*". That is why, considering the context, we have taken "*Al-Rooh*" to mean "Divine Energy" at times, and "*Wahi*" in other places. (See 16:2; 42:53; 17:85-86; 2:97-87; 26:193; 70:4; 78:38.)

سُوْرَةُ الْبَيِّنَةِ (٩٨)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

لَمْ يَكُنِ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ وَالْمُشْرِكِيْنَ
مُنْفَكِّيْنَ حَتّٰى تَاْتِيَهُمُ الْبَيِّنَةُ ﴿١﴾ رَسُوْلٌ مِّنَ اللّٰهِ يَتْلُوْا صُحُفًا مُّطَهَّرَةً ﴿٢﴾ فِيْهَا كُتُبٌ قَيِّمَةٌ ﴿٣﴾
وَمَا تَفَرَّقَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ اِلَّا مِنْۢ بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنَةُ ﴿٤﴾

SURAH AL-BAYYINAH : 98

1. These people who call themselves *Ahlul-kitab* are in fact those who reject *Allah's Deen* (and follow their self-made religions); and the Arab *Mushrikeen* who claim to have never received the Divine Scripture, could not have freed themselves from the chains to which they were fastened, until they received clear *Wahi* (This *Wahi* has now come in the form of *Quran*; and its sole objective is to free them from the chains to which they have fastened themselves ~ 7:157.)

2. They have received this *Wahi* through the *Rasool*, who presents before them pure (*Quranic*) verses which are free from defects;

3. These are the verses of the *Quran* which contains unchangeable Divine Laws and permanent values of life.

4. But such is the state of these *Ahlul-kitab* that despite the clear and candid Laws that have been revealed, (instead of believing in the *Quran* and paving the way for the unity of mankind) they started creating factions.

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلٰوةَ وَيُؤْتُوا الزَّكٰوةَ
وَذٰلِكَ دِينُ الْقَيِّمَةِ ﴿٥﴾ إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتٰبِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خٰلِدِينَ
فِيهَا أُولٰٓئِكَ هُمْ شَرُّ الْبَرِيَّةِ ﴿٦﴾ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصّٰلِحٰتِ أُولٰٓئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ﴿٧﴾ جَزَآؤُهُمْ عِنْدَ رَبِّهِمْ
جَنّٰتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهٰرُ خٰلِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذٰلِكَ لِمَنْ خَشِيَ رَبَّهُ ﴿٨﴾ ع ١ ٨ ٢٣

5. They did so inspite of being ordained by the *Quran* to obey and follow only the Divine Laws; to deny anyone else as their sovereign; and to leave everything else aside in order to unite on one point. They should concentrate their efforts on establishing the system of *Salat* and providing for the nourishment and development of mankind. This is the only firm system that guarantees benefit and uplift my of the mankind.

6. However, the *Ahlul-kitab* adopted divergent ways in this regard. Some accepted it, while others rejected it; and the *Mushrikeen* have the same attitude. The end result for all those who have refused to accept the truthfulness of the (Divine) System would be awful destruction in which everything would be reduced to ashes; and they would abide therein (for ever). (This state of affairs would continue even after death.) Such is the life of the worst of creatures.

7. On the contrary, people who believe in the truthfulness of the Divine System and work in accordance with the constructive programme (as determined by the Almighty) are the best of creatures.

8. The results of their righteous deeds shall come before them according to *Allah's* Law of *Mukafat*. They shall forever abide in a heavenly society the freshness of which would never fade (because this state would not end with death). This is because they have brought themselves into harmony with the Divine Laws, and the results of their deeds shall be drawn up according to the promises made to them by their Almighty.

All this happened because these people had wisdom and far-sightedness. They were afraid that if they did not lead lives according to the Divine Laws, then the outcome would be doom.

سُورَةُ الزِّلْزَالِ (۹۹)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ﴿١﴾ وَأَخْرَجَتِ الْأَرْضُ
أَثْقَالَهَا ﴿٢﴾ وَقَالَ الْإِنْسَانُ مَا لَهَا ﴿٣﴾ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ﴿٤﴾ بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا ﴿٥﴾ يَوْمَئِذٍ يَصْدُرُ
النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ ﴿٦﴾

SURAH AL-ZILZAL : 99

1. When that great revolution appears, the present unjust socio-economic system will be completely overturned; and

2. The oppressive forces which impose their authority on earth will be thrown out; and

3. The human being (who never imagined that the occurance of a revolution whereby the mighty, powerful and wealthy people and nations would meet such a miserable consequence) would be extremely surprised by how all this change had taken place!

4. Then history would repeat itself; and the episodes of earlier nations would stand out as stark reality.

5. All this shall happen exactly according to the Divine Law.

6. On that Day, a new system of justice will be established; the noble and the guilty would be separated (36:59); every group will clearly see the results of their deeds.

١ ع ٨ ٢٣

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۝٧ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۝٨

7. Whosoever follows the Divine Law, even if to a very small extent, and does noble deeds will see pleasant results.

8. And whosoever goes against the law, even if to a very small extent, would get appropriate punishment.

(All this shall happen in this world also, both when the *Quranic Order* is being established as it happened during the time of *Nabi* ~ as well as in the hereafter) when the deeds of all human beings will manifest themselves in front of them.

سُوْرَةُ الْعٰدِيٰتِ (١٠٠)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

وَالْعٰدِيٰتِ ضَبْحًا ۝١ فَالْمُوْرِيٰتِ قَدْحًا ۝٢ فَالْمُغِيْرٰتِ
صُبْحًا ۝٣ فَاَثَرْنَ بِهٖ نَقْعًا ۝٤ فَوَسَطْنَ بِهٖ جَمْعًا ۝٥

SURAH AL-AADIYAT : 100

1. Just see the plundering bandits who come on galloping and snorting horses, charging on to the people who are enjoying peaceful sleep!

2. They make the steeds run at such speeds that their hoofs let off sparks.

3. No one knows from how far they have come, but at the crack of dawn when people are still in deep sleep, they make their assault for the sake of looting and killing.

4. To create panic and confusion, they raise a huge cloud of dust so that nothing is clearly visible; and

5. Then they penetrate deep into the ranks of sleeping folks and create havoc.

إِنَّ الْإِنسَانَ لِرَبِّهِ لَكَنُودٌ ﴿٦﴾ وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ﴿٧﴾ وَإِنَّهُ لِحُبِّ
الْخَيْرِ لَشَدِيدٌ ﴿٨﴾ أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ﴿٩﴾ وَحُصِّلَ مَا فِي
١ ع ١١ ٢٥ الصُّدُورِ ﴿١٠﴾ إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ﴿١١﴾

6-8 Man's tendency to loot and plunder shows that, when he insanely pursues the acquisition of wealth, he forgets the codes and rules of law. Instead of developing means of sustenance using his innovative creativity, he wants to usurp the hard earned money of others and hoard it for himself. He thus shows his ungratefulness to the Divine Order of *Rabubiyyat.* Furthermore, he never acknowledges this mentality. Instead he presents looting and plundering as great feats; and his own life shows that he does all this for his limitless greed and love of wealth (102:1-2).

9-10 Is he not aware that Our Law of *Mukafat* exposes everything that is hidden, including the innermost thoughts and secrets passing quietly through one's mind. A man may assert that he is not doing all this for his love of wealth, and that his intentions are different. However Our Law of *Mukafat* shall expose his real intentions.

11. Although all these secrets will be unveiled on the day the deeds are manifested, *Allah* the Almighty knows them even today. He knows what the human heart actually holds back and what it reveals! (No capitalist will ever accept that he collects money due to greed. This however is self-deception. A time will come when they will not be able to hide these desires and the world shall become aware of them.)

Note:
In the first five verses of this *Surrah*, the holy *Quran* has not clarified the parties that were looting. Considering Verse 6 and others thereafter, we have concluded that the earlier verses refer to groups who used to attack to loot, which was a common practice at the time of *Arab* ignorance (*Jahlia*). However if these verses are for the *Mujahideen* who used to attack to conquer opponents, then these would imply praise for their effort. The later verse would complement it by saying that should man be left on his own, he would tend to collect everything for himself leaving nothing for poorer people. To stop them from this one has to break their strength with *Jihad* (war). The *Mujahadeen* and their horses sacrifice their life for this purpose.

سُورَةُ الْقَارِعَةِ (١٠١)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

الْقَارِعَةُ ١ مَا الْقَارِعَةُ ٢ وَمَا أَدْرَاكَ مَا الْقَارِعَةُ ٣
يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوثِ ٤ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنفُوشِ ٥ فَأَمَّا مَن ثَقُلَتْ
مَوَازِينُهُ ٦ فَهُوَ فِي عِيشَةٍ رَّاضِيَةٍ ٧

SURAH AL-QARI'AH : 101

1. Yes! That extremely noisy and clattering revolution! That uproar and stormy clash (which is likely to happen soon)!

2. How awful that revolution will be! (69:4)

3. Who else except *Allah* the Almighty can tell you about what will happen in that revolution?

4. People will be like scattered moths;

5. And their mighty chieftains shall appear like fluffy tufts of wool flying around in the air.

6/7. However, the revolution will not be a merely aimless riotous event. It will help establish a system based on justice and fair-play, instead of the current unjust and unfair order. Everyone in it will be assigned a position according to his deeds. The one whose deeds weigh heavier on the scales shall find himself in a happy and blissful life, just as he desires.

وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ ﴿٨﴾ فَأُمُّهُ هَاوِيَةٌ ﴿٩﴾ وَمَا أَدْرَاكَ مَا هِيَهْ ﴿١٠﴾ نَارٌ حَامِيَةٌ ﴿١١﴾ ع ١ ١١ ٢٦

8-9. And the one whose deeds are lighter on the scales shall fall in the depths of degradation. His mind (or intellect) would not be of any help, and he will wander in utter suffering and despair.

10. And what is this depth of degradation?

11. It is a fiercely blazing fire burning everything down to ashes. (The rebellious emotions of man, which do not stay under the *Wahi*, produce such results.)

سُورَةُ التَّكَاثُرِ (١٠٢)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

أَلْهٰكُمُ التَّكَاثُرُ ۝١ حَتّٰى زُرْتُمُ الْمَقَابِرَ ۝٢ كَلَّا سَوْفَ
تَعْلَمُوْنَ ۝٣ ثُمَّ كَلَّا سَوْفَ تَعْلَمُوْنَ ۝٤ كَلَّا لَوْ تَعْلَمُوْنَ عِلْمَ الْيَقِيْنِ ۝٥ لَتَرَوُنَّ الْجَحِيْمَ ۝٦ ثُمَّ
لَتَرَوُنَّهَا عَيْنَ الْيَقِيْنِ ۝٧ ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ النَّعِيْمِ ۝٨ (١ ع ٨ ٢٧)

SURAH AL-TAKASUR : 102

1. O people, do you know what makes you oblivious to the real destination of mankind? The answers are, obsession, avarice and rivalry, each of which tries to excel the other (in amassing wealth and greedily acquiring more and more ~ 57:20; 83:26).

2. (If you confine your demands to fulfilling only your own needs, then what is acquired would be limited. However when the motive is to excel over each other, then there can be no limit. In that case) The more you acquire the greedier you become, till such time that you reach your grave.

3. This is not something which cannot be comprehended. If you think of it dispassionately you would soon realize how destructive this attitude is.

4. Of course you can quickly understand the outcome of this way of life.

5-6 If you apply your mind and seriously think about it you would see, with your own eyes, the *Jahannum* towards which this life is taking you (29:54;79:36; 82:16).

7. But it appears that you will not use your intellect and reason; and you will blindly continue following this way till you fall into *Jahannum*. Then for sure you will see it with your own eyes.

8. At that time you will be questioned abut the bounties the Almighty had bestowed for the nourishment of mankind, but which you collected to satisfy your own greed. You will also be asked whose toils and blood it was that decorated your palaces of joy and pleasure and what right you had to usurp them (21:13).

سُورَةُ الْعَصْرِ (١٠٣)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَالْعَصْرِ ١ إِنَّ الْإِنسَانَ لَفِي خُسْرٍ ٢ إِلَّا الَّذِينَ آمَنُوا
١ ع ٢٨ وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ٣

SURAH AL-ASAR : 103

1. The time which has passed, the entire history of mankind testifies that -

2. Human efforts always ended in failure and man's labour went to waste. After every step and at each stage he was unsuccessful and in loss. He was never been able to achieve his objective.

3. There is however an exception. Who are the people who were successful, triumphant and victorious?

These are the people who believe in the stability and strength of the unalterable principles of life and permanent values given by *Allah* the Almighty. They do righteous deeds which help sort out intricate problems of mankind, thereby creating equality (evenness) in society, which in turn develops every individual's latent potentialities.

However, this cannot be done individually. It can only be achieved through collective efforts. As such, these people live a collective life where everyone not only performs his own duty and does the work assigned to him, he also persuades his colleagues to do their best and to face the difficulties which come their way with fortitude and steadfastness. Their common pursuit for truthfulness and firmness thus becomes a binding link between them. They firmly and continuously adhere to this attitude, leaving behind their imprints for coming generations.

These are the characteristics of the *Jamaat*, thus along ensuring their success and victory. The stories of the lives of other human beings are full of failures; and pages of history bear testimony to this fact!

سُورَةُ الْهُمَزَةِ (١٠٤)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ﴿١﴾ الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ﴿٢﴾
يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ﴿٣﴾ كَلَّا لَيُنبَذَنَّ فِي الْحُطَمَةِ ﴿٤﴾ وَمَا أَدْرَاكَ مَا الْحُطَمَةُ ﴿٥﴾ نَارُ اللَّهِ الْمُوقَدَةُ ﴿٦﴾
الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ﴿٧﴾ إِنَّهَا عَلَيْهِم مُّؤْصَدَةٌ ﴿٨﴾ فِي عَمَدٍ مُّمَدَّدَةٍ ﴿٩﴾ (١ / ع / ٣٩)

SURAH AL-HUMAZAH : 104

1/2. (O *Rasool*! Explicitly tell these people that) A person whose only aim in life is to amass wealth and then keep on counting how much has he collected (this becoming his main purpose in life ~ 70:18), develops a tendency to find hundred and one faults with any reformer who stands up criticise the capitalistic system. He even slanders such a reformer, making all this effort mainly to cause a split amongst his followers.

3. (Ask him) "Does he believe that his wealth will always save him from calamities?"

4. If he believes this, he is under a false impression. All his wealth will be thrown into *Jahnnum* (of destruction), which in turn will break it into crumbs. It will thus be of no use to anyone (9:35).

5. Who else except *Allah* the Almighty can tell you what this *Jahannum* of destruction is?

6/7. This is the fire ignited by Allah's Law of *Mukafat*, the flames of which engulf their hearts.

8/9. This fire has been kept enclosed in lofty columns, which (out of sheer ignorance and self-deception) these people consider to be an everlasting source of life. (Their own wealth, which they were so proud and confident about, will turn into fire, burning and reducing the very substance of their life into ashes.)

سُوْرَةُ الْفِيْلِ (۱۰۵)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِاَصْحٰبِ الْفِيْلِ ۝١ اَلَمْ يَجْعَلْ
كَيْدَهُمْ فِيْ تَضْلِيْلٍ ۝٢ وَّاَرْسَلَ عَلَيْهِمْ طَيْرًا اَبَابِيْلَ ۝٣ تَرْمِيْهِمْ بِحِجَارَةٍ مِّنْ سِجِّيْلٍ ۝٤ فَجَعَلَهُمْ
(۱) (ع ۵) (۳۰) كَعَصْفٍ مَّاْكُوْلٍ ۝٥

SURAH AL-FEEL : 105

1. (If these opponents are under the false impression that none can defeat a powerful and mighty force like theirs, you should tell them) "Have you not seen, with your own eyes how your *Rabb* dealt with the army which had elephants?

2. "You saw with your own eyes how He rendered their artful planning utterly unsuccessful.

3. (They had selected an unknown and unsuspected pass on the other side of the mountain, so that they could lead a sudden attack and take you unawares.) "But flocks of eagles and vultures (which normally fly over the armies to pick up remnants of dead bodies or other eatables started hovering over their heads. (In this way you realised from a distance, that some army was on the move behind the mountains their secret plan was thus exposed.)

4/5. "Therefore you climbed over the mountain and started pelting them with stones, crushing their army and making them to look like chewed-up stubble."

(All this happened before your very eyes. When such a mighty army can be defeated, then what about yourself. All your secret plans will also fail.)

سُورَةُ قُرَيْشٍ (١٠٦)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

لِإِيلَافِ قُرَيْشٍ ۝١ إِيلَافِهِمْ رِحْلَةَ الشِّتَاءِ وَالصَّيْفِ ۝٢
(١) (ع) (٣١) فَلْيَعْبُدُوا رَبَّ هَٰذَا الْبَيْتِ ۝٣ الَّذِي أَطْعَمَهُم مِّن جُوعٍ وَآمَنَهُم مِّنْ خَوْفٍ ۝٤

SURAH AL-QURAISH : 106

1/2. *Quraish* are the custodians of *K'aba* and therefore they are held in great esteem by the people. It is due to this respect and commanding influence that neighbouring tribes and states have entered into covenants with them guaranteeing that their caravans would not be plundered. Accordingly they can continue dispatching their trade caravans everywhere, all year around. They can do so in summer and winter, always safely and securely.

3/4. On account of their position as custodians of *K'aba*, they enjoy many facilities. They have however neglected the reason for which they were made the custodians. The Almighty had given them freedom of protection against hunger and fear, so that happily satisfied, safe and secure, they could make *K'aba* the center of the Divine System. (In fact they became holy priests, making *K'aba* a shrine for visiting pilgrims.)

This is wrong. They should obey the Divine Laws of the *Rabb* Who owns this House and with Whose reference they enjoy this status. (Now this task will be undertaken by the *Jamaat* which is being formed for this purpose.)

سُورَةُ الْمَاعُونِ (١٠٧)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

أَرَءَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ ﴿١﴾ فَذَٰلِكَ الَّذِي يَدُعُّ
١ ع ٣٢ الْيَتِيمَ ﴿٢﴾ وَلَا يَحُضُّ عَلَىٰ طَعَامِ الْمِسْكِينِ ﴿٣﴾ فَوَيْلٌ لِّلْمُصَلِّينَ ﴿٤﴾ الَّذِينَ هُمْ عَن صَلَاتِهِمْ
سَاهُونَ ﴿٥﴾ الَّذِينَ هُمْ يُرَاءُونَ ﴿٦﴾ وَيَمْنَعُونَ الْمَاعُونَ ﴿٧﴾

SURAH AL-MAOON : 107

1. Have you ever pondered over the plight of the person who orally submits to *Islam* but in practice belies it? In other words, his conduct testifies that if *Deen* is represented by his deeds, then all its claims are wrong. (53:33; 95:7; 75:32-33)

2/3. (The essence of *Deen* is that no one should in the slightest feel that he is helpless. If for some reason a person's needs are unfulfilled, then he or she should be helped at once. However) See the attitude of this 'religionist'. He pushes away the helpless, neither assisting the needy nor inducing others to do so (69:34;89:10).

4. In order to show himself to be a religious person, he offers a lot of prayers. For such people prayers become a source of self-deception because they are deceiving themselves (and others) that they are the virtuous ones.

5/6. They, in fact, are oblivious to the concept of *Salat*. The objective of *Salat* is to establish a society in which everyone follows Divine Laws and every human being continues to receive nourishment. People are oblivious to its objective and their consequential responsibilities; and after performing visible rites, they believe they have fulfilled the duties assigned by the Almighty (9:54).

7. The outcome of such self-deception is that while on the one hand they do offer prayers, on the other they take total control of the sources of nourishment. These however should remain open and available, like ever-flowing springs, for all needy people. They are thus depriving the needy of the sources of nourishment (and thus belying *Deen*).

سُورَةُ الْكَوْثَرِ (١٠٨)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

إِنَّآ أَعْطَيْنٰكَ الْكَوْثَرَ ۝١ فَصَلِّ لِرَبِّكَ وَانْحَرْ ۝٢
١ ع٣ ٣٣ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝٣

SURAH AL-KAUSHAR : 108

1. O *Rasool*. We have bestowed unbounded blessings upon you in the form of *Quran*, which is the fountainhead of all good in the world. It is full of knowledge, truth, wisdom and insight which as the time passes, shall continue manifesting themselves. No shortage shall ever occur in this abundant benevolence (13:35;14;24-25).

2. Now it is incumbent on you to propagate its teachings and spread this mission far and wide. Therefore remain busy in fulfilling your programme and discharge to the best of your ability your duties for establishing the *Nizam-e-Rabubiyyat*. Have full command and control over them, utilizing knowledge, intellect, experience and observation; and along with this make arrangements for the subsistence of your companions[1].

3. Presently your *Jamaat* is somewhat weak and the opponents are very strong. But you will ultimately see that the people who oppose you today will be completely obliterated; and that this system which is the fountain-head of all goodness, will survive and be strengthened further.

---

1. '*Nahr*' means slaughtering camels. This was considered by Arabs to be the best meal. There is one more aspect in this. Camel was forbidden in the Jewish religion. Jews were well established in *Madina*. They thought that Muslims migrating from *Makkah* were weak and would thus be subservient to them. Muslims, on the other hand, were told at the outset that they did not have to be afraid of Jews. The slaughtering of camels would thus be a defiant indication of your lifestyle, inspite of the Jews and showing them that you cannot change your way for them. The 'truth' can never compromise with 'falsehood''.

سُورَةُ الْكٰفِرُوْنَ (۱۰۹)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ يٰۤاَيُّهَا الْكٰفِرُوْنَ ۝١ لَاۤ اَعْبُدُ مَا تَعْبُدُوْنَ ۝٢ وَ
لَاۤ اَنْتُمْ عٰبِدُوْنَ مَاۤ اَعْبُدُ ۝٣

SURAH AL-KAFIROON : 109

1. (O *Rasool*! You have spent a lot of time and energy to direct these people on to the right path. You have done your best to save them from destruction; but it seems that they will not take the right course. They still believe that you will either give up or compromise with them, and therefore in that hope they do not accept this call. So now the time has come that they should be told in clear and no uncertain terms.) Openly tell the people who oppose your mission.

2/3. "My and your destinations are distinctly different and the paths leading to them are also separate. The goal we are trying to achieve is different; and the means are also different. Your deities, and the one I obey are different. Your concept of obedience is different; and so is mine. Your deities are carved out from your own imagination and the One I obey is the Creator of the entire universe! You worship your deities; and I consider obedience to be the following of Divine Laws and commands. The two of us cannot come to one point; and therefore the question of a compromise with you does not arise at all.

۱ ع ۶ ۳۳

وَلَآ أَنَا۠ عَابِدٌ مَّا عَبَدتُّمْ ۝۴ وَلَآ أَنتُمْ عَٰبِدُونَ مَآ أَعْبُدُ ۝۵ لَكُمْ دِينُكُمْ وَلِىَ دِينِ ۝۶

4-5 Do not ever consider this difference to be temporary and that, with the passage of time, it will end on its own. No not at all! This difference is fundamental and on principles. It will not end now, or ever in future.

Your deities and the One I obey will always be different. Your obedience means worshipping these deities; and mine means following Divine Laws and upholding their ultimate sovereignty. These are ineffaceable differences.

6. Therefore as your programme is different from mine, you may follow your own and let me pursue mine. (The outcomes will reveal which programme is successful ~ 6:136; 10:41; 42:15; 60:4; 15:85; 73:10).

سُورَةُ النَّصْرِ (١١٠)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

إِذَا جَآءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۝١ وَرَأَيْتَ النَّاسَ
١٠ ع ١٢ ١ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۝٢ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۚ إِنَّهُ كَانَ تَوَّابًا ۝٣

SURAH AL-NASR : 110

1. (After making the proclamation mentioned in the previous *Surah* you should separate yourself from these people and commence the next part of your programme. You will see how quickly the results ensue. However at this juncture keep it clearly in mind that) When succour and victory are achieved according to the Divine Laws; when opposition from these people dies off; the avenues of *Deen* open up;

2. And you see people joining the Divine Order in groups, one after the other (19:96); (then)

3. (You should not think that the task is over and that the objective has been achieved. No, not at all! This in fact increases your responsibility and in order to discharge it) You should become intensely busy in order to make His *Nizam-e-Rabubiyyat* worthy of all *Hamd* (94:7-8). At that time some evil and mischievous forces will surely try to hatch conspiracies to create chaos in your system; and to defend it you will have to seek protection from your *Rabb*. If you do so then Divine assistance will come forth very swiftly.

(This message through you, is for your entire *Ummah*, including the present one as well as that of coming generations. Tell them that they will have to bear the responsibilty to adhere to this programme under all circumstances. If they leave it or became lazy in its implementation, then another nation which will not be like them will take their place. They will be better and that is why they would take their place ~ 47:38.)

سُوْرَةُ اللَّهَبِ (۱۱۱)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

تَبَّتْ یَدَآ اَبِیْ لَهَبٍ وَّ تَبَّ ۝١ مَآ اَغْنٰی عَنْهُ مَالُهٗ
وَمَا كَسَبَ ۝٢ سَیَصْلٰی نَارًا ذَاتَ لَهَبٍ ۝٣ وَّامْرَاَتُهٗ حَمَّالَةَ الْحَطَبِ ۝٤ فِیْ جِیْدِهَا حَبْلٌ
مِّنْ مَّسَدٍ ۝٥

١ ع ٥ ٣٢

SURAH AL-LAHAB : 111

1. (Look at the great representative of your opponents. He is mainly responsible for all the socio-economic evils of Quraish and is the biggest supporter of this evil and unjust system. The custodian of *K'aba*) *Abu-Lahab* has been rendered completely helpless in opposing the Divine Order and he has been destroyed. (This is not the destruction of one person, but that of the entire social system he represents.)

2. All his riches and whatever he had acquired, for which he was offering such stiff resistance, was of no avail to him. (All these could not save him from destruction. An unjust system cannot sustain on the strength and support of wealth, for its destruction is inherent in its very foundations ~ 69:27-28; 92:11; 96:7.)

3. You shall see how he falls into that blazing fire of *Jahunnam*, the flames of which are so destructive!

4. Along with him will be his wife who (as an equal partner in his deeds and by her backbiting and carrying concocted talks between people from place to place to embroil them) carried the fuel of *Jahannum* on her back.

5. You will see that her (rebellious) neck which never bowed before anyone, is disgraced and humiliated by a coir rope twisted around her neck. (The unjust order will be defeated in this way and the system you uphold will be triumphant.)

سُوْرَةُ الْإِخْلَاصِ (١١٢)

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ۝١ اللَّهُ الصَّمَدُ ۝٢

SURAH AL-IKHLAS : 112

1. (In this connection it should also be clearly explained to your own people that your victory and success are not merely on account of your armed strength. Your success is in fact the result of the ideology or teaching which you present with reason and which you make people accept through logical arguments. The fundamental point of this ideology is the concept of *Allah* the Almighty. In the way you present this concept of *Allah*, it is not possible for a man who ponders intelligently over it, to refuse to accept it. That concept is that:)

(i) There is only one *Allah* the Almighty, Who is unique in His person and attributes. No one share these with Him. Only His Law is in force in the entire universe; and all mankind should also live under that one Law. This will create unity in mankind. (The inevitable outcome of the concept of oneness of the Creator is the singularity of law and unity of mankind.)

2. (ii). *Allah* is self-sufficient and everything else is dependent on Him for its survival, nourishment and development. He is like a firmly established lofty rock which itself is safe from all dangers. And everyone else rushes towards it for seeking safety and protection from deluge.

١ ع ٢٤ لَمْ يَلِدْ ۙ وَلَمْ يُوْلَدْ ۝٣ وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ۝٤ ع

3. He has brought into existence every living being through the process of creation; not of procreation. (In procreation a part of the producer is passed on to the product. Thus the father, namely the producer, becomes somewhat deficient. This is not the case in creation.) Neither did He give birth to any one, nor is He Himself a product of the process of procreation.

4. (iii) There is no one who can ever be His equal or His like.
(Leaving the few atheists aside, the majority of people in the world proclaim that they believe in God. God however is not visible whereby everyone can see and believe in Him in the same way as others. God is non-physical, non-visible and beyond perception. Therefore a person has to tie the belief in God to the concept of God which he or she has. If you have only one concept of God, it means you believe in God. If at the same time you also have another concept, it means that you do not believe in God inspite of your claim that you do. The true concept of God is that which God Himself gave about Himself. That concept is not available anywhere outside the *Quran*. Therefore to believe according to the Quranic concept means truly believing in God. This concept of God has comprehensively been given in these few words. A purer or higher concept about Him cannot be obtained from any source of knowledge. The secret of success lies in believing this God and as far as humanly possible, one should reflect God's attributes in one's personality. The nation that bears such high qualities shall be invincible. No other nation will be able to face them.)

سُورَةُ الْفَلَقِ (١١٣)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ① مِنْ شَرِّ مَا خَلَقَ ② وَ
مِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ③

SURAH AL-FALAQ : 113

1. (The stage which this Revolution is now entering is likely to produce a clash with the opposing forces. You thus have to be very careful. Just like how a new-born baby needs its mother's company for protection, you should tell your followers that) I take refuge under *Allah's Nizam-e-Rabubiyyat*, whose Law of creation and evolution stipulates that something new always results from the clash of positive (constructive) and destructive forces. The seed bursts and the bud emerges (6:96).

2. It would all be good if whatever *Allah* has created in the universe is utilized according to the values and Laws determined by Him, but it creates evil if it is utilized in an unjust and unlawful manner. Hence it is very important for us to remain cautious of this type of evil. Utmost caution is thus required to avoid the unjust and wrong utilization (against the dictates of *Wahi*) of the heavenly forces.

3. Furthermore, we have to be extremely cautious and careful when utilizing the things, the non-availability of which would hinder growth and development (like how the lack of water hinders the growth of plants).

١ ع ٥ ٣٥ وَمِنْ شَرِّ النَّفّٰثٰتِ فِي الْعُقَدِ ۝٤ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ۝٥

4. The opponents of this System will unleash propaganda which, through its psychological effect, could weaken our firm resolution; dampen our spirits; and create doubts in our minds. This may result in our convictions being shaken. Therefore, we also have to be careful and cautious of such activities of the opponents.

5. Also there will be people who will be extremely jealous of our successes. We also have to be careful of their jealously and malice.

(These are the evil and destructive forces which we have to remain careful about. The practical way to ensure this would be to fully obey the Divine Laws, thus remaining within His protective custody.)

سُورَةُ النَّاسِ (۱۱۴)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ۝١ مَلِكِ النَّاسِ ۝٢ إِلٰهِ
النَّاسِ ۝٣ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ۝٤ الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ۝٥ مِنَ
(١ ع ٦ ٣٩) الْجِنَّةِ وَالنَّاسِ ۝٦

SURAH AL-NAS : 114

1. (To achieve the objective mentioned in the preceding *Surah*) We should come closer to the Divine Law which provides for the nourishment of the whole of humanity (and not of a particular group of people or tribe). He is the *Rabb* of the whole world (1:1); He is *Rabbin Nas*.

2. This is the law of the Almighty, Who is the only One with the right and authority to ask for obedience from mankind. His Authority and power prevails in the universe, so people should only accept His sovereignty. He is the sole Sovereign of all mankind. He is *Malikin Nas*.

3. Only His Law can provide protection to all mankind and it is only in this way that human beings can be safe from all dangers. He is the *ILAHA* of the whole of mankind. He is *Ilahin Nas*.

4-5 By strictly adhering to the Divine Laws, we have to be extremely cautious of the people who come stealthily to whisper into peoples' ears and then withdraw, thus creating doubts in their minds and weakening their firm resolve.

6. All this is done by people who are known and familiar to you as well as by strangers; as well as through intangible forces (which operate through imperceptible psychological propaganda).

In order to sustain the Divine System, one has to be every careful and cautious of these evil and destructive forces. The only way to do so is to always fully obey the Divine Laws.

إِنَّ هَٰذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ... (17:9)

EXPOSITION
OF
THE HOLY QURAN
Vol. 2
Surah Maryam (19) to Surah An-Nas (114)

AN ENGLISH RENDERING

by

Haji Habib-ur-Rehman Khan

of

The Famous Urdu Presentation

MAFHUM-AL-QURAN

By

LATE ALLAMA GHULAM AHMED PARWEZ

TOLU-E-ISLAM TRUST (REGD.)
25-B, Gulberg -2, Lahore - 54660, Pakistan